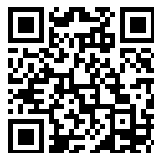

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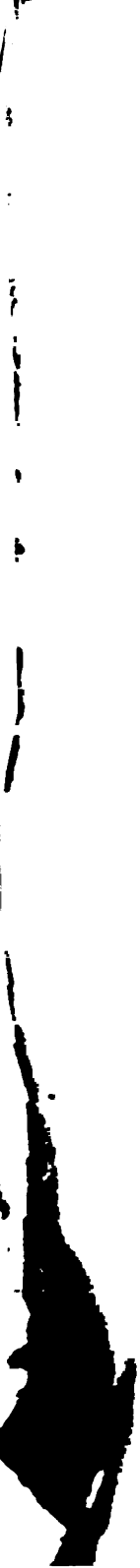
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THE IRISH ECCLESIASTICAL RECORD

A Monthly Journal,

UNDER EPISCOPAL SANCTION.

THIRD SERIES.

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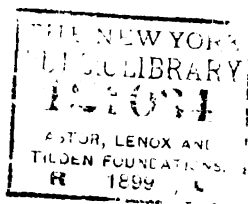
“ Ut Christiani ita et Romani sitis.”

“ As you are children of Christ, so be you children of Rome.”

Ex Dictis S. Patricii, Book of Armagh, fol. 9.

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Nihil Obstat.

GIRALDUS MOLLOY, S.T.D.,
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THE IRISH ECCLESIASTICAL RECORD.

JANUARY, 1886.

IRISH THEOLOGIANS.—No. IX.

ST. CUMMAIN THE TALL, BISHOP OF CLONFERT.

ST. CUMMAIN, surnamed the Tall (*fada*), to distinguish him from Cummain the Fair (*finn*), Abbot of Hy, was the most learned Irish scholar of the seventh century. He took a leading part in the famous Paschal controversy, and his Letter on that question, which is fortunately extant, proves him to be perfectly familiar with church history, and deeply versed in Sacred Scripture. He was well skilled, too, in the moral theology of the times, as the "*Liber de Mensura Poenitentiarum*" clearly shows. He tried his hand at poetry also, but we cannot say so much for his verses as for his theology: it is rarely, indeed, that theologians are good poets—they have too much sobriety of mind. His contemporaries likened Cummain in morals and life to St. Gregory the Great, and one of his admirers, in an old *rann* preserved by the Four Masters, says he was the only Irishman of his time fit to succeed that illustrious Pontiff in the chair of St. Peter.

Yet, the birth of this holy and learned man was the fruit of an unspeakable crime, to which it is unnecessary to make special reference in this paper. His father was Fiachna, son of Fiachra Gairine, king of West Munster. The clan were known as the Eoghanach of Lough Lein, because they were sprung from the great Eoghan More, son of Oilioll Oluim, and dwelt in the woods and mountains around the far-famed lakes of Killarney. His unhappy mother was, it seems, in early youth called Flann, but she was also called Mughain or Mugania, and was sometimes known as Rim, or, as Colgan

latinises it, Rima. Her identity, however, under these various names is sufficiently established by the great misfortune of her life, for which, perhaps, she may not have been responsible.

The child was born in 589, or 590, for he died in 661, at the age of seventy-two. Drumdaliter—Marianus O'Gorman tells us—was "the name of his town," and Aodh or Hugh was his "proper name" at first. Shortly after his birth the infant was exposed by his parents, and left at the head of the cross in a small *Cummain* or basket near St. Ita's Convent of Killeedy, and the holy sisterhood finding the child thus abandoned took charge of the foundling, and called him Cummain, because he was found in the basket.

The history of the lady Flann, the mother of Cummain, is very singular. The great misfortune of her life seems to have happened when she was very young, and it may have been greatly, if not entirely, against her own will. It seems, too, that she was very beautiful—in a stanza composed by Cummain himself, she is called Flann the Fair—it is said too that she was four times married, and became the mother of no less than six kings and six bishops.

After the death of her fourth husband, Flann, whether tired of the cares of a married life, or anxious to do penance for the sin of her youth, consulted her son Cummain as to her future; and he advised her to retire from the world, and spend the rest of her days in prayer and penance. She did so, and died a holy nun at an advanced age.

From Killeedy, or perhaps from Killarney, young Cummain was sent to the great school of Cork, founded by St. Finnbarr about the beginning of the seventh century, when Cummain would be twelve or fifteen years of age. Finnbarr—the white-haired—was himself a native of Connaught, whence he went to visit St. David of Wales, and, as some say, even to Rome to see St. Gregory. Having made himself master of all the learning of the time, and enriched his mind with foreign travel, he returned home and founded his school and monastery in the low marshy ground to the south of the river Lee (Corcagh), which has since given its name to the City of Cork. The fame of the new school was very great; so that it attracted students from many lands, and a city of

huts, filled with scholars, grew up around the humble oratory of Finnbarr.

Among the teachers in Cork, either then, or a little later on, was Colman Mac O'Cluasaigh, who is called the "tutor" of young Cummain, to whom he became greatly attached. Colman O'Cluasaigh was, it seems, a most accomplished scholar, and had, moreover, an Irishman's love for poetry and song. Dr. Todd¹ has published, in the first volume of the "*Liber Hymnorum*," a very beautiful Irish hymn composed by Colman to invoke for himself and his pupils the protection of God and His Saints against the yellow plague, which devastated Ireland between the years 660-664. He is described in the preface to that hymn as a reader of Cork (fer-legind), and is said to have composed it when he was flying, with his pupils, from the plague, to take refuge in some island of the sea, because it was thought the contagion could not extend beyond nine waves from the land, which, even from a sanitary point of view, was likely enough. He also composed, about the same time, an elegy on the death of Cummain.

Colman inspired his pupil with his own love for poetry; and fortunately we have, in the same Book of Hymns, a Latin poem written by Cummain, which we should reprint if the space at our disposal were not so limited.

From St. Finnbarr's school Cummain seems to have gone to visit his half brother Guaire, who was King of South Connaught at this period, or a little later on. As Cummain was already famous for sanctity and learning, and belonged to an influential family, who would now be ready enough to acknowledge the relationship, we can easily conceive how his own merits and Guaire's influence would have procured his selection for the bishopric of Clonfert. "All the Martyrologies and Annals," says Cardinal Moran,² "agree in styling St. Cummain Fada, Bishop and Abbot of Clonfert."

But it is not easy to fix the exact date of his appointment. We find the death of Senach Garbh, Abbot of Clonfert, marked by the Four Masters under date of 620, and his successor Colman died, according to Archdall, in the same

¹ To whom we are indebted for much information about Cummain.

² Note to Archdall, *sub voce*, "Clonfert."

year which he gives as 621. As there is no other obituary of a Bishop or Abbot of Clonfert noticed in our Annals until the death of Cummain himself in 661, we may perhaps fairly assume that he succeeded the Abbot Colman and governed the See for forty years. Colman, King of Connaught, the uncle of Cummain and father of Guaire, was slain in 617, and Guaire, if not actually king at this date, was an influential chief, and his defeat with others at the battle of Carn Fearadhaigh in Limerick is noted by the annalists in 622, and his death in 662, so that the two brothers, the Bishop and chieftain, were contemporaries, ruling in South Connaught during a long and chequered career. This fact will help to explain the great influence which Cummain possessed, and the leading position which he occupied in the Irish Church at that period.¹ His fame as a saint and scholar spread throughout all Ireland, and attracted crowds of students to his great school at Clonfert. He appears, as we shall see further on, to have taken a leading part in the Synod of Magh Lene, held about 630, and no doubt it was at the request of the Fathers of that Synod, that he wrote his famous epistle on the Paschal Question to the Abbot Segienus of Hy, about the year 634. There is every reason to believe that Segienus and Cummain were, if not personal friends, at least well known to each other, for the Columbian Abbey of Durrow in King's County, was not far from Clonfert, and the uncle of Segienus had been Abbot of that house until he was transferred to Hy in the year 600. Segienus himself was very likely educated there under his uncle's care, and perhaps succeeded him later on in the government of the Abbey. It is at all events certain that frequent intercourse existed between Hy and Durrow, and

¹There is a characteristic story of Cummain, Guaire, and Caimin, told by the scholiast on the *Felire of Aengus*. The three half-brothers were at one time in Caimin's Church of *Iris Cealtra* in Lough Derg. "What would you wish to have this church filled with?" said Caimin to Guaire; "with silver and gold," he replied, "that I might give it for my soul's sake to saints and to churches, and to the poor." And you, Cummain, what would you have it filled with?" "I would have it full of books to instruct studious men, to enable them to preach the Gospel, and save souls," said Cummain. Then they said, "but thou, Caimin, what would you wish to have in it?" "I would wish to have the full of it of diseases and sicknesses to afflict my body," replied Caimin. And all three got their wish, "the earth to Guaire, wisdom to Cummain, and sickness and disease to Caimin;" and they all went to heaven in the way they wished.

that Cummain must have been well known at Durrow is manifest.

About a mile and a-half from Shinrone, to the west of Roscrea, there is an old ruin, perhaps originally built by St. Cummain, which gives its name—Kilcommin—to the parish. This was *Disert Chuimin in regione Roscreensi*, to which Cummain probably retired before the Synod of Magh Lene, to devote himself to a year's study of the Paschal question. It is about twenty-five miles from Durrow, and fifteen from Clonfert. The old church was built under the shadow of Knockshegowna, where the Tipperary fairies hold their revels.

The knowledge of these facts will help to explain Cummain's relations with King Domhnall a few years later.

When Domhnall, King of Ireland from 628 to 642, was a mere boy, he accompanied his father to the great Synod of Drumceat. On that occasion his relative Columcille put his hands on the boy's head, and blessed him, foretelling at the same time that he would survive his brothers, and become a great king, and, moreover, that he would expire peaceably and happily on his bed surrounded by his family—quite an unusual occurrence for an Irish king in those days. King Domhnall reigned and sinned, like most other kings; but towards the end of his life he did not feel himself well disposed to die, because, says the scholiast, he had not the gift of penance to bewail his sins. However, he had confidence in Columcille's prediction, so he sent a message to the Abbot of Hy to ask whether he should go there in person to do penance, or, if not, what soul's-friend the Abbot would recommend him. Segienus, then Abbot of Hy, sent back word to the king, that his confessor would come to him from the south, and he very likely asked, at the same time, Cummain to visit the monarch. This message was attributed, in accordance with the custom of the times, to Columcille himself. It is preserved by the scholiast in Cummain's hymn, and is to the following effect:—

“A Doctor who shall come from the south,
It is with him (Domhnall) shall find what he wants;
He will bring *Communion* to his house,
To the excellent grandson of Ainmire.”

There is a play on the word *Communion* which in Irish is the same, or almost the same, as *Cummain*, the man's name.

Thus, it came to pass, whether by accident or design, that Cummain, the great *Saoi* or Doctor of the south, came all the way to Derry to visit the king, and administer spiritual consolation to him. But it seems the heart of the king still continued dry and impenitent. Then Cummain had recourse to prayer, and in order to obtain the gift of tears for his royal penitent, he composed, in honour of the Apostles, the very striking hymn in the "*Liber Hymnorum*." It seems that this poetic prayer was efficacious, Domhnall became a sincere penitent, bewailing his sins with floods of tears. The prediction of Coluncille was completely verified, and the Four Masters tell us that Domhnall died at Ard-folhadh, near Ballymacgrorty, in the Barony of Tírugh, "after the victory of penance, for he was a year in mortal-sickness, and he used to receive the body of Christ every Sunday." As King Domhnall died in 642, we may fix this visit of Cummain in 640 or 641; the scholiast in the poem that caused the conversion of the king, tells us expressly, that it was "written in Derry," nigh to the ancient Aileach, the royal residence of the northern kings, though perhaps not then used as such.

By far the most important and interesting event in the life of Cummain was the part he played in the great Paschal controversy. We can at present only give the merest sketch of the history of this great discussion, so as to enable our readers to understand Cummain's share in the controversy.

Of course the system of computing the date of Easter in use both in Ireland and England at the beginning of the seventh century was that which was introduced by St. Patrick himself, and which he acquired in the schools of France and Italy. From the very beginning, however, much diversity of practice existed between the churches of the East and West, and even between some churches in the West itself, in reference to the date of Easter Day. With a view to secure uniformity as far as possible, the Synod of Arles, to which Cummain refers, held in 314, prescribes in its first canon that the whole world should celebrate the Easter festival on one and the same day, and that the Pope, *according to custom*, should notify that day to all the churches.¹ There were three British bishops

¹ *Primo loco de observatione Paschae Domini, ut uno die et uno tempore per omnem orbem a nobis observetur et juxta consuetudinem litteras ad omnes tu dirigas.*

present at that Synod. But the diversity of practice still continued, to the joy of the pagans and to the scandal of the faithful.

Then the Nicene Synod intervened in 325, and commanded all the Eastern churches "which heretofore used to celebrate the Pasch with the Jews,"¹ to celebrate it in future at the same time with the Romans and with us—so say the prelates of the Synod in their circular letter to the Egyptian churches. Constantine, the Emperor, in his own circular says, that the Synod agrees that all should celebrate the Pasch on the same day, but that it should never be on the same day with the Jews; and Cyril of Alexandria says, and Leo the Great confirms the statement, that the Alexandrian church was to calculate the dates, and then notify them to the Roman Church, which was to convey the information to the other churches. This was virtually adopting the Alexandrian cycle of nineteen years—which was very different from the Roman cycle. Then at Alexandria the equinox was rightly fixed on the 21st March, at Rome it was the 18th; at Alexandria they celebrated Easter on the 15th day of the moon, *when the 14th was a Saturday*; at Rome they did not celebrate Easter in any circumstances before the 16th day of the moon—assuming that as the 14th day represented Good Friday, the Pasch of the Passion, Easter Sunday, the Pasch of the Resurrection, could not rightly take place before the 16th. It is curious that Cummain in his Epistle supports this opinion, although Bede makes the 15th of the moon a possible Easter Sunday, and such is still the usage. A diversity of practice, therefore, between Rome and Alexandria still continued for many years. However, the Alexandrian usage ultimately prevailed, but was finally accepted in the Western World only about 530, when explained and developed by Dionysius Exiguus.

This, the correct system, therefore, lays down three principles. First, Easter Day must be always a Sunday, never on, but *next after* the 14th day of the moon. Secondly, that 14th day, or the full moon, should be that on or next after the vernal equinox; and thirdly, the equinox itself was invariably assigned to the 21st of March.

Whilst, however, the Continental churches aimed at uniformity after a troublesome experience of their own errors,

¹ See Hefele, Councils, vol. i., page 314. French Edition, 1869.

the Irish and British churches, practically isolated from their neighbours, tenaciously clung to the system introduced by St. Patrick. It was the system of their sainted fathers, and that was enough for them. So when Augustine and his companions, having partially converted the Saxons, came into contact with the Christians of the north of England, they were much scandalized at their celebrating Easter at a different time from the rest of the world. They remonstrated, but in vain; the Scots of England and Ireland would not change their ways; some of them would not even eat with the newcomers; the Britons of Wales refused to aid them in converting the Saxons. Colman, after his discussion with Wilfred at Whitby, refuted but not convinced, left England with his monks and sailed away to a lonely island in his native Mayo, rather than give up his Irish tonsure and his Irish Easter. Columbanus was equally obdurate in France, and the Abbots of Hy for a hundred years more tenaciously adhered to the traditions of their own great founder. But all Ireland was not equally stubborn, and the Southern yielded first.

The English Prelates, Laurence of Canterbury, Millitus of London, and Justus of Rochester, shortly after the death of Augustine, addressed a letter to "their most dear brothers the Lords, Bishops, and Abbots throughout all Ireland (Scotia)," admonishing them to give up their "errors" in reference to Easter, and celebrate it in conformity with the Universal Church. But the Irishmen appear to have taken no notice of this document, for it looked like an attempt to assert a spiritual supremacy over the "Scots" which they always vigorously repudiated.

Millitus afterwards went to Rome, and others, too, coming there after him spoke of the errors and contumacy of the Scots in this matter of Easter as well as in some other things also. So Pope Honorius about the year 629, addressed an admonition to the pastors of the Irish Church, sharply rebuking them for their pertinacity in their erroneous practices, especially in reference to Easter, and calling upon them to act thenceforward in conformity with the Universal Church.

The main charge brought against the Irish, so far as we can gather from Bede and Cummain, was that they celebrated Easter from the 14th to the 20th day of the moon, thus celebrating it on the same day with the Jews, viz., the 14th, *if that*

should happen to be Sunday, which was contrary to the express prohibition of the Council of Nice. Most certainly they did not celebrate it with the heretical Quartodecimans on the 14th day of the moon, no matter what day of the week it might happen to be—they never celebrated Easter on any day but a Sunday, as both Bede and Cummain expressly admit. Cummain says that St. Patrick assigned the equinox to the 21st of March, but their cycle was the older Roman cycle of eighty-four years, not the new and more correct cycle of nineteen years adopted first at Alexandria and afterwards at Rome. The main charge, however, was opposition to the Universal Church in celebrating Easter from the 14th to the 20th of the moon, because the 14th of Nisan being the Jewish festival was, by the Council of Nice, declared unlawful for the Christian festival.

How, then, could St. Patrick have come to admit the 14th of the moon in any circumstances as a lawful date for Easter Day? This is a difficult point, not yet clearly determined.

We rather think that this usage of celebrating Easter on the 14th of Nisan, if it fell on Sunday, was retained in several of the Gallican Churches even after the Council of Nice. The Council itself expressly tells us that it was retained up to its own time in the Eastern Churches. Now, Eastern influence and Eastern customs prevailed to a considerable extent in Southern Gaul during the fifth century. The great monastery of Lerins was founded about 410, and from its cloisters issued the greatest prelates of Southern France. John Cassian came from the East, and, as we know, was imbued with Eastern ideas—Cassian, the greatest man of his time, so holy, so learned, and so amiable, was a monk of Lerins, and in 415 founded the great monastery of St. Victor, where Eastern ideas were also prevalent. It is not unlikely that St. Patrick derived his Paschal computation from these monasteries, or from some of the great scholars who issued from their cloisters.

Be that as it may, when the Irish clergy received the admonition of Pope Honorius, they convened a National Synod, which met at a place called Magh Lene, or Campus Lene, in the ancient Feara-Ceall, close to Rahan, in the King's County. Cummain, in his epistle, incidentally tells us almost all we know of this important Synod. The successors

of Ailby, of Ciaran of Clonmacnoise, of Brendan, of Nesson, of Molua, were there assembled about the year 630. The result of their deliberations was "to receive humbly and without hesitation" the doctrines and practices brought to them from the Holy See as their forefathers had commanded them, and therefore they resolved to celebrate Easter next year, and thenceforward with the Universal Church. But shortly after a "whitened wall" rising up amongst them caused disunion, under pretext of urging them to preserve the traditions of the elders. At last a compromise was adopted, and it was resolved to send messengers to Rome to see with their own eyes what was the custom of the Holy City in reference to the celebration of Easter. The messengers returned on the third year, and told them how they saw strangers from the whole world keeping the Roman Easter in the Church of Peter. Many wondrous cures were also wrought by the relics of the martyrs which they had brought with them from Rome, so it was resolved thenceforward to celebrate Easter on the same day with "their mother the Church of Rome;" and that resolution was faithfully carried out in the southern and midland parts of the kingdom, which were principally represented at the Synod. The north still held out, mainly through the influence and example of the great monastery of Iona and its dependent houses in Ireland. It was to try and induce Segienus, Abbot of Hy, to give up the ancient usage, and like the rest of the world, adopt the Roman practice, that Cummain, probably at the request of the Synod, wrote this Paschal Epistle. He was favourably known in Iona, as we have already seen, his learning and sanctity were greatly respected there, and Cummain, who had given special study to the question, not unnaturally thought he might be able to persuade the Abbot to give up the old Columbian usage. Though he failed in the attempt, his letter was carefully preserved, and either the original, or a copy, was carried by refugees from Iona to St. Gall, where it was fortunately preserved for posterity.

The epistle begins with the motto or inscription, "I confide in the Divine Name of the Supreme God"—and is addressed by its author, who calls himself a suppliant sinner, to the Abbot Segienus, successor of St. Columba,

and of other saints, and to the Solitary Beccan,¹ "my brother in the flesh and in the spirit." The following is a brief analysis of this most interesting monument of our early Irish Church.

First of all the writer humbly apologises for presuming to address these holy men, and he calls God to witness that in celebrating the Paschal solemnity with the learned generally, he does so in no spirit of pride or contempt for others. For when the new (Dionysian) cycle of 532 years was first introduced into Ireland, he did not at once accept it, but held his peace, not presuming to praise or censure either party.

For he did not think himself wiser than the Hebrews, Greeks, and Latins, nor did he venture to disdain the food he had not yet tasted; he rather retired for a whole year into the sanctuary of sacred study,² to examine as best he could the testimonies of Scripture, the facts of history, and the nature of the various cycles in use. The results of this year's study he sums up in this epistle. He first proceeds to explain from Scripture the proper date of the Jewish Pasch, which, including the days of unleavened bread, began on the 14th day of the moon, and ended on the 21st; and he quotes St. Jerome, who declares that as Christ is our Pasch, we must celebrate *that festival* from the 14th to the 21st day of the moon (the date with us necessarily varying with the day of the week). But that Pasch, he says, means the day on which *the lamb was slain*, for our Saviour himself said, "With longing I have longed to eat this Pasch with you before I suffer." Hence, the day of Passion in the Christian Festival can never begin before the 14th day of the moon; then the day of burial will be the 15th of the moon, and therefore the day of the Resurrection can never be earlier than the 16th day of the moon; and being always a Sunday, must be on some day between the 16th and 22nd day of the moon, inclusive. "For if he says, as you do, the Resurrection were celebrated on the 14th of the moon, then the day of burial will be the 13th, and the day of Passion the 12th, which is preposterous and opposed to the clear testimony of Scripture."

Then he appeals to the authority of the Ecclesiastical

¹ Was this Breacan of Dairinis, near Waterford, half-brother to Cummain? He might have been then at Hy.

² Perhaps to Disert Chuimin, where he wrote: "Ut me ut nycticoracem in domicilio latitantem defenderem." Epistola.

Synods against the Irish usage. There was, he admits, in the beginning a diversity of practice even in the Apostolic churches founded by Peter the Key-bearer, and John the Eagle-pinioned, for the Apostles themselves, driven hither and thither by persecution, had no time to fix a uniform cycle for all the churches. But afterwards "I find it was ordered that all those were to be excommunicated who dared to act against the statutes of the four Apostolic Sees of Rome, Jerusalem, Antioch, and Alexandria." The Nicene Synod, he adds, composed of three hundred and eighteen bishops, ordained that the same rule should be followed in all the churches of the East and West. The Synod of Arles also, where six hundred bishops were present, insisted on uniformity throughout the whole world in the observance of the Pasch, lest, as St. Jerome observes, we should run the risk of eating the Pasch contrary to the law, *extra unam domum*, that is, outside the communion of the Universal Church. Consider you well, therefore, whether it is the Hebrews, Greeks, Latins, and Egyptians, united together, that are the *extra domum*, or a fragment of the Scots and Britains, living at the end of the world, that form a conventicle separated from the communion of the Church. You are the leaders of the people; beware how you act, leading others into error by your obstinacy. Not so our Fathers, whom you pretend to follow, for they were blameless in their own days, seeing that they faithfully followed what they thought in their simplicity to be best; but you can scarcely excuse yourselves for knowingly rejecting the observances of the Universal Church. The writer then proceeds to insist at great length on this argument from the practice and authority of the Church; and recites various passages from St. Augustine, St. Jerome, St. Cyprian, and St. Gregory, on the unity of the Church, and the guilt and danger of schismatical practices. "Non alia Romanæ urbis ecclesia, alia totius orbis aestimanda est," he says, quoting St. Augustine; and then he adds from St. Jerome, "Si quis Cathedræ S. Petri jungatur meus est ille,"—communion with Rome was in Cummain's estimation, as in Jerome's, the test of orthodoxy both in doctrine and discipline. "Can anything," he says, "be more absurd than to say of our mother the church—Rome errs, Jerusalem errs,

Antioch errs, and the whole world errs, the Irish (Scoti) and Britons alone are in the right?" In this part of his letter Cummain certainly displays not only great learning, but also great vigour and eloquence of style.

Lastly, he discusses the various cycles in use at different periods, and although he found much diversity with various nations, you, he says, have one of your own quite different from them all. First, there is the Paschal cycle introduced by St. Patrick, our spiritual Father (*Papa nostra*), according to which the *Æquinox* was assigned to the 21st of March, and Easter Day ranged from the 14th to the 21st day of the moon. He then refers to the cycles of Anatolius, Theophilus, Dionysius, Cyril, Morinus, Augustine, Victorius, and lastly he mentions the cycle of Pachomius to whom an angel revealed the proper way to calculate Easter—cycle meaning, it would seem, the special manner of calculating Easter peculiar to each. He then refers to the cycle of nineteen years adopted by the Nicene Fathers, calling it by its Greek name—*ἐννέα-καιδεκατήριδα*—which he adds might enable you to ascertain the date of Easter with sufficient accuracy. "It is, as I find, quite different from yours in its kalends, its bissextile, in its epact, in its fourteenth moon, in its first month, and in its equinox." This is an important passage, because it shows that the Irish cycle was in every respect different from the cycle of nineteen years as adopted by the church of Alexandria. He then refers to St. Cyril, and the cycle of Victoricius, clearly showing that he was familiar with the entire subject, and probably had in his hands some works which we no longer possess.

After referring to the Synod of the Campus Lene, as explained above, and the appeal to Rome in accordance with the ancient statute (*mandatum*) of the Irish Church, he goes on to say that according to the synodical decree all such "*causae majores ad caput urbium sunt referenda.*" This refers to the decree of the Synod of Patrick, Auxilius, and Iserninus, bidding the Irish prelates if any cause of disunion arose, to go to the place which the Lord had chosen, (to Rome, the *caput urbium*) for the decision of these more important causes, "so we sent there certain wise and humble men whom we knew as children to their mother." And they returned on the third year, and told us what they had seen and heard,

and how in the Church of St. Peter, the common hospice of all the faithful, Greeks and Hebrews, Scythians and Egyptians—all celebrated Easter on the same day, which differed an entire month from our own, and we saw with our own eyes many miracles wrought by the relics of the saints and martyrs which they had carried home with them from the holy city. In conclusion he adds that he had not written to attack them but to defend the truth, he apologizes for any wrong or harsh words that might have fallen from him, and in the last sentence implores on them all the strong blessing of the Holy Trinity to guard them from all evil.

This remarkable epistle affords a striking proof, not only of Cummain's own learning, but of the high efficiency of the schools of his native land, in which he studied. He gives the Hebrew, Greek, and Egyptian names of the first lunar month. He refers to almost every cycle, and emendation of a cycle, of which we have any account, briefly, indeed, but sufficiently to show that he was acquainted with them, and with the decrees of Synods, and with the passages of the Fathers that make reference to them. Above all things, he insists upon the unity of the Church, and incontestably establishes the Irish tradition in his own time, that the Irish Church was founded from Rome, that Rome is the Source of Unity, the final Court of Appeal, and the Mother of the Irish, as of all other Churches. The text is unfortunately somewhat corrupt, and the style wants polish; but, though in this respect Cummain is inferior to several Irish writers of the seventeenth century, his Latin is much superior to that of several ecclesiastical documents that we have seen in our own nineteenth century.

The "*Liber de Mensura Poenitentiarum*" cannot with certainty be ascribed to Cummain Fada; but it is highly probable that he was the author. It was preserved, like so many other invaluable Irish MSS., in the Monastery of St. Gall, and has been published in the "*Bibliotheca Patrum*," and, together with the Paschal Epistle, has been republished by Migne (Tome 87, *Patr. Latina*). We have seen that Cummain was regarded by the Abbot of Hy as a great moralist, and it may be that the same Segienus was the "faithful friend," whom the author addresses—*mi fidelissime*—in the prologue. The treatise consists of fourteen

chapters, giving the canonical penances assigned to sins of various kinds. It treats of these sins in the most minute detail, but contains little original matter; for the penances are, in most cases, taken from the works of the Fathers and the penitential canons of various early Councils. But it shows how carefully these matters were attended to in our early Irish Church, and is another striking monument of ecclesiastical learning.

Cummain Fada has not unfrequently been confounded with Cummain Finn, the nephew of Segienus, Abbot of Hy. The latter wrote a life of St. Columba, to which Adamnan refers, and most of which he, Adamnan, inserted in the third Book of his own Life of St. Columba. The Paschal Epistle has also been attributed to him, but without any grounds. The intrinsic evidence of the letter itself shows that it was written by a prelate of the southern half of Ireland; he speaks of Alby, Brendan, and the rest as "our fathers and predecessors," he had accepted the Roman usage which Hy and its family refused to accept for many years after, and he uses in reference to St. Peter the very peculiar expression "clavicularis," which is also used by the author of the Poem in honour of the Apostles, which was undoubtedly the work of Cummain Fada, the Bishop of Clonfert.

The Four Masters tell that "St. Cummain Fada, son of Fiachna, Bishop of Cluainfearta Brennain, died on the 12th of November, 661," which is his festival day. The entry of the death of his beloved tutor, St. Colman O'Cluasaigh, is marked a little later on as happening in the same year, and therefore towards its close. Colman, however, lived long enough after Cummain to compose an elegy on his death. The Four Masters have preserved these few lines:—

"No bark o'er Luimneach's bosom bore,
From Munster to the Northern shore,
A prize so rich in battle won,
As Cummain's corpse, great Fiachna's son.
Of Erin's priests, it were not meet
That one should sit in Gregory's Seat,
Except that Cummain crossed the sea,
For he Rome's ruler well might be.
Ah! woe is me, at Cummain's bier
My eyelids drop the ceaseless tear;
The pain, of hopeless anguish bred,
Will burst my heart since Cummain's dead."

The poet's verse was true—Colman died within a month of his pupil to whom he was so deeply and tenderly attached. We may infer, too, from these verses that Cummain died at home in his native Kerry, but that his remains were carried up the Shannon in a boat to his own Cathedral of Clonfert, where he was interred. The Four Masters tell us that in 1162 the "relics of Maeinenu and of Cummain Fada were removed from the earth by the clergy of Brenainn (that is, of Clonfert), and they were enclosed in a protecting shrine." So far as I know there is no account to be had now of the existence of this shrine.

✠ JOHN HEALY.

FREQUENT COMMUNION.—I.

WITH unaffected reluctance and more of self-distrust than writers in public journals generally get credit for, I proceed to set forth some thoughts on Frequent Communion, dealing principally with those phases of the question which, when they occur in practice, carry with them some degree of embarrassment. Plainly, I could satisfy the terms of the request so flatteringly conveyed in the letter of J. H., by selecting those aspects of the subject—and they are many—on which theologians are of one mind, whilst dexterously eschewing those other more practical and difficult ones on which they do not speak so confidently. But such a course would, I feel, be an unwarrantable occupation of valuable space in the RECORD, and a rude discourtesy to your correspondent.

I shall commence with the question of Holy Viaticum; and in order that the reader "may have something for his time," I shall endeavour to express my views, as far as possible, in the words of some standard theologian. This will be *pro tanto* a guarantee of their soundness; and, should the reader wish to quarrel with any of them, he will have higher game than the present writer to engage his attention.

I. "Quod praeceptum divinum et ecclesiasticum com—

municandi obligat in articulo mortis, est sententia communissima." (La Croix.)

II. The "sententia communissima" also affirms that this precept binds "*sub mortali*, quia materia est gravis," always understanding, "*modo praeceptum servari potest*." (La Croix, De Lugo, St. Liguori, &c.)

III. The "*obligatio praecepti*," both divine and ecclesiastical, is *per se* satisfied when the penitent has *once* received the Holy Viaticum in quavis infirmitate. "*In eadem infirmitate, etsi non teneatur, potest tamen aegrotus post aliquot dies repetere Viaticum*." (Ferraris, quoting Suarez, &c.)

IV. The obligation of the sick man to *receive* the Viaticum carries with it a correlative obligation, on the part of the priest having parochial responsibility, to *administer* it. He, too, is bound *sub mortali* quia materia est gravis; and we must remember that, in this country, the obligation binds both Parish Priests and Curates *in solidum*, so that uno, quacumque ex causa, deficiente, tenetur alter. (Synod of Maynooth, p. 114). On the gravity of the obligation the Council of Trent (Sess. xiii., c. 6) says: "*Deferri ipsam sacram Eucharistiam ad infirmos, et hunc usum diligenter in Ecclesia conservari . . . multis conciliis, praeceptum invenitur . . . et sancta haec synodus retinendum . . . statuit*."

V. Although very many held "*parochum non teneri, cum vitae suae discrimine, S. Eucharistiam peste laborantibus ministrare, ex ea ratione quod sacramentum hoc non sit ad salutem necessarium, prout sunt e contra baptismus et poenitentia*," this theory is not in reality admissible in practice. Benedict XIV. teaches "*ut postulato per Vicarium Apostolicum proposito rescriberetur sacerdotes animarum curae praepositos obligatione teneri . . . Christi fidelibus peste correptis, non obstante contrahendae pestis periculo, non solum duo illa baptismi et poenitentiae sacramenta ministrare . . . sed et duo reliqua, sacri Viatici et Extremae Unctionis*." (Bouix.) With us, at any rate—and we should bless God for it—the unassailable argument is, that any hesitancy to afford prompt and cheerful attendance, especially to those *peste laborantibus*, would inflict an irreparable shock upon the sensitive religious faith of our people.

Having, as I hope, established these preliminary principles

I shall now proceed to the consideration of some points of practical difficulty.

The first which the priest not unfrequently encounters is the difficulty of deciding whether or not the sick man, to whom he has been called, sufficiently answers the description of a "periculose infirmus cui, ut sic, et non jejuno, liceat Viaticum ministrare." This is sometimes a great puzzle, more especially to young priests. In order to help them to form a practical conscience on the matter, it may be well to transcribe the instructions which are given by some of our best and most experienced writers. "Omnis ille intelligitur constitutus in periculo mortis, ita ut non jejunus potest communicare, cui invito mors imminet. Non est tamen opus ut mors *certo* immineat, sed satis est quod prudenter *timeatur*, v. gr., si Medicus aut *alius homo prudens* judicat ex illo morbo decessurum." (La Croix, n. 585). "Viaticum dari potest *in dubio* de mortis periculo, si dubium sit prudens seu fundatum. Ratio est quia saepe constare nequit an morbus sit vere lethalis necne; et tunc Ecclesia, pia mater, recte praesumitur velle in tali dubio aegrotanti favere . . . Hoc imprimis valet, quando aeger longè ab ecclesia distat, quia tunc exponitur majori periculo moriendi quin sacramentis consuetis reficiatur." (Gury, Cas. Consc.; St. Liguori, *Hom. Apost.*, &c., &c.) This is likewise taught by Gobat; "auctor multum eruditus et experientia abundans"; by Dicastillus, "non minus pius quam doctus," (Ballerini); by Collet who writes emphatically, "scrupulosius discutiendum non esse, an certum sit periculum mortis"; by the rigorist Billuart, and a host of others of every school.

From all this, I believe, we may practically infer, that the very fact of our receiving a "sick call" affords *prima facie* and presumptive evidence that the "aegrotus periculose infirmatur"—so far as we are entitled to inquire. For, no matter how strongly our own opinion may run against the presumption, we should remember that *we* are not qualified to institute a diagnosis of the patient's case; that, in the absence of a physician, the sole judges are the sick man himself and those in attendance upon him; and, further, that so frequently is the physician himself at sea or deceived, that we cannot be bound to disbelieve the sick man's assurance—given in

circumstances so solemn and sacred—unless the doctor professionally certifies that it is a manifest case of imposture or delusion. Nothing is more common than to hear priests congratulating themselves upon having—“almost against their consciences”—administered the last Sacraments to persons of whose death they soon after heard with surprise. It merely follows, that they were sounder theologians than they had supposed, and that they knew the Church to be a *pia mater* in more than name.

In dealing with the next point to which I shall advert, I know that I am treading upon exceptionally slippery ground; for, from the standpoint from which I intend to consider it, I can find little formal guidance in theological works.

(1) It is sufficiently clear that there is no obligation, *vi praecepti*, of receiving the Holy Viaticum more than once *in eadem infirmitate*. Therefore, there is no concurrent obligation of administering it. (2) It is equally certain that “in eodem morbo, etsi non tenearis, potestamen post aliquot dies repeterè Viaticum non jejunos, dummodo nequeas jejunos sumere et periculum mortis recurat, ut docetur *communiter*, vel etsi maneat, ut docent Suarez, De Lugo, &c.” St. Liguori designates this as the “vera et communis sententia;” and Benedict XIV. says, that no theologian “of any name” questions it. The reason universally assigned for this teaching is that this sacrament “aegrotis non datur praeaeise [exclusive] ad satisfaciendum praecepto, sed in praesidium contra tentationes, quae tempore mortis magis urgent.” But, inestimable as is the “praesidium” which the receiving of Holy Viaticum imparts to the sick man, we must bear in mind that the arguments by which theologians prove that Holy Communion is not necessary for salvation *necessitate medii, sive in re sive in toto*, prove conclusively that a second reception of Holy Viaticum is not a “praesidium *necessarium* contra tentationes.” They may be effectually subdued by prayer and other recognised remedies. It follows at once that although the moribund may receive the Holy Viaticum “iterum et tertio,” he is not rigorously bound to do so. Hence the question: Is the obligation of the priest to administer it “iterum et tertio” similarly limited and modified? May he, having once administered the Holy Viaticum, regard himself as free from

all obligation of visiting the patient *in morbo diuturno* for the purpose of re-administering it? May he, as far as regards the Holy Viaticum, leave the sick man to secure whatever "praesidium" he may still require, in those alia remedia which faith and experience prove to be so effective?

To this practical question theologians answer with a most decided negative. Benedict XIV. instructs bishops to admonish those in charge of souls "et posse et *debere* Viaticum in eadem infirmitate iterum et tertio administrare;" and he authorises those prelates "ut poenam decernant in parochos qui illud deferre detrectant." The same obligation is recognised and proclaimed by all theologians, but *by none of them is it laid down absolutely and unconditionally*. It is thus given by Bouix (*De Parocho*): "Viaticum aegrotis pluries deferre, durante eodem morbo, potest parochus; imo et tenetur, *si id aegroti petant*, modo tamen inter singulas sacramentisumptiones conveniens tempus interfluat." Benedict XIV. inserts on the law given above the qualifying clause "*petente maxime aegroto*." The same Pontiff, seemingly defining for bishops the utmost extent of duty to which they are entitled to bind their priests, adds "praesertim si *ipsimet aegrotantes* iterum coelestem illum panem *esuriant*; et si velit (Episcopus) poenam etiam decernat in parochos qui. . . . Eucharistiam ad eundem infirmum eam devote *efflagitantem* denuo deferre obstinate detrectant falsis quibusdam et emendicatis praetextibus" (*Syn. D. Lib. 7, c. 12*). St. Charles Borromeo (*Regulae Sacramentales*, p. 293) says: "Cum praeterea postquam Viaticum aeger suscepit, aliquot dies superstes sibi sacram communionem *ministrari petit*, ejus pio desiderio parochus non deerit." O'Kane's rendering of the general rule (n. 774) is in precisely the same spirit: "If the sick person, after having received the Viaticum, . . . *desires to communicate again*, the priest should endeavour to gratify this pious desire. . . . Cavalieri says, and it seems more probable, that the rubric here altogether prescinds from the question of fasting." Collet, interpreting the same rubric, tells us, "Eucharistiam infirmo saepius deferendam esse *si petierit*." The same tone and teaching run through all the theological works I have been able to consult.

From all this—coupled with the view entertained by the

Faithful, the other parties concerned—it would seem that the obligation of administering the Holy Viaticum “*iterum et tertio*” comes upon the priest, and binds him *ex justitia et ex officio* when—and only when—the patient conveys, in some unmistakably intelligible way, his reasonable desire to have it re-administered. This request may be communicated in a variety of ways. It may reach us by a messenger specially deputed to carry it, and this is what ordinarily happens. It may be—and often is—a matter on which we have had a distinct understanding with the penitent at our first interview. It may reveal itself in the manifest spiritual needs of the sick man, which oftentimes speak more significantly and importunately than words. In whatever form it comes to us we are bound *ex justitia et ex officio* to attend to it promptly and cheerfully. But beyond this, and outside of a new summons, I think—with all becoming humility—that our obligations “*administrandi Viaticum iterum et tertio*” arise chiefly and constructively, if not purely and solely, *ex charitate*, and are governable by such laws as regulate the performance of charitable works. I should be sorry to be understood as hereby minimising the responsibilities of those who are entrusted with the charge of souls, or as insinuating that they may, by punctiliously waiting for an invitation from the sick man, evade the onerous and indisputable duty of again visiting the invalid, *data occasione*, and imparting to him the divine gift of Holy Viaticum. What will follow a little farther on will prove that my view is quite compatible with the recognition of many grave and momentous duties that have yet to be fulfilled. If this theory be not theologically sound, I am sure the RECORD will be open to anyone who may charitably rectify and reform it; and I am quite sure that no one will accept the rectification with more deference and resignation than myself. But should it be true, it cannot fail to be a source of tranquillising encouragement to that numerous class of missionary priests in Ireland who, owing to the circumstances of their mission, frequently find themselves painfully disquieted and harrassed with anxiety, because they have failed to strictly, or sometimes even approximately, comply in this matter with the instructions and suggestions of the books. Unlike others, the

ambit of whose duties is of easy span, and who, in comparison, may be said to "live at home at ease," those priests, whose case I am considering, may, on forecasting the day's work each morning, discover that occupations of supreme moment to the spiritual well-being of their people, will carry off and detain them, for many successive days, miles away from the residence of the sick man. How can they comply with the counsels and directions which writers invariably detail "*pro visitatione aegrotantium*?" No doubt, even in the busiest mission, a day will occasionally occur which may be euphemistically described as idle; and such a day could not be devoted to more charitable work than making unsolicited visits to the sick. Besides, those other duties of ours will sometimes bring us within fairly practicable distance of the sick house. Indeed, the experience of every missionary priest is *en evidence* that the inspection of our schools, our looking after abuses, our interposition *ad lites in familiis componendas*, our attending of necessary sick calls, and the discharge of those countless other duties that bring us from end to end of the largest parish so often, cannot fail to carry us—within or nearly within the suggested intervals—into the neighbourhood of the sick man. We should welcome such occasions as so many golden opportunities of imparting to him those diverse spiritual services which the writers prescribe *pro visitatione infirmorum*, and which our position and office entitle us to exercise.

Concluding this section of the subject, I would therefore submit:—1°, That Parochi and (in this country) Vicarii are bound sub mortali, ex officio et ex justitia, etiam cum discrimine vitae, to administer the Holy Viaticum to those who are presumably in periculo mortis. For the efficient discharge of this momentous duty, they are bound to instruct their people to give early notice of each case of serious illness. Should such intimation be not formally given, they are nevertheless bound to visit the patient, and minister to him, precisely as if they had been summoned. 2°, That they are further bound to satisfy the sick man, and those in attendance upon him, that their priests shall be at all times prepared freely and promptly to gratify the wish of the patient whenever, at any subsequent period of his illness, he may

desire a renewed visit. 3°, That, even in the absence of such an expression of desire on the part of the sick man, they shall feel bound in charity to observe, as far as will be compatible with the conscientious discharge of their other official obligations, the instructions given by theologians *pro visitatione infirmorum*, most especially *instante periculo mortis*. Furthermore, that, inasmuch as such unsolicited visits may be sometimes precarious and uncertain, they shall have instructed the attendants on the sick man as to the duty of discreetly assisting him by pious suggestions, short acts of contrition, the invocation of the Sacred Names, the repetition of the usual prayers, &c. This last might form the matter of a sermon at least once a year.

In the foregoing observations, many points of considerable interest and practical importance have been assumed, and but incidentally referred to. Such would be, for example, the principles that should guide us in interpreting the "*aliquot dies*," which the Rubric requires to have elapsed before Holy Communion could, in any circumstances, be repeated during illness; the giving of Holy Communion to those who are permanently *cliniques*, and who, though unable to fast, are yet not *periculose infirmi*, &c. These, and the more general question of frequent Communion, may be discussed in another paper. It would be a trespass to further prolong this; for we have no right to assume that the reader's patience has grown with the enlarged dimensions of the IRISH ECCLESIASTICAL RECORD.

C. J. M.

LOUIS PASTEUR.

LOUIS PASTEUR has not had to wait for posthumous honours; already, in his lifetime, Fame has found him, and has proclaimed his merits. He has been fortunate in having of his family, and in his household, a Boswell—who has faithfully chronicled his labours and his achievements, and has invested the life of the patient explorer and brilliant discoverer with the charm of a romance. Facts are narrated

stranger than fiction; full of interest, and fraught with a far-reaching and undying importance; facts which concern the happiness, the well-being and the life of men and of nations, and which draw closer the links that bind in indissoluble union all animated nature. Gifted with splendid genius, he has employed that genius with ceaseless activity, dauntless devotion, and a whole-souled enthusiasm, for the benefit of mankind, and for the special glory and advantage of his country; and thus has won for himself the affection of his own countrymen and the homage of men of science in all countries. Yet although his name is often heard mentioned with respect, his labours are not so well known as they deserve to be. His example is a noble and inspiring one; for he has won his way to distinction from an humble beginning, with nothing to rely on for advancement save his innate ability, developed to the utmost by incessant hard work, and sustained by indomitable energy, perseverance and determination. With these he has conquered his way to success, despite "low birth and iron fortune;" despite opposing ignorance and prejudice, and despite the more terrible disablement which has befallen him amidst his labours—of paralysis caught in his prolonged struggle with the Angel of Knowledge; which has crippled him like the patriarch of old, but still has left him with unclouded brain, to interpret for us God's hidden laws and Providence in the Book of Nature, sealed for so many ages by God's wrath at men's transgressions. I have lately read an account of the life and labours of Pasteur, written by his son-in-law, M. Valery Radot, under the title, "*M. Pasteur, Memoire d'un Savant par un Ignorant*," and translated into English by Lady Claud Hamilton, with a valuable introduction by Professor Tyndall: and it has been suggested to me that I should give a brief review of the work for the readers of the RECORD, who are already familiar with M. Pasteur's name. No one could be better qualified, or more competent, for the task he undertook than M. Radot. He thus describes himself:—"In the salon of a distinguished man, or of a great writer, there is often to be found a person who, without being either a fellow-worker or a disciple, without even possessing the scientific or literary qualities which might explain his habitual presence, lives,

nevertheless, in complete familiarity with the man whom all around him call 'dear master.' Whence comes this intimate one? Who is he? What is his business? He is only known as a friend of the house. He has no other title, and he is almost proud of having no other. Stripped of his own personality, he speaks only of the labours and the success of his illustrious friend, in the radiance of whose glory he moves with delight. The author of this work is a person of this description. Intimately connected with the life of M. Pasteur, and a constant inmate of his laboratory, he has passed happy years near this great investigator, who has discovered a new world—the world of the infinitely little." M. Radot is proud to have such a father-in-law, and M. Pasteur is happy in possessing such an appreciative son-in-law. Indeed the family seems to be an altogether model one, and presents in this respect an agreeable contrast to the domestic lives of other great men. What then, it may be asked, is Pasteur? and what has he done to merit the title of great? He may be described, in the words of M. Radot, as a "great investigator:" for great he is, in genius, in labour, and in achievement. Pasteur is a man of science, eager in the pursuit of knowledge, and loving it for its own sake, as well as for the results it leads to. His mind, says Tyndall, "resembles a photographic plate, which is ready to accept and develop luminous impressions, sought and unsought." His life is one "of extraordinary scientific ardour and success;" he possesses "the divine power of distilling from facts their essences—of extracting from them the principles from which they flow." "Theory may change, and inference may fade away, but scientific experiments endure for ever." "Such durability," continues Tyndall, "belongs to the experimental researches of M. Pasteur." This is high praise, yet not too high for what Pasteur has done. From him has originated the germ theory of disease, and the anti-septic system of surgery and medicine, which has already achieved the most brilliant results; he has extended his services to the brute creation, and has tracked and combatted with marvellous power, patience, and success, mysterious diseases which were destroying alike beast and bird and insect, and ruining the prosperity of his country. Thus has

he saved man from deadly maladies, fowl and cattle from wholesale destruction, the silkworm from extinction, the wine-trade from ruin. Last, and greatest, he has grappled with, if not yet overcome, the terrible, death-dealing monster of hydrophobia. We read in the current numbers of the daily and medical journals that people bitten by rabid dogs are being constantly sent to him for treatment; and, as I write, some victims, of our own Irish race, as it happens, are on their journey from distant America, animated with, and sustained by, the hope of obtaining relief and protection from his healing hands. Yet Pasteur is not a physician, although neither Hippocrates nor Æsculapius nor any of the Asclepiadae has ever before owned, or wielded, such divine power. He has, just now, completed his 63rd year. On the façade of the little house in the Rue des Tanneurs, in the town of Dôle, where he was born, is a plate which records in letters of gold,

“Here was born Louis Pasteur,
December 22nd, 1822.”

Five years ago this tablet was erected in the presence of Pasteur, amid the applause and acclaim of his countrymen. Certainly they manage these things well in France. Pasteur's father was, in early life, a soldier: he had fought under Napoleon, and had been decorated on the battle-field before he became a tanner. From him Pasteur inherited a patriotic spirit, which prompted him in 1871, when France lay prostrate at the feet of Prussia, to resign the diploma of Doctor, which had been conferred on him three years previously by the University of Bonn—whilst he transmitted the martial spirit to his son, who, although hardly eighteen years of age, was fighting in the Army of the East. Pasteur's father and mother watched over their son with ceaseless solicitude, we are told. They were determined, whatever their own deficiencies may have been, “to make an educated man of him.” Although full of talent, Louis seems to have been in his youth indolent, and prone to idleness. Fishing was his favourite pastime, and still continues to be. He showed, however, a great aptitude for drawing portraits, a dozen of which are still preserved at Arbois, and display such ability, that in the opinion of some good folk there, he mistook his vocation, and should have been a Painter, instead of a Chemist—

whilst at a later period he himself thought that he missed his vocation by diverging from the study of Chemistry and Molecular physics—in which he first acquired fame. Tyndall, nevertheless, is of opinion, that he but “yielded to the natural affinities of his intellect, that he obeyed its truest impulses, and reaped its richest rewards, in pursuing the line that he has chosen, and in which his labours have rendered him one of the most conspicuous scientific figures of the age.” In his twenty-first year Pasteur entered the Ecole Normale, having previously obtained the degree of *bachelier ès lettres*, and here he devoted himself with the greatest diligence to Chemistry. “He thought of nothing but experiments,” says M. Radot. He often worked from five o’clock in the morning till nine in the evening at his favourite pursuit. After a time he was appointed Assistant to the Professor, M. Balard, but for whose influence he would have been transferred by the Minister of Education, as Professor of Physics, to the Lycée of Tournon. Under Balard he studied crystallography, and therein achieved his first triumph by discovering the cause of dissymmetry in substances chemically identical: a discovery which had previously baffled the keenest intellects. This event was of the utmost importance, for “by a sudden turn,” as Pasteur himself expresses it, it unexpectedly threw him on the subject of fermentation, and fermentation led him to the study of diseases. So engrossed was he with this inquiry, that “on the very morning of his marriage” we are told, “it was necessary to go to his laboratory and remind him of the event that was to take place on that day.” This discovery was the key to all that followed. The substances which formed the subject of these experiments were Tartaric and Paratartaric Acids, and their compounds—which, whilst chemically identical, and having apparently the same crystalline form, were found to act differently on light—the then known Tartrate polarising to the right, whilst the Paratartrates had no such action. Pasteur discovered by careful examination minute facets in the right-handed Tartrate crystals, like those previously discovered by Biot in rock crystals, some of which were shown by him to be right-handed and others left-handed; although there was no apparent difference of crystalline form. Pasteur now discovered

the existence of left-handed crystals of Tartaric Acid; and proved that the neutrality of the Paratartrate was due to the equal admixture of right and left-handed crystals. The Paratartrates were possessed of symmetry, in virtue of the combined presence of right and left-handed Tartrates; whilst each of the latter was shown to be dissymmetrical, the former polarising to the right, the latter to the left. Symmetry, Pasteur illustrates by the example of the human body, which is formed of corresponding parts right and left, whilst these separate unilateral parts have no such symmetry: thus the right and left hands are together symmetrical, but neither separately is so. We have now almost reached the parting of the ways, for Pasteur was not destined to waste upon Tartrates, "what was meant for mankind." A German chemical manufacturer had long previously observed that impure Tartrate of Lime, dissolved in water, and contaminated or mixed with organic substances, fermented when exposed to the summer sun. Pasteur found that the right-handed tartrate of ammonia also fermented under similar conditions, owing to the growth and multiplication of a microscopic living organism, or ferment. He next tried the Paratartrate, and found that it also fermented; but noticed that after fermentation had gone on for some time, the previously neutral solution became possessed of the power of polarising light to the left. On examination he found that all the right-handed Tartrate had disappeared from the solution, and only left-handed remained behind. Thus the equilibrium previously existing in the solution, by the union of the two kinds of crystals, had been destroyed by the removal of the right-handed crystals. The organism had fed upon the solution, and had assimilated the right-handed Tartrate finding it more digestible than the left. This experiment, the importance of which cannot be exaggerated, was performed with the seed of common mould, *Penicillium Glaucum*, which is to be found everywhere.

This brings us to the question of fermentation.

Pasteur has proved that fermentation is due to the agency of very minute living organisms, which feed on the substances formerly regarded as ferments. To their action all fermentation and all putrefaction are due. Putrefaction is, indeed, merely fermentation under another name, that smells less sweet.

Thus the fermentation of sugar might be called putrefaction of sugar. There are various ferments: in fact, they are in number, numberless. Principal amongst them, and of first industrial and commercial importance, are—the Yeast-plant, or *Torula Cerevisiæ*, as it is named; and the Vinegar-plant or *Mycoderma Aceti*. Each of these ferments, and every ferment, is special and distinct; and forms a special product as the result of its fermentation or life. Thus the Yeast ferment produces Alcohol, the Acetic ferment Vinegar. Ferments are of one or other of two classes—*Ærobie*, and *Anaerobie*; the former requiring air or oxygen for their vitality, whilst to the latter it is fatal. The Yeast plant grows best when air is freely supplied, but *ceases to act as a ferment* under such circumstances; whilst in the brewing vat it is cut off from the air and surrounded by carbonic acid gas. Air, on the other hand, is fatal to the Butyric ferment—which is, notwithstanding, the most widely distributed ferment in nature. This ferment was discovered by Pasteur, who showed it to be the natural heir—so to speak—to the Lactic ferment, with which it had been previously regarded as identical. In a former paper I referred to its action in the formation of coal. Fermentation, then, is the result of the nutrition and life of a ferment, which by its vital power breaks up; disorganises, and decomposes, the substances on which it feeds. So fermentation is disintegration or decomposition; the substance acted upon is broken up into its elements. Fermentation, and therefore putrefaction, is thus a phenomenon of life—it is due to the life of a microscopic organism, vegetable or animal, capable itself of increase and of disintegration and death. For ferments die and are decomposed by other ferments that feed upon them. To quote the lines of Swift:—

“So, naturalists observe, a flea
Has smaller fleas that on him prey;
And these have smaller still to bite ’em,
And so proceed *ad infinitum*.”

“Mildew, mould, bacteria,” observes Pasteur, “monads, two thousand of which would go to make up a millimeter, all these microscopic organisms are charged with the great work

of re-establishing the equilibrium of life, by giving back to it all that it has formed." "It is life," he adds, "that presides over this work of death." Thus Yeast exposed to the air, in summer, languishes and loses its vitality, and is attacked from without by ærobic organisms, such as the germs of mould, whilst within anærobic vibrios carry on the work of destruction. Ærobic and anærobic, strive with one another, and rend one another asunder; each feeding on, and deriving its sustenance from, the other—and so the cycle of life and of death goes on: forms change and perish, but life endures, flowing permanently on, building up, animating, destroying. When life departs from plant or animal, other life succeeds, myriad lives to one, restoring ready to the Maker's hand the material from which new forms are built up. We can now, perhaps, see what a useful and necessary function is performed by the germs of putrefaction. "If," says Pasteur, "we could suppress their work, the surface of the globe, encumbered with organic matter, would soon become uninhabitable."

Micro-organisms swarm and teem everywhere—they swim in the air; they ride upon dust particles; they are carried by insects; they prowl around for pabulum—they infest and beleaguer plants and animals, waiting for a breach to enter by. To the naked eye they are invisible; but are revealed to the microscopic eye of science. Not all are directly hurtful to man; some are serviceable. Of this latter class, innocuous to man, and ministering to his wants, is the *mycoderma aceti*, which is deposited upon wine left exposed to the air—and which converts it into vinegar. The Mycoderm thrives best in warmth, and its growth is promoted by an acid condition of wine: hence the addition of a little acetic acid hastens the conversion of wine into vinegar. Alcohol mixed with pure water does not permit of the growth of the vinegar plant—mineral or albuminous matter, such as wine affords, is necessary for its nourishment. If, however, the alcoholized water be slightly acidulated with acetic acid, and to it be added a little Phosphate of Ammonia, with other alkaline and earthy Phosphates, then the mycoderm will develop, and the alcohol be transformed into vinegar. A little wine left in a bottle containing atmospheric air will, as every day experience shows, be converted into vinegar—even when tightly corked—

because the air contains the mycoderma. But if the wine thus corked, be exposed for some instants to a temperature of 50° or 60° C., it will not ferment, because the ferment is killed by the heat. If, however, fresh air containing fresh ferment be allowed to enter, the wine will become converted into vinegar. As wine is thus changed into vinegar, so vinegar is changed into water, and ultimately becomes putrid. Pasteur has shown how this occurs and how it may be prevented; and so has conferred immense benefit in this respect, as he has in many another, on the industries of his country. When the wine has been converted into vinegar, what becomes of the ferment? Well; it may live on, for a while, feeding on the vinegar, robbing it of oxygen and converting it into water, mixed with mineral and vegetable matter—and carbonic acid gas which escapes: when there remains behind a simple organic infusion, free from acidity, which becomes an easy prey to the vibrios of putrefaction. Indeed, even in vinegar, a constant warfare is carried on between the mycoderma and little cell-like vibrios, which multiply with extraordinary rapidity—and greatly interfere with the production of vinegar. These eel-like organisms are animalcular, and quickly die if deprived of air. As the mycoderma also requires oxygen, they are mutually antagonistic, and both seek the upper air near the top of the vinegar. When the plant is active it is more than a match for the animalcules, which are driven to the bottom, or to the sides, like eels; and there they wait, for their opportunity, till the mycoderma is weakened, when they spring to the top, to carry on the work of putrefaction. Previous to Pasteur's investigations these organisms were, strange to say, regarded as *essential to the production of vinegar*.

Pasteur next proceeded to investigate the theory of Spontaneous Generation; and by a succession of the most brilliant and conclusive experiments proved, that "there is not one circumstance, known at the present day, which justifies the assertion that microscopic organisms come into the world without germs, or parents, like themselves. Those who maintain the contrary have been the dupes of illusions and ill-conducted experiments, tainted with errors which they knew not how, either to perceive, or to avoid. Spontaneous Generation is," he

exclaimed, "a chimera." He showed how the most putrescible fluids remain pure and fresh, *when exposed to air from which germs have been excluded*. These germs of putrefaction are found to be more plentiful in towns than in the country; being most plentiful near human habitations. They are, therefore, more abundant in plains than on mountains; and disappear altogether from the higher regions of the atmosphere.

The diseases of wines next received Pasteur's attention. Here again he found ferments at work, many and different in kind. He likewise discovered a remedy, simple and effective, in the application of heat at the temperature of 50° C. which kills the germs, without in the least impairing the flavour of the wine.

To prove this he invoked the judgment of connoisseurs, who failed to detect any difference, in flavour or appearance, between heated and unheated wines. In new wines Pasteur found a mycoderma, the *Mycoderma Vini*, which is in no way injurious to the wine, and disappears when the wine grows old. Indeed, it will not even grow in old and mature wines, not finding suitable *pabulum*. The contrary is the case with the *Mycoderma Aceti*, which will not grow in new wines; but derives its first nourishment from the cells of the *Mycoderma Vini*, as it withers and dies in the mature wines: just as in turn the *Mycoderma Aceti* falls a victim to the *vibrios* of putrefaction. This fact is instructive, and suggests, perhaps, an explanation of the varying susceptibility to various diseases manifested by people in early and in adult life—some diseases, such as measles and whooping cough, being principally confined to infancy, childhood, and adolescence, whilst others wait on maturity and old age. So it is, too, that some crops grow best in a virgin soil, whilst others do best in old soil. More interesting still, and of still greater importance to France and to science, were Pasteur's experiments with regard to the diseases of silkworms. The chapters dealing with the subject are the most fascinating in this fairy-land of fact. For sixteen years, from 1849 to 1865, the silk trade, one of the greatest industries of France, had been threatened with extinction by a terrible plague which attacked the silkworm, and persisted with fearful severity, in spite of every remedy that could be devised. Silkworms

were imported from abroad, but this only stayed the plague for a while. The epidemic extended; Spain and Italy were attacked; then the Islands of the Archipelago; next Greece and Turkey; lastly, Syria and the Caucasus. Of silk-producing countries Japan alone escaped. In France the production of cocoons sank from 26,000,000 kilogrammes, in 1853, to 4,000,000 in 1865, entailing a loss, to the revenue, of 100,000,000 francs. The country was appalled, and the entire world felt the loss. So much depends upon the health, the digestion, the life of a worm! More, indeed, than even this, as Darwin has shown, depends upon the life of the much despised earth-worm. Where all had failed, the splendid comprehensive genius of Pasteur succeeded in detecting and differentiating the causes of the disease, or rather diseases, and devising a remedy. He was at first unwilling to undertake the investigation, but yielded for the sake of friendship, and of France. He was assisted and encouraged in his work by the presence and the co-operation of Madame Pasteur and his daughter, and was favoured by Imperial patronage. The Emperor placed a villa near Trieste at his disposal, and subsequently nominated him a Senator: an honour which he never enjoyed, for Sedan quickly followed. Pasteur made a more princely return; for the sale of cocoons, which previously had brought no recompense, soon yielded a net profit of 26,000,000 francs! The distressed agriculturists were made glad once more by the produce of their silken "kine." I should greatly like to follow M. Radot's charming narrative at greater length, but space will not permit. Much light is thrown on methods of infection, and on the progress of diseases, particularly of the Exanthemata, by the experiments detailed. It was towards the close of this inquiry, in October 1868, that Pasteur, then forty-five years of age, was struck with paralysis of the left side, from which he yet halts, although his intellect is as bright as ever. Struck down by what was regarded as a fatal illness, he dictated to his faithful wife a last note, which was, as he intended, to be communicated to the Academy of Sciences, after his death. "I regret to die," he said. "I should wish to have rendered more service to my country." Happily, his life was spared to more than realize that hope. It is remarkable that when he undertook this inquiry, he was entirely

ignorant of the life-habits of the silkworm ; and was, therefore, perhaps, the better qualified for the task, which he approached with unbiassed mind and calm judgment. His example is an encouragement to investigators and reformers, who are sometimes taxed with incompetency or unfitness, simply because they possess no material interest in the evil which they seek to remedy. "But consider," said Pasteur, "in reply to the entreaties of his master and friend, M. Dumas, "that I have never handled a silkworm." "So much the better," replied M. Dumas: "If you know nothing about the subject, you will have no other ideas than those which come to you from your own observations." M. Radot draws charming pictures of the happy, yet anxious, every-day life of the people employed in the silkworm culture, and of M. Pasteur in his quiet laboratory in the Cevennes, nestled amongst woods and surrounded by hills, up whose terraced sides mulberry trees grow, seeking with ardour the means of arresting the progress, and preventing the recurrence, of the plague which was blighting one of the greatest industries of his country. "The solitude was profound. Madame Pasteur and her daughter constituted themselves silkworm rearers—performing their part in earnest; not only gathering the leaves of the mulberry trees, but also taking part in all the experiments. The assistants from the *École Normale* were grouped around their master." Pasteur found that there were two diseases at work, instead of one, as had previously been believed. He carefully traced the stages and progress of the diseases, discovered their causation, and pointed out the means of prevention. He showed that the diseases could be communicated through the integument by abrasions, or, as more usually happened, by means of the intestinal canal. Almost everything was shown to depend on the worm's power of digestion: for so long as the worms were in full vigour, with digestion unimpaired, all went well; germs were prevented from developing, and were actually digested: but when from any cause whatever, the health or digestive power became impaired, the germs of disease acquired a fatal mastery.

The diseases which cause the deterioration of Beer, next occupied Pasteur's attention; with such signal success that Pasteurised beer has become a favourite beverage all over

the Continent. As in the case of wine, a heat of 50° to 55° C. was the only agency employed to avert secondary fermentation. Then finishing with Fermentation he wrote prophetically, with the certainty and conviction of knowledge, prophesying because he knew—"The etiology of contagious diseases is on the eve of having unexpected light shed upon it." His was the mind, his the genius, to shed that much-needed light—shining like a brilliant electric beam on the darkness of ignorance—showing like a sunbeam the hidden presence of myriad moths in a darkened chamber.

From Pasteur, Sir Joseph Lister, as he himself has confessed, got the idea of antisepticism in surgery, which has made his name famous, and has conferred an almost miraculous power of healing on the hands of surgeons. Medicine has benefitted in no less degree. "For the first time in the history of Science," writes Tyndall, "we are able to entertain the sure and certain hope that, in relation to epidemic diseases, medicine will soon be delivered from Empiricism, and placed upon a real scientific basis." And assuredly, as Tyndall has elsewhere written, "never before, during the long period of its history, did a day like the present dawn upon the science and art of medicine."

I have little more to add. In previous papers I have dealt, in some detail, with Pasteur's discoveries in virulent diseases, such as Fowl-Cholera, Splenic Fever and Septicæmia, and his method of vaccination by artificially-attenuated *virus*. The success of that method has been marvellous. Its latest application has been to the dreadful malady of Hydrophobia—due to Canine Rabies. The investigation is still proceeding; it is still *sub judice*: evidence is being taken; and it is not too much to say that the world waits attentively and anxiously for the verdict. It is awaited with hope and with confidence, for the proofs are accumulating in the hands of Pasteur: proofs, many, authentic, and irrefutable. What a triumph that will be for mankind and for science! Nay, what an overwhelming debt of gratitude does not humanity, does not all animated nature, already owe to the genius and the labours of Louis Pasteur!

MICHAEL F. COX.

CAN A PRIEST SAY MASS PRIVATELY FOR A DECEASED PROTESTANT?¹

IF I seemed to express my views on this question and the arguments in their behalf, with a tone of over-confidence, this was certainly not well done. It was not, however, from being unaware that difficulties and objections might be urged against my view, and that the contrary opinion claims considerable support. My aim was to set forth, with what plainness and strength I could, the arguments in favour of an opinion, which I knew to be held very generally, and acted upon where circumstances gave occasion for its practical application. For it should be borne in mind that it was no strange or new opinion I advocated, but one which is to a large extent in possession. Indeed since the appearance of my Paper, more than one Bishop and many Priests, secular and regular, in several dioceses, of various nationalities, from different colleges and seminaries at home and abroad, have told me that they have always held it, and have not hesitated to put it in practice. It is desirable, therefore, that whatever bears upon the question whether *pro* or *con*, should be brought forward and duly discussed. My present object is to strengthen and supplement the statements and arguments contained in my former article, and at the same time to meet the objections raised in Fr. Flanagan's letter.²

As Fr. Flanagan opens the question as to the right interpretation and precise drift of the Constitution *Ad evitanda scandala*, on which the answer to our inquiry so importantly turns, I shall in the first place discuss this matter.

¹ I observe that a friendly critic suggests here "may" for "can." Having purposely chosen "can," I prefer still to retain it. "Can" is frequently used (as *posse* in Latin) by the best authors to express simple *liceity*. There is, however, in this question, besides the notion of *liceity*, also to some extent, that of *validity* with respect, viz., to the *offering* of Holy Mass in the case.

² I.E.R., May, 1885. The present article was already forwarded for publication before Fr. Ryder's Letter appeared last August, but its insertion has been unavoidably delayed. This will explain, what otherwise might seem strange, why no reference is here made to Fr. Ryder's interesting and valuable communication.

The history of the Constitution, as of much else that relates to the Councils of Constance and Basle, is very intricate and involved. Suarez treats of it at considerable length (*De Censuris Disp.* ix. Sect. ii.). I will give the gist of what he says on this point that is most to our purpose.

There were two separate forms of the Constitution *Ad eritanda*: one that of Basle, the other of Constance. In both these forms all excommunicate, specially and by name denounced, were excepted from toleration. But there was a difference in the two forms with regard to the rest of the excommunicate, scil. the *non denunciati*. In the Basle form all *notorious* excommunicate, who were such indisputably, even though not thus denounced, were also excepted: whilst in the form of Constance it was the *notorious percussor clerici* alone from amongst the *non denunciati*, who was excepted from toleration, and treated as *vitandus*.¹

Suarez maintains that the form of Constance, ever since universally received in the Church, was the genuine, authentic form 'given by Martin V., and that the Bull *Inter cunctas* of that Pope at the close of the Council of Constance, condemning and excommunicating the Hussites, did not in any way affect or derogate from the new common law regarding censures contained in that Constitution. After first exposing the arguments in favour of the Basle form, he says (*ibid.* n. 5):—

“Nihilominus, contraria sententia vera est, scil. nunc limitandam esse hanc prohibitionem juxta formam attributam Concilio Constantiensi . . . quia illa Constitutio sub ea forma edita creditur a Martino V., ut ex testimoniis fide dignis superius refert Antoninus, dicens Papam de hac re interrogatum respondisse: *Illa est una de Concordatis, et volo quod semper duret.*”²

Having thus determined in general to whom of the excommunicate the Constitution of Constance extends, and who alone of their number are excepted from its provisions, we will now, following the teaching of Suarez, De Lugo, and other theologians, give more particularly the genuine and received interpretation of the Constitution: whereby we may

¹ “Qui tamen post Constit. *Apostolicae Sedis* vitandus amplius non est.” Konings Th. M. n. 1673.

² See also Bened. de Syn. l. xii. c. v. n. 4. *Analecta Juris Pontif.* Sixième Série, pp. 1542-5, n. 11-17.

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see that the statements Fr. Flanagan makes in his letter, evidently cannot be sustained: these are in effect as follows:

1^o, The Constitution *Ad evitanda* "has reference solely to the excommunicate who are living."

2^o, Hence the communication in *quibuscumque divinis* with the excommunicate permitted by the Constitution does not extend to deceased excommunicate; 3^o, and consequently not to *deceased heretics*.

In the first place, then, according to the unanimous teaching of theologians the Constitution *Ad evitanda* includes heretics (*excipiendis exceptis*) equally with all other excommunicate in its provisions of toleration, so that, *ex vi illius Constitutionis*, as full communication with all heretics in *quibuscumque divinis* as with the rest of the excommunicate is granted to the faithful. Theologians make practically¹ no distinction whatever on this point.

Suarez in his Treatise, *De Fide*, (Disp. xxi. Sect. iii.) in answer to the question: "*Utrum ex vi hujus excommunicationis teneantur omnes fideles ad vitandum omnem haereticum sibi notum*," replies:—

"... Jure antiquo haec obligatio universalis erat, nec postulabatur alia conditio ex parte excommunicati nisi quod in re ipsa excommunicationem incurrisset. Ex parte vero aliorum solum erat necessaria sufficiens notitia censurae, hac tantum observatione adhibita, ut si excommunicatus esset occultus respectu aliorum, occulte vitaretur: si vero publicus, publice. Postea vero in Extrav. *Ad evitanda* . . . limitata fuit illa obligatio, ut fideles tantum tenerentur vitare excommunicatum in particulari et nominatim denuntiatum. . . Statuendum est hoc novum jus Concilii Const. etiam ad haereticos extendi, . . .

¹ I say *practically*, because *historically*, some hold against Suarez, that it was not the intention of Martin V. to include in the Constitution all *notorious* excommunicate (and so neither public heretics and schismatics). "Eadem Constitutio (writes Fr. Pennacchi, *Acta S. Sedis*, or rather, *Commentaria in Constit. Apostolicae Sedis*, Append. ii. p. 90), non agit, ut mihi videtur, de apostatis, haereticis et schismaticis notoriis." Ino, ut ibidem refertur pp. 88, 89, non solum Concilium Basilense, sed etiam Lateran. V. illam Constitutionem *Ad evitanda* exhibet cum majori restrictione, viz., ut vitandos designet omnes notorie excommunicatos, si ita notorie, quod nulla tergiversatione celari, aut nullo modo juris suffragio excusari possent. Nihilominus *usus* intellexit Constitutionem illam de omnibus, qui quavis de causa essent ipso facto excommunicati, sive haeretici sive non haeretici, quos vitare nemo tenetur, nisi nominatim fuerint denunciati, vel notorii percussores clerici. Ita p. 90, et p. 103. Quare *vi excommunicationis* non plus prohibetur relate ad haereticos quam relate ad alios. See also Bened. XIV. l. sup. c.

et verba Extrav. convincunt, quae et generalia sunt et addunt exceptionem quae firmat regulam quoad omnes alios. . . . Sententia omnino vera et practice certa, nimirum quantumcumque haereticus sit notorius et publicus, non teneri fideles ad vitandum illum ex vi hujus censurae, donec sit per sententiam nominatim declaratus ac denuntiatus, est communis sententia. . . . Martinus V. priorem formam (scil. ex Concil. Constant.) approbavit, et communi usu Ecclesiae recepta est, ut latius ostendi in *Tom. v., Disp. ix. Sect. ii.*" Again:¹ "Si haereticus non sit declaratus per sententiam, non tenemur illum vitare ratione censurae, juxta Extrav. *Ad evitanda.*"¹

In the second place, theologians unanimously teach that by virtue of the Constitution *Ad evitanda*, the communication in quibuscumque divinis with the excommunicate, amongst whom we have seen heretics are included, extends to *deceased* excommunicate equally with those living. This seems indeed to follow naturally from the very notion Catholics have of religious communication, viz., that to whatever extent communication with others has been permitted during life, such communication should be *per se* lawful after death, so far as it is available to the deceased: nay, it flows from the oft-cited dictum of Innocent III.: "Quibus non communicamus vivis, non communicamus defunctis," the practical converse of which is equally true and very pertinent to the case in point, "Quibus communicamus vivis, communicamus defunctis."

Before quoting authorities to prove that the communication in quibuscumque divinis with the excommunicate permitted by the Constitution extends also to the deceased, it is well to determine first what that communication implies; for on this point, as is well known, there was formerly a very serious difference of opinion amongst theologians.

Suarez, taking the lead on the one side, strenuously maintained that the words of the Constitution, *in quibuscumque divinis*, are not so universal in their sense as to grant or permit communication in the common prayers and suffrages of the Church; but that thereby was intended only external communication in all divine offices, and not any internal communication through participation of ecclesiastical suffrages. For, he argues, such internal communication was no way necessary on the one hand, for the end which the Church

¹ De Censuris Disp. xi. Sect. i. 16.

proposed in issuing the Constitution—viz., the convenience and benefit of the Faithful; whilst on the other hand it is unlawful to offer up ecclesiastical suffrages for those whom the Church expressly declared in the Constitution she had no intention whatever of helping or relieving by that act.¹

De Lugo was chief champion for the contrary opinion, which interprets the words in *quibuscunque divinis* without restriction, and as implying communication in the public suffrages, first amongst which is the Holy Sacrifice of Mass.

Notwithstanding the strong arguments of Suarez, the opinion maintained by De Lugo has prevailed more and more in the Church, is held by St. Alphonsus as the more probable,² and may now be considered as practically the common opinion of theologians.

Both one and the other opinion alike include the deceased excommunicate equally with the living within the operation of the Constitution, with this difference, that since the opinion of Suarez does not allow the offering of the Suffragia and Holy Mass for any living excommunicate, it of course also forbids them for the deceased; whilst that of De Lugo permits them for the living and deceased alike.

Suarez, then, teaches that by the Constitution *Ad evitanda* communication with deceased excommunicate is permitted, but according to his principles so far only as to give them ecclesiastical sepulture.

Thus,³ after stating the Common Law whereby the excommunicate are deprived of ecclesiastical sepulture he continues:

“*Se l quaeret aliquis primo an haec assertio procedat universim de omnibus excommunicatis, vel solum in vitandis? Respondeo, secundum antiqua jura de omnibus procedere, quia indifferenter de omnibus loquuntur: nunc vero post Extrav. Ad evitanda, solum habere locum in excommunicatis vitandis, quia prohibitio non cadit proprie in ipsos excommunicatos, quia ipsi non possunt se sepelire, sed cadit in alios fideles ne corpora ipsorum sepeliant. . . . Jam vero post Extrav. non tenentur fideles vitare communicationem aliorum excommunicatorum, praeter illa duo genera; quae concessio generalis est saltem de omni communicatione externa, etiam in rebus sacris et divinis.*”

So, also Giraldis⁴: “*Hodie propter Extrav. Ad evitanda . . . nisi*

¹ De Censuris Disp. ix., sect. ii. 16 et seq.

² Th. Mor., l. 7, 164.

³ De Censuris, Disp. xii., sect. iv., 2, 5.

⁴ De Paen. Eccles., p. ii., c. v. i. Sepultura.

nominatim denunciato . . . non est obligatio denegandi sepulturam." And Collet.¹

De Lugo² teaches the same, and asks :

"An possit licite sacerdos orare nomine Ecclesiae vel offerre ut minister Christi pro excommunicato non vitando?"

After proving the affirmative by other reasons, he adds :

"Non potest autem ecclesiastico modo sepeliri quin preces et orationes pro eo offerantur: ergo, concessa communicatione in sepultura concessa intelligitur facultas offerendi pro ipso ecclesiastica suffragia."

In considering the Constitution *Ad evitanda*, we may certainly distinguish between the primary occasion of the concession, and its dispositions or provisions. The primary occasion which motived the issuing of the Constitution was, no doubt, to enable the Faithful to communicate with the living; but the Constitution itself, at least in the form now universally received in the Church, and as interpreted by theologians, is most ample and liberal in its dispositions, and cuts at the root of all difficulties by granting to all the Faithful, whether clergy or laity, unrestricted freedom of communication *in quibuscumque divinis* with all the excommunicate (excipiendis exceptis) so long, of course, as such communication does not contravene in any way divine and natural law.

The sum, then, of our contention hitherto is, that, according to the common teaching of theologians, the Constitution *Ad evitanda* has reference to deceased, as well as living excommunicate; and amongst their number are heretics; and that consequently *ex vi Extravagantis*, the communication in quibuscumque divinis which it permits extends to deceased heretics equally with any others. Fr. Flanagan bases his denial of this last and most important point on the clause from the Bull of Martin V., and this he considers to be quite decisive of the matter. Suarez, anticipating this objection, maintains that the Constitution is independent of, and not to be derogated from, by any subsequent enactments whether of the two Councils, or of the presiding Popes; that it stands by itself, and was confirmed by Martin V. in the

¹ De Censuris, p. II, c. i. De Excommunicatione, Sect. iv., Concl. ii.

² De Euch. Disp. xix., sect. x. 186.

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form and sense universally since that time received by the Church. And even though we should take another historical view from that of Suarez, the objection, as Fr. Pennacchi has shown, is devoid of all practical force.

We confess that the bald assertion on which we have been thus insisting, of unrestricted communication in quibuscumque divinis with excommunicated heretics, whether living or deceased, being rendered lawful to all the Faithful in virtue of a decree of the Church, is one that (in terminis) sounds strangely abnormal, and grates very harshly on the Catholic sense ; and we are now impatient to duly qualify it by some consideration of the saving clause : " So long as such communication does not contravene in any way divine and natural law."

Suarez, in treating of the excommunication of heretics,¹ lays down some principles which very clearly illustrate what is of divine law, and what of ecclesiastical law, in this question. He says :

" We must distinguish between the prohibition to communicate with heretics and the excommunication passed on the heretics themselves. The *prohibition* primarily and directly falls and is binding upon the Faithful ; but the *excommunication* is directly binding upon the heretic who incurs it, though its obligation may affect the Faithful also. Hence it follows that the excommunication has many more effects than the prohibition ; and whatever obligation the former entails on the Faithful, has its source and mode of action distinct from the latter. As regards the Faithful, the prohibition may be said to be of divine law ; for *qua talis* it is not imposed on them as a penalty, but for their good and profit, by way of wise precaution to keep them from being led astray and corrupted by heretics. It thus belongs not so much to divine positive law, but is rather a precept of the natural law, whether looked upon in relation to the virtue of Faith or of Charity. As to *Faith*, first, and above all, it is forbidden to communicate with heretics in their doctrine. Secondly, in their external rites ; and here, not faith alone is concerned, but religion also. Thirdly, such sort of familiarity with heretics is forbidden as would cause a Catholic to be suspected about his faith, since this would be repugnant to the due confession of faith. Then, as regards *Charity* : this precept obliges a Catholic, first, to avoid scandal to himself, for fear of danger of falling into error. Secondly, to avoid giving scandal to others, who by his example might easily be led into such familiar communication with heretics as would be dangerous to

¹ De Fide Disp. xxi., sect. 1, n. 4.

them. Thirdly, to avoid doing harm to the heretic himself, who by such sort of communication with Catholics might become more confident, and hold more strongly to his error."

Then, with regard to what is of ecclesiastical law, Suarez¹ shows that whilst the power the Church has to excommunicate is immediately of divine origin, yet that excommunication in its actuality as a censure is of purely ecclesiastical determination, and that many things consequently are thereby prohibited which are quite lawful by simply divine law, v.g., praying publicly for heretics and such like. And in proof of what he has said, he instances the change of law on these matters by the Constitution, *Ad evitanda*.

Suarez has the same teaching in another place,² where he says that it is certainly the will and intention of the Church to deprive the excommunicate of all common suffrages; (These are threefold—1° The Sacrifice of Mass; 2° Prayers and other ecclesiastical functions; 3° Indulgences), and that it is forbidden, sub gravi, to pray publicly or to apply these suffrages for an excommunicate (*vitandus*).

He then goes on to explain that this prohibition is not of divine law, and that apart from ecclesiastical institution, it would be no more intrinsically wrong for the whole Church to offer up her suffrages for an excommunicate than for the Faithful to pray privately for him. And as a proof that the Church might ordain otherwise, he points out the exception to the law she has in fact herself made, by appointing a special day and a prescribed manner of prayer for all the excommunicate on Good Friday."

What we have thus gathered from Suarez has reference directly no doubt to heretics and other excommunicate who are living; but, as we have already seen, according to his teaching and that of theologians generally, it is applicable, so far as the positive law of Constance at least is concerned, to the deceased also; whilst no objection can be raised against such an application on the part of divine and natural law, if the souls of the deceased heretics and excommunicate can be reasonably presumed to be in purgatory. We saw, moreover, that the communication conceded by the Constitution *Ad evitanda*, is interpreted as extending to all notorious excommunicate, heretics included, not specially denounced. But as public communication *in divinis* with such, whether living or deceased, must give rise to scandal, any publicity is forbidden by natural law; whilst it is otherwise quite certain that by the positive prescription of the Church, based on principles of natural law, all the notoriously excommunicate, and especially

¹ De Fide Disp. xxi., sect. 1, n. 5.

² De Censuris, Disp. ix., sect. i.

notorious and public heretics, are deprived of ecclesiastical sepulture, and consequently of the public application of the common suffrages which such sepulture implies.

Having thus, so to say, discounted the amount of communication granted by the Constitution of Constance with the claims of divine and natural law, relatively to the case in point, the account seems to be as follows:—The Protestant in question is *in foro externo* a notorious public heretic non vitandus, with whom *ex vi Constitutionis* “Ad evitanda,” communication in quibuscumque divinis is lawful; and who may, *qua talis*, receive ecclesiastical sepulture, and have offered in his behalf all the suffragia communia. But on the other side are the claims of divine and natural law, ratified also by positive ecclesiastical prescription; and these, on account of the notoriety of his heresy, debar him from ecclesiastical sepulture at the hands of the faithful, and also from the public application of the suffragia communia, the right to which such sepulture implies. There still remains a surplus or residuum from the whole original grant of communication accorded by the Constitution against which, on the reasonable presumption that his soul is in purgatory, divine and natural law at least makes no claim: and this is the *private* application of such of the suffragia as may be available in the case. We have now to inquire whether this too is rendered unlawful by any positive prohibition of the Church, at present certainly in force. And with this view we must now consider the quotations of an authoritative character which Fr. Flanagan has made in his letter.

THOMAS LIVIUS, C.S.S.R.

(To be continued.)

THE FIRST CHRISTMAS LESSON.

THE first lesson, “Primo tempore,” of the Christmas Matins, is taken from the beginning of the ninth chapter of Isaias. As we should naturally expect, the entire passage in our Breviary foretells the coming of the Divine Redeemer. It is proposed to give some explanation of it in a few pages, which may be interesting, on account of the beauty of the

prophecy in itself, and also of its being selected as part of the Divine Office.

It has at all times been held for certain that Our Lord is spoken of in this passage. In its first verse, Isaiah predicts the future glory of the land of Zabulon and of Nephthali, the country by the sea of Galilee, and St. Matthew says that the words of the prophet were fulfilled by Our Lord's dwelling in Capharnaum, a city on the sea-coast, situated in the borders belonging to these two tribes. As Nazareth was the home of His childhood and hidden life, so was Capharnaum the centre of His public mission.

Again St. Matthew gives an account of Christ's healing the paralytic, and says that the miracle took place "in His own city" (ix. 1); while St. Mark in his account mentions that the miracle took place in Capharnaum (ii. 1) and shews, moreover, that this was His usual abode by adding, "And it was heard that He was *in the house*," or at home," as we should say, for the latter conveys the true meaning of the Evangelist's expression, *ἐν οἰκῷ* (v. 1) being equivalent to "domi," not to "in domo."¹ Thus Capharnaum alone can lay claim to the glory of having been the home of the Son of God during that period of His life which He devoted to the active work of preaching and teaching.

Turning now to the prophecy itself, in order to see its drift clearly, it will be well here to remark that Isaiah foretells in his eighth chapter the calamities which were to fall on the unbelievers, and also the deliverance and future happiness of the faithful. He alludes to the latter for instance in the 9th, 10th, 17th, and 18th verses, but the main subject of the chapter is the denunciation of the wicked. In the ninth chapter, the prophet returns to his prediction of the future deliverance. Here the full song of hope and gladness bursts forth, it is no longer a passing allusion, but a complete description. The bright future shines before the prophet's mind in all its glory.

The very first words of the chapter show the contrast

¹ There is a various reading here. It does not, however, affect the present question, whether we read *ἐν οἰκῷ*, or *ἐν οἴκῳ*. The latter is preferred in a note, p. 516, of Moulton's Winer, 3rd edition, which contains some good remarks on the verse. The Vulgate renders *ἐν οἰκῷ* by "domi" in 1 Cor. xi. 34, xiv. 35.

between the mournful present and the joyful future. Here it is to be observed that in this place the division of the chapters adopted in the original text does not correspond, as it generally does, with that in our Vulgate, or in our Douay Bibles. The first words of the ninth chapter in the former are the last words of the eighth in the latter. Moreover, our translation seems to be inaccurate, if following the guidance of some Catholic scholars, one may so speak. We have, "And they cannot fly away from their distress," but the Hebrew means "Nevertheless darkness will not remain over her that was oppressed," or as the Revised version (Anglican) has it, "But there shall be no gloom to her that was in anguish."

A translation from the Hebrew of the six verses which form the first lesson for Christmas will help us to understand them better, the more so if we compare it with the Douay version.

Isaias. ix. 1-7.

1. (Nevertheless darkness will not remain over her that was oppressed;) as in former times the land of Zabulon and Nephtali was made little of, so, in the latter days, shall the land by the sea, by the Jordan, Gallilee of the Gentiles, be made much of.

2. The people that walked in darkness have seen a great light, to them that dwelt in the shadow of death, light is risen.

3. Thou multipliest the nation (to which) Thou didst (not) give great happiness, it rejoices before Thee, as men rejoice in the harvest, as they rejoice when they divide the spoil.

4. For Thou breakest the yoke of its burden, and the rod of its back, the rod of the overseers as on the day of Madian.

5. Then all the arms of war put on with noise, and the cloak covered with blood shall be for burning, for the food of the fire.

6. For unto us a Child is born, unto us a Son is given, and the royal power is on his shoulder, and they shall call His name—Wonderful Counsellor, God Almighty, Everlasting Father, Prince of Peace.

EXPLANATION.

The Hebrew verbs הָקַל and הִכְבִּיר which are respectively rendered "alleviata est" and "agravata est" in the Vulgate, literally signify, no doubt, "was made light" and "will be made heavy," but their meaning here is "was despised" and "will be esteemed."¹ They will be better understood by com-

¹ Both words are used metaphorically; if we take them literally, they become unintelligible. The inhabitants of a place cannot be made heavy or light, but they may be ill or well treated, they may suffer or they may rejoice. Of course, a metaphor which was full of force and expression among the Israelites of old, when bodily thrust into another language, may fall dead and meaningless on modern ears.

parison with "nullius facere" and "plurimi facere" in Latin, to which they correspond in some measure: or with the English expressions "to make little of" and to "make much of." As in the Vulgate, the verbs have been translated by passives, while in Hebrew they are both active: "He (*God*) made despicable," "He made glorious."

Galilee was the despised province of Palestine for several reasons. Heathens were numerous there (Galilee of the *Gentiles*.) We read that the tribe of Zabulon did not destroy them (*Jud.* i. 30.): neither did the tribe of Nepthali (*Ibid.* v. 33.) Moreover, we find that Solomon gave twenty cities in Galilee to the King of Tyre (3 *Kings* ix. 11.) Judging from Jewish history, a general corruption of morals would seem to be the consequence. We know that great calamities befell the inhabitants of this region. They suffered severely from Benadad II., King of Syria, and were subsequently led captive into Assyria, in Isaias' own time. Thus he could say with truth, that the Galileans were despicable and unfortunate; and that this opinion of them was held, for whatever reasons, at a much later period, is quite evident from the following expressions: "Search the Scriptures and see that no prophet cometh out of Galilee," and "can any good come out of Nazareth." Nevertheless, He who came to call sinners to repentance chose Galilee for his abode, and the love of humiliation which led him to select the manger of Bethlehem as His birth-place, led him also to select first Nazareth, and then Capharnaum as His home. Christ made Galilee glorious by His miracles, for most of those recorded in the Gospel were wrought there; and by His teaching, for it was there that He went about teaching in the synagogues. His Apostles were called "men of Galilee," and He himself, "the Galilean."

Before passing on we may pause for a moment to consider the exquisite parallelism of this verse.

(2) The next one expresses the greatness of the blessings bestowed by our Divine Redeemer. It refers to the Galileans in a special manner, since they alone are mentioned in the preceding verse, not, however, to the exclusion of the inhabitants of the other parts of Palestine, to whom in their measure the same blessings were vouchsafed. They also heard our Lord's words, and witnessed His wonderful works. In this

verse, He is regarded as the bringer of every blessing. This is evident from the antithesis between "light" and "darkness"—darkness is here taken figuratively to mean misery, misfortune, especially as the consequence of the greatest of all misfortunes, *sin*—and thus, light signifies every blessing and happiness attendant on forgiveness and sanctification. Both words are found so frequently in this metaphorical sense, that instances will readily occur. One reference, however, may be made to the Benedictus, "Illuminare his qui in tenebris et in umbra mortis sedent, ad dirigendos pedes nostros in viam pacis." Some difficulty may be felt in reading this verse, on account of the past or perfect tense, *e.g.* "vidit" and "orta est" in Vulgate, being used to describe a future event. But we must remember that in Hebrew the perfect is not a past tense, and has no connection with the order of time; it denotes an action as complete, irrespectively of its occurring in past, present, or future. In this verse, as well as elsewhere, it seems to be what is called "the prophetic perfect," or the "perfect of certitude." Thus, by its use, Isaias would express, that he is as certain of what he is saying as if he saw it with his own eyes, or as if it were already accomplished.

3. The prophet, though speaking primarily of his own race, chooses the Hebrew word גֵּוֹי which usually means Gentile, as distinguished from Jew (*magnificasti gentem*). The Catholic Reinke says, p. 148, vol i., of his excellent work "Die messianischen Weissagungen," to which the present writer is greatly indebted, that probably the reason of the selection is that the same word is found in the great promise, *Gen. xii. 2*, "Faciamque te in *gentem* magnam," which he considers a parallel passage. On this supposition, it is evident that this prophecy of Isaias is the fuller and more explicit repetition of the promise made to Abraham. We are reminded here of St. Ambrose's advice to his convert, Augustine, "At ille jussit Isaiam prophetam, quod prae caeteris, Evangelii, vocationisque Gentium sit praeannuntiator apertior." To return—both texts refer primarily to the Jews; for to them were the promises given, but in its spiritual sense the promise made to Abraham includes us Gentiles, and the revelation of the future made to Isaias, as it regards only

supernatural blessings, places us on an equality with the chosen people. There is a marked difference of opinion between translators about the beginning of this verse, on account of the ambiguity of the Hebrew; לֹא is properly negative (no, not), $\text{לֵּ$ is the usual form of the preposition "to," compounded with the pronoun, "him," "it." The pronunciation of both words is the same, "lo," and indeed לֹא and לֵּ are often interchanged. In some places לֹא means "to it," which is the meaning given to it here by the Syriac, Chaldee, and Arabic versions, לֵּ which can only signify "to it," is found in about twenty Hebrew MSS. (De Rossi, Var. Lect., vol. iii., p. 10, ad loc.) Reinke retaining the peculiar meaning of לֹא holds that there is an antithesis in this verse also, and moreover a word ' אֲשֶׁר ' = "to which" here understood "Thou hast multiplied the nation (to which) Thou didst not give great joy." Symmachus ($\epsilon\pi\lambda\acute{\eta}\theta\upsilon\nu\alpha\varsigma\ \tau\acute{o}\ \xi\theta\nu\omicron\varsigma\ \delta\ \omicron\upsilon\kappa\ \epsilon\mu\epsilon\gamma\acute{\alpha}\lambda\lambda\upsilon\nu\alpha\varsigma$) and St. Jerome (*Vulg.*) agree in translating לֹא , "not."

It is not improbable that the words of the Angel to the shepherds, "Behold I bring you tidings of great joy," St. Luke, ii. 10, have some connection with our verse. The harvest time was one of great rejoicing, the happiest season of the year. See *Leviticus*, xxiii. 40, 41. *Deut.* xvi. 15. Ps. iv. 8 (heb.). Then they feasted "before the Lord," *Deut.* xii. 7, 12, 18.

4. This verse expresses the reason of the great joy,¹

¹ There may be in this verse an immediate reference to another deliverance, which probably happened soon after this prophecy was spoken, and which was also a type of our Redemption. The Assyrians were the most formidable enemy of the Israelites when Isaias lived, and he apparently foretells the destruction of the Assyrian army under Sennacherib. In the beginning of this verse, reference appears to be made to the bondage of Egypt in the words "the rod of the overseers," and the purpose of this allusion needs no comment, for the typical character of the bondage itself, and of the deliverance from it, are well known.

Strange as it seems, there appears, however, to be a connection between some of the Pharaohs of Egypt and the Assyrians. Certain Egyptologists are of opinion that the Hyksos, or Shepherd Kings, after they had been expelled from Egypt, became powerful again in countries further east—the Rutennu on the Assyrian monuments, distinguished by their red beards (Edomites), probably are the same people—and Isaias himself writes, lii. 4, "For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all."

If there was such a connection, and if we understand rightly this last quotation of Scripture, then we are in a position to see how the two

namely, that God had granted them a deliverance as wonderful as that achieved by Gideon's victory over the Madianites. It will be remembered that the Israelites suffered grievously at the hands of the Madianites and of other invaders "who like locusts filled all places, an innumerable multitude of men, and of camels, wasting whatsoever they touched," *Jud.* vii. 12, till at length on account of their repentance God delivered His people by the miracles He wrought through Gideon. Few events would be better remembered, and few would give a clearer idea of the still greater deliverance in the future, which all types foreshadowed and to which all prophecy was directed.

5. A time was to come when the horrors of war should cease, and warlike preparations should be no longer made. This is the meaning of the verse, which indicates the effect of our Redeemer's coming, who was born, as we know, in a time of universal peace, and who is called "Rex Pacificus." So far all is clear, but one obscure word, *ḥayyā* in this verse, which is found only here, has been a puzzle to commentators, ancient and modern. They search Syriac, Arabic and Ethiopic in order to discover some word which will give them a clue to its meaning. Without entangling ourselves in the maze of words, we may listen to what scholars have to say. Reinke, and the rationalist Hitzig, maintain that the meaning of the term is "the arms of war." On the other hand, Rosenmüller, Gesenius, in his commentary (and *Thes. Ling. Hebr.* p. 932), Ewald and Hengstenberg say the word signifies "a soldier's boot." Rosenmüller explains the passage in this way: "*Nos igitur hebræa sic vertimus; nam omne calceamentum calceantis, i.e. militis calceos induentis, sc. calceati, cum strepitu, qua addita dictione proprius designatur calceamentum militare.*" In his great commentary, the Dominican Foreira had long before ascribed the same meaning to *ḥayyā*. The "cloak" is the "*simla*," the outer garment of Eastern nations: see *Gen.* ix. 23; *Jud.* viii. 25

allusions to Egypt at the time of Moses, to Assyria in the time of Isaiah, to the Exodus and to the defeat of Sennacherib's army, events so far apart in point of time and place, could be brought within the limits of a single verse.

Brugsch and Movers held that the Hyksos were Edomites. Chabas considered this improbable. Egyptologists generally are agreed that they were Semitics.

("once used specifically of the warrior's cloak;" v. Smith's Bib. Dict. art. Dress) = chlamys, sagum. In the Hebrew text "blood" is in the plural, which number is employed to denote blood that has been shed; "cruor" (*meton*). Hence our Vulgate preserves the plural in certain passages, in conformity to the original. For instance, "Libera me de sanguinibus" means "Forgive me the murder" (of Urias, &c.); again, "Vir sanguinum," Ps. v. 7; lv. 24, is simply "a murderer" or "a bloodthirsty man."

6. The use of the past tense "is born," "is given," in this verse to describe a future event, is another instance of what we saw above, p. 4. The prophetic perfect "confers upon descriptions of the future a most forcible and expressive touch of reality, and imparts in a most vivid manner a sense of the certainty with which the occurrence of a yet future event is contemplated by the speaker."—*Driver's Hebrew Tenses*, 2nd ed. p. 22. It is obvious that Isaias speaks of Him who was to come, whose birth brings us every blessing. The phrase, "on His shoulders," simply means that He is invested with royalty, or is a King. Reinke gives (p. 174) the similar expressions: "Quum abunde expertus pater, quam bene humeris tuis sederet imperium."—Pliny's Panegyric of Trajan. "Rempublicam vos universam in hoc loco vestris humeris, vestris, inquam, humeris sustinetis."—*Cicero Or. pro Flacco*. Christ, the Son of David, is often called a King, and the Key of David is to be laid on his shoulder (*Is.* xxii. 22; see also *Apoc.* iii. 7). The names by which the Child or Son is to be called simply signify in like manner the qualities or attributes He will possess. We shall readily understand this figure of speech, if we reflect on that other prophecy, "They shall call His name Emmanuel," which certainly does not mean that Emmanuel was to be His name instead of Jesus Christ, but only that He was to be Emmanuel, or "God with us."

Before we consider these names separately, it must be laid down that there are neither more nor less than four; the eight words are not so many distinct appellations, but every two in order go to make up one name. There are four pair of words. For instance, "Princeps pacis." Indeed this is so evident here that it would seem superfluous to call attention to it, but the fourth name is adduced in order to guide us in

reading the former ones, where the truth of the remark is not so obvious.

The first name then is, "Wonderful Counsellor," literally "wonder of counsel," precisely as we say, "a prodigy of wisdom." The spirit of counsel, one of the seven gifts, is attributed also to our Lord, *Is. xi. 2*. The meaning of our passage is that He possesses it in a wonderful manner, and of course the word "wonder" is to be taken in an unlimited sense, because it is parallel to "God" and to ("eternity") in the following names or titles. The Angel's answer to Manue, Samson's father, bears a resemblance to this mode of expression—"Why do you ask my name? It is *wonderful*, i.e., incomprehensible to man.

The second name, אֱלֹהֵי גִבּוֹר may be translated "Almighty God." Aquila and Symmachus have *ισχυρος, δυνατος*, and Theodotion *ισχυρος, δυναστης* (Migne, Hexapla Or. p. 2a, p. 1668); Eusebius has *Θεος ισχυρος*. (Perhaps "*agios ischyros*" comes from this). The Alexandrine version, which is full of mistakes in the entire passage, has in this place, *Μεγάλης βουλῆς ἄγγελος*. The translator appears to have been of opinion that the name "Almighty God," or, as some prefer it, "God-hero," would be unsuitable to the child who was to be born, and in consequence he gives it quite a different sense, effected as we shall now see by transposition of the two words. Instead of אֱלֹהֵי גִבּוֹר he reads גִּבְרִיָּאֵל (Gabriel one of the best known of the Angels).¹ This is the origin of "Angel of great council, "Angelus magni consilii." The Alexandrine translator may have done this unwittingly, there may have been no deliberate manipulation, but, at all events, St. Jerome thinks that the alteration was intentionally made. "Qua nominum majestate perterritos LXX reor non ausos de puero dicere, quod aperte deus appellandus sit, &c., sed pro his sex nominibus posuisse quod in Hebreo non habetur, magni consilii angelum, &c." Whatever was the "animus" of the translator, his translation will bear an orthodox sense, for in the Introit of the third Mass for Christmas Day, we read "vocabitur nomen ejus magni consilii angelus" from the Itala, which is, as we know, a version of the Alexandrine; in

¹ Gab-ri-el instead of El-gibbor.

that of the second Mass we have St. Jerome's translation, "Et vocabitur admirabilis, deus, &c."

The parallelism between the first and second names is evident; as Jesus Christ is all-wise, so is he all-powerful. In *Is. xi. 2*, to which reference has been already made, the spirit of fortitude is said to be His. The third name, literally, "Father of eternity," has been variously understood. Some would explain "Father" as "possessor," because in Arabic, for instance, such expressions as the following are common. "Father of consolation" = consoler, one who possesses the gift of consoling the afflicted, and so on; even a sweet-smelling tree is called "father of sweetness," and a many-tinted bird "father of colours." A similar formation is found in some proper names in Hebrew, *e.g.*, Abiud—father of majesty—majestic. Thus, the third name would simply mean "Eternal." A second and better explanation is "Everlasting Father," *i.e.*, one who always loves and protects. The two preceding names do not signify what God is in Himself, but rather what He is in relation to us, consequently merely "Eternal" or "Everlasting" does not give the full import, and only "Everlasting Father" can be the true sense of this name. Hence the parallelism is continued—the wisdom, power, and goodness of God.

The fourth name, "Prince of peace," is given to Our Lord to denote the effects of His wisdom, power, and goodness. His kingdom of peace is described (*Is. ix. 6, 10*). Our Lord Himself says: "My peace I leave you, my peace I give you;" and St. Paul writes of Him, "He is our peace."

One more remark may be allowed before concluding. It need not occasion surprise that Christ is called "Prince" rather than "King;" no stress is to be laid on the difference we ordinarily make between the two titles. On the contrary, in ancient times, "prince" was occasionally the nobler name; for instance, on some of the Assyrian monuments the highest title of the monarch is "prince" (Sar) Assyrian and Hebrew. St. Michael is called Prince of the Heavenly Host, "the great prince" (*Dan. xii. 1*), and it is said that Sarah = "the princess," was more honoured by this designation than if she were called "Malcha" = the queen.

REGINALD WALSH, O.P.

ON THE TELEPHONE IN RELATION TO THE SACRAMENT OF PENANCE.

IT is with much disinclination that I come forward as a principal in this controversy. I do so simply to protect my professional reputation by disavowing the views attributed to me in your issue of this month [November] by Fr. O'Dwyer. My part has been hitherto merely to reply to the letters of Fr. Livius, and to answer his questions on scientific points. I was obliged by mere courtesy to do this much. I have no personal interest in the matter, having never seen any of the persons who take part in the discussion, nor even a copy of the *IRISH ECCLESIASTICAL RECORD* before this month.

I wish, at the outset, to distinctly disavow the intention of imputing premeditated unfairness to Fr. O'Dwyer in this article. I may be compelled to use such words as *misquotation* and *misrepresentation* to set forth facts, while I regret that these words are usually associated with a suggestion of malice. I wish to use them in their proper colourless sense. It may appear remarkable that all Fr. O'Dwyer's mistakes are on one side; this, however, will not astonish a physicist. It is well known that in certain astronomical measurements, each observer tends to err in a particular direction; and hence the necessity of correcting his readings by means of a "personal equation," calculated for himself specially. If some reader of the *RECORD*, with more time on his hands than I have, would work out Fr. O'Dwyer's "personal equation," perhaps most of the aberrations I am about to complain of might be accounted for.

Throughout his article, Fr. O'Dwyer has revised my views; occasionally, he has altered my words; sometimes, he has even modified my spelling. He has, with considerable imagination and tact, created an unreal opponent, with views which lend themselves more readily than mine to his play of humour and resource of argument.

To begin with the cases in which he has misquoted me:—

1°. On page 702, he states that I advised Fr. Livius to *abandon* "technical science and go by philosophy." The part in inverted commas is most certainly attributed to me,

though I did not write it. The statement that I gave the above advice is as inaccurate as the quotation itself.

2°. Presently he quotes more: "If you go by technical science, the opponents will tell you," &c. Here he leaves out a qualifying word of vital importance, and changes another of little moment. My words were: "If you go by *merely* technical science, the *exponents* will tell you," &c.

3°. On page 709 he quotes me freely, and, amongst other sentences in inverted commas, he has "energy in general." I did not use these words.

I will now take these sentences and deal with them.

1°. I drew a distinction not between Philosophy and Science, but between Philosophy and "*merely technical science*." By technical science I meant the kind of knowledge of a subject possessed by practical men in any department; the knowledge that is necessary or useful in any particular profession.

The higher science which investigates causes, and goes to the root of things, I would call Philosophy, in contradistinction to *technical* or *utilitarian science*.

Technical scientists may be well informed in their own branch, but they are apt to draw a hard and fast line between their science and that of their neighbour. One studies *Heat* in the text-books, another *Optics*, and another *Electricity*, and they nearly all lose sight of the fact that the divisions are divisions not of a Nature but of our knowledge. Doubtless most of them would say with Fr. O'Dwyer, "I know that heat, as such, is not light," though few of them might be aware that *radiant heat* is objectively identical with light.

My advice to Fr. Livius was, that he should not be satisfied *solely* with this, but that he should "proceed by philosophy." I said nothing about *abandoning* any part or kind of science, for philosophy must necessarily take cognizance of every item of human knowledge.

I now come to the third misquotation. The words, "energy in general," are not mine. I do not express any opinion for or against the words. I simply deny having used them. They were, no doubt, necessary for the introduction of his *tenuiter probabilis* joke about "Smith in general."

This is a fair sample of the method of Fr. O'Dwyer's

article. After setting up the expression, "energy in general," he tells us, in the words of the old professor, "there is no such thing." If there is no such thing, "I really do not know why the point has been raised," nor why Fr. O'Dwyer himself should have, at page 707, alluded to that which has no existence. At the same time, I would ask him, since he considers the words "Smith" and "energy" as comparables, what he would understand by the *conservation of Smith*, to say nothing of the *dissipation of Smith*?

Having treated of the misquotations, I will now give a short selection of incorrect statements of my views.

1°. On page 704, he writes—

" Father Livius and Professor Ryan, who undertake to show that these phenomena are quite analogous to the well-ascertained facts in the science of sound."

This is not the case, and the quotation which follows gives the statement no countenance.

2°. On page 705 he endeavours to fix upon me what he terms "the modified idealism of Herbert Spencer," and, in pious horror at the monster of his own creation, threatens me with the cessation of his argument. The readers of the RECORD would have missed much modified technical teaching had he carried out his threat; but, for my own part, I would have been profoundly grateful. The fact that he still continues to argue with me, or rather with his modified ideal of me, might almost lead one to think that the allusion to Spencerism is only a little *ruse de guerre*.

On page 707 he attributes two propositions to me. Without endorsing the first, I object to the second, which reads thus:—

"That in the loose and popular language which may be admissible, that perfect similarity is sufficient to constitute identity."

I said distinctly, and he quotes the words, on the page before mentioned, "for my part, I consider the word identical inapplicable in both cases."

On page 708 he says:—

"To my mind, the distinction between identity and similarity is neither 'arbitrary' nor 'unreal,' but most obvious."

This can only mean that I maintained the contrary. The

words "arbitrary" and "unreal" are put in inverted commas, as if used by me in this connection. I only used one of them, and it was thus:—

"I must say that Fr. O'Dwyer draws a distinction between identity and similarity in sound-waves, which seems somewhat arbitrary."

This sentence did not imply that I considered the words equivalent, but that he had manipulated them without due regard to their proper meaning. I justified this statement by quotations.

The apparent object of this second proposition is to justify two appeals to that "common sense," which he has described as being, in such cases, "common ignorance." The first reads thus:—

"On Professor Ryan's theory, a good mimic, a well-trained parrot, or any other contrivance that could produce a sound perfectly similar to that of the sound imitated, would be as much and as little entitled to be called identical with it," &c.

I agree with him, "It is a strange philosophy that leads to such a conclusion" as that a well-trained parrot may be said to be identical with a sound; but it is none of mine.

He goes on to illustrate "the distinction between identity and similarity," which is neither "arbitrary nor unreal, but most obvious" to him. In imagination he strikes a tuning-fork, which produces sound. He proceeds:—

"If I strike the same tuning-fork in perfectly similar circumstances, and in the same way, to-morrow, I will get what I call an exactly similar sound, . . . &c., but not the same physical thing that constituted the sound of the day before. The two sounds are identical in value, but not in being."

A gentleman whom I have assumed throughout to be *identical* with the writer of the above words, wrote an article which appeared in the RECORD of March, 1883, in which he touches on this very point. He there says:—

"And that identical sound can be heard again, only on condition that the vibration of the elastic body, which caused it, is set in motion again."

The difference between these two quotations suggests that he must have been under the impression here, as in another place, that he had "a double argument to maintain."

It was originally my intention to have supplemented the list of misquotations and inaccurate representations of my views by a further list of statements which were not wholly untrue, but were nevertheless unfair and misleading, but having already quoted much of Father O'Dwyer's article, and not wishing to reproduce the whole of it, I gave up my original plan.

It appears to me that in the course of his somewhat lengthy article Fr. O'Dwyer has made but one point against me, legitimately. This is on page 711. Even here he laboured under a misconception, but the fault is partly mine, owing to my having supposed too much knowledge on the part of my critic. He supposes that I meant to argue that because the time which elapses between the disturbances at the ends of the telephonic circuit is very short, that therefore it may be neglected in the discussion about hearing the human voice. This was far from being my intention. I gathered that the question of *moral presence* was the main one, and that the problem of "hearing the human voice" was only introduced to settle this point. Not being a theologian I considered that the intelligible verbal communication between the two parties would constitute moral presence, even supposing it might be said *technically* that the human voice is not heard in the case of the Telephone. Fr. O'Dwyer alluded to this further question at the end of his first article, and it therefore seemed necessary that I should indicate to Fr. Livius any point which would be of importance in case it should be discussed. For this reason I pointed out that the *time* occupied by the energy in transit in the Telephone was *inappreciable*. I understood that time is an essential consideration here. If the Telephone took any considerable time to transmit its message it would be useless for the purposes of confession I imagine. I emphasised this point particularly, to bring out the closeness of the intercourse as far as time is concerned, and because I thought it was not generally appreciated. If, however, his mistake on this head was pardonable the following sentence is not excusable: "Either the change into electrical energy takes place or it does not." This is dramatic, but unfair, as I clearly stated the fact more than once. One of these statements he must have read, as he quotes two words out of it.

Fr. O'Dwyer expatiates further on the time question. "He tells us that "the electrical current in its passage substitutes for the rate at which sound passes through such a wire, the velocity of light." Is it so stated in Tyndall? or is Fr. O'Dwyer mixing up the fact that the ratio of the electromagnetic unit of quantity to the electrostatic unit is considered to be equal to the velocity of light? If he is satisfied with the correctness of his idea he should communicate it without delay to the Royal Society. It may serve to relieve the monotony of their proceedings.

Fr. O'Dwyer insists on "accuracy of definition, or at least of description," "if we are to avoid perpetual *ignorantia elenchi*." Does this mean that I am to be accurate, and that he is *de facto* dispensed from accuracy; for, on page 705, he says:—

"And as far as I understand the controversy, the sole point in dispute is whether the *force* or *energy*, or *whatever else* it is that is called the *human voice*, ceases to be a *sound* by passing into the *inaudible electrical stage* in the wire."—[The italics are mine.]

This rather vague statement does not argue more than an abstract faith in "accuracy of definition" on the part of the writer; for *force* is not *energy*, nor is either of these anything else.

Force is of one dimension in *mass*, one in *length*, and minus two in *time*, while energy differs by being of two dimensions in length; but it is immaterial to Fr. O'Dwyer whether the *human voice* be force or energy, or both together, so long as it takes that fatal plunge into the dark recesses of the "electric wire," that disqualifies it as a *sound*. A more cautious writer would have paused to ascertain what the nature of voice really is, before announcing the verdict of science with regard to the possibility of its being perceived by means of the Telephone.

Much of the haze which surrounds Fr. O'Dwyer's scientific exposition is due to this "*ignorantia elenchi*." Let us try and make out what he understands by the word "sound!"

On the very page (705) where he stipulates for accuracy, he uses the word (1) as the title of a science; he speaks of (2) "sound heard;" (3) "sound spoken;" (4) he speaks of "force or energy, or whatever else it is, that is called the

human voice," ceasing to be a sound; (5) he uses it as synonymous with voice.

On page 707, this "sound" is capable of being passed on mysteriously to the brain; (6) it is a series of phenomena; (7) it is "special form" of "energy in general" (which, page 708, does not exist).

On page 708 (8) a sound "is identical with the vibrations of the air particles;" (9) it is possessed of "being;" (10) "the sound of the same voice" (voice and sound were previously used as equivalent).

On page 709 (11) "energy differentiated as sound."

These are enough to show that Fr. O'Dwyer attaches several different meanings to the word "sound," and I think no one would now dispute what he says, on page 709, "I may not know what sound is in itself," any more than they would question his summing up that "sound is not light."

In describing the Telephone, Fr. O'Dwyer indicates an instrument which will enable its inventor to evade the patent rights of the United Telephone Company. No previous instrument had its terminals connected by "an ordinary electric wire." Most of them are fitted up with wires made of the inert copper of which kettles are often composed.

Fr. O'Dwyer described the Telephone once before; he was much clearer in the former account. In that he evidently contemplated a simple form of the Bell Magneto-Electric Telephone. It is true there were a few minor discrepancies. He generated "a series of electrical currents" by the "interrupted *touchings* of the metal plate and magnet." Furthermore, these currents, developed in this novel manner, instead of travelling like ordinary currents, require to be carried all the way—in fact, "*conveyed* from one end of the coil, by a wire, to the point with which it is desired to communicate." When they are deposited by the wire at the further end, they ignore the magnet, and cause the "thin metal plate" to vibrate. Whether they ever return to their birth-place is not stated, but no conveyance is provided. Notwithstanding these peculiarities, the Bell Telephone is undoubtedly indicated. I presume Fr. O'Dwyer had a reason for choosing this particular instrument. He probably thought the simplest form of the Telephone would be the best to consider, in order

to fix our ideas, and avoid the objectionable "ignorantia elenchi." I have followed his lead in this particular, and have based my arguments on, and formed all my conclusions with regard to, the Magneto-Electric Telephone. In his present article, however, he is rather vague, and seems to contemplate distantly other forms. This could only be at the sacrifice of that lucidity which marked his writing when his mind was unhampered by any thought of these. For my own part, I avoid any consideration of Battery Telephones till we come to some understanding respecting the speech-carrying capacity of the type which he himself chose to fix our ideas with.

Time and space would fail me if I attempted to deal with all his points. I will take one to which he attaches considerable value :—

"There is no sound that can be detected between the extremes of the Telephone; and this fact, of itself, is sufficient, in my opinion, to destroy the whole reasoning in Professor Ryan's essay."

I am not aware of any sentence in either of my letters which relied for its accuracy on any such assumption. It is not, therefore, to defend anything that I examine his statement about this continuity, which seems to him of vital importance :—

"Bring your ear to any point along a string Telephone, and you get the true sonorous vibration; so, also, with a beam of timber."

In the case of the string, he is certainly not correct; and in that of the timber, his statement requires modification. His crucial test, however, is utterly discredited by the fact that sound-waves can be transmitted across a room, so as to excite an auditory nerve, *and yet not be audible at intermediate points.* This can be done by concentrating the energy at the focus of a lens. Or it can be done by the use of two parabolic reflectors. Place a watch in the focus of one; then, if the reflectors are arranged directly opposite each other, the ticking of the watch can be heard at the focus of the other, but not elsewhere, except close to the watch itself. This can be done at distances much greater than those at which conversation can be heard. The whispering gallery of St. Paul's affords another instance.

I will now quote from Fr. O'Dwyer:—

“There is no instance that I know, of a sound, in transit, ceasing to be sonorous. Why, it seems a contradiction in terms. You might as well talk of an incorporeal body, or an invisible colour, as an inaudible sound. . . . Intercept it at any stage of its course, and it is audible.”

I may, therefore, presume that, in the experiment with the watch, the sonorous continuity is broken, and it is not a case of the transmission of sound at all. It is, in fact, on the same dubious footing as the Telephone:—

“There is no sound that can be detected between the extremes of the Telephone; and this fact, of itself, is sufficient, *in my opinion*, to destroy the whole reasoning in Professor Ryan's essay.”

May I not write too:—

“There is no sound that can be detected between the parabolic reflectors: and this fact, of itself, is sufficient, *in my opinion*, to destroy the whole reasoning in Fr. O'Dwyer's essay.”

Fr. O'Dwyer proposes to examine my arguments, expressing his design “thus to refute him, or, at least, to bring out distinctly the substance of our difference.” If he has been successful at all, it must have been in the way of refutation; for, like cuttle-fish, the more ink he dispenses, the less distinct does he make the view.

The question is, as I maintained in my first letter, a very simple one, from the scientific standpoint. No one imagines that a sound-wave is identical with a current of electricity.

I wrote, in 1884:—

“This merely means that the *mechanism* differs in the two cases. Lord Rayleigh said, ‘In the one case, the intermediate *mechanism* is mechanical (so called), and in the other, electrical; but this difference appears to me to be not fundamental.’”

In August, 1884, I wound up thus:—

“I have not gone into your arguments. I believe the question, scientifically, is one of very simple principle, *which is likely to be lost sight of by going into details*. Such details as I have touched upon, I do not consider as vital. I have only used them as extra arguments. The one principle and argument I rely upon is, that the *mechanisms* are of the same nature.”

Fr. O'Dwyer has managed to give the scientific position, as clearly defined by Lord Rayleigh, and as set forth in the above paragraph of mine, a wide berth in the ten and a-half

pages of genteel science and popular philosophy which he has provided for the instruction of the readers of the IRISH ECCLESIASTICAL RECORD. He quietly re-arranges us in situations more convenient for his game:—

“I have then a double argument to maintain. One against Fr. Livius, supported as he is by Lord Rayleigh and other high authorities in the view that the principles and definitions of the science of Sound and Acoustics need to be enlarged so as to include the phenomena of the Telephone. The other, against Fr. Livius and Professor Ryan, who undertake to show that these phenomena are quite analogous to the well-ascertained facts in the science of sound,” &c.

Doubtless he would think me a perfect Vandal if I pointed out that this artistic arrangement is unreal. From the standpoint of the controversialist, it is inimitable. The two arguments are *similar*, if not *identical*. Knock down one, and the other goes too. It is beautifully simple; and is there not a maxim that “error is better than obscurity?” No less than four times in his essay, Fr. O'Dwyer tries to father upon me the same line of argument.

With reluctance I direct attention back to the dull prosaic facts. Now the only “analogy” I attempted to establish, was one to show the absurdity of Fr. O'Dwyer's own argument. I pointed out that the reasoning he adopted necessarily leads to the conclusion “that we never hear the human voice in any case.” For, if a partition or door separates us from the speaker, we only hear the vibrations, or *the voice* of the door or partition. And, even if there be nothing but air intervening, “the sound which falls on the ear of the listener” is as truly caused by the vibrations of the intermediate air-particles, in this case, as by the plate of the Telephone in the other. On the slender foundation of this *reductio ad absurdum* he constructs the imaginary argument which he combats, and to which he so frequently refers.

I have very little to add to what I wrote last year. The expressions, “I hear a voice,” “I see a face,” are distinctly unscientific. They date from the pre-scientific times, when light was supposed to emanate from our eyes. The verbs are active. The expressions imply activity; whereas the agent is distinctly passive. We hear and see because external influences act upon our senses. Again, “voice” is not pro-

perly a scientific term, and requires to be defined. I take it to mean a particular cause of the phenomena of sound, or of the sensation of hearing. For these reasons, I say the expression, "hearing a voice," is unscientific, and requires definition; but for this, Fr. O'Dwyer charges me with the modified idealism of Herbert Spencer.

As far as the question about hearing the "human voice," by means of the Telephone, is concerned, I pointed out before that the answer depends entirely on the definition of the non-scientific term, "hearing the human voice." If you define it as Fr. O'Dwyer appears to do, as hearing by means of the collisions of material particles; and expressly exclude everything else in your definition, then you do not "hear the human voice" by means of the Telephone; for it is excluded from the definition, unless indeed an electrical current is of the nature specified therein.

Must the definition of the expression contain a reference to, and stipulate for, a particular mechanism? I see no reason why it should, but am content to leave it to the judgment of the readers of the IRISH ECCLESIASTICAL RECORD.

At all events, the argument must centre on the definition of the words, as I indicated in 1884, and all Fr. O'Dwyer's lengthy exposition—the object of which is to show, what I myself stated, "that there is a physical difference between a sound-wave and an electrical current"—is so much wasted "sweetness and light."

For *theological applications*, proofs, to be thoroughly satisfactory and convincing, should be independent of the present state of science, and not based on uncertain distinctions between subdivisions of our knowledge, or rather of our ignorance.

Much of Fr. O'Dwyer's reasoning would indeed satisfy the former condition; but he accepts the figurative expositions of popular lectures with childlike confidence, and applies them in a way which reminds one of the indiscriminating credulity of the boy who said that the atom of oxygen was a red cube, and the atom of hydrogen a green one, or that of the lady who wondered at astronomers being able to find out the names of the stars.

Fr. O'Dwyer concludes his article thus:—

"At present I will only say, that if my argument, as given, is substantially valid, I have disposed, not only of Professor Ryan's theories, but also of the scientific basis without which, Fr. Livius himself admits that, his philosophy is 'arbitrary theorizing.'"

Possibly I may have unhinged the confidence of any guileless believer in the validity of his arguments; but if it should be held to be intact, they are not *my* theories which have suffered, but his own creations wrongly labelled. As for scientific bases, he has indeed upset these on more than one occasion.

J. RYAN.

THEOLOGICAL QUESTIONS.

DIOCESAN REGULATION IN REFERENCE TO THE SAYING OF MASSES FOR DECEASED PRIESTS.

"Not many months ago, at a Conference, at which I was present, the Bishop, reminded by the recent death of one of the priests, took occasion to tell those who were present, that they were bound to celebrate three Masses for every deceased fellow-priest. This has been the understanding, at least among the body of the priests of the diocese, for a number of years.

"Before that time, but within the memory of some of the senior priests, one Mass only was of obligation, and some of them I have been told, maintain that even yet, one only is of obligation.

"Now as this difference of opinion regards a matter of manifestly practical importance, I should like to hear the RECORD's authoritative voice on the matter. Personally I have no doubt that we are all bound to say three Masses, but, as I should not command a hearing when the RECORD is sure to be implicitly obeyed, I shall trouble its courteous Editor to exercise a strict censorship over the views, which, with his permission, I shall now state.

"I hold that there is an obligation in *strict justice*, the violation of which entails restitution, to say three Masses. This obligation arises, not from the announcement of the Bishop, but from the consent of the priests, expressed by that announcement, and adopted by all present who did not *openly express* their dissent. Internal dissent on the part of an individual, will, of course, exonerate him

from the *contract*, but, so long as he does not give the body of the priests an opportunity of knowing his dissent, he is bound to do for the body what the body have consented to do for him. This obligation, however, arises not from the *contract*, which *defectu consensus interni* does not exist, but to prevent the injustice which would otherwise follow. When the Bishop makes the announcement, that three Masses are of obligation, and the priests by silence acquiesce, they by the fact, enter into this mutual contract, and if any one only *internally* dissents, he deceitfully allows the body to bind itself to do conditionally a certain thing for him, believing that he has bound himself similarly to the body—a deceit which can be remedied only by giving the consent which invalidated the contract, or at least doing what the contract would impose.—A. B. C."

If our argument be different, the conclusion at which we arrive is almost the same as that of our respected correspondent. There is, as he states, a grave obligation of applying three Masses for every priest of the diocese or deanery, as the case may be, within a reasonable or appointed period after death. But it does not by any means appear certain that neglect would in every instance involve a violation of commutative justice, so that the heirs of one who was known to have failed in this duty, should be bound in justice to have it discharged out of the assets of deceased. For, in the absence of evidence to the contrary, it seems perfectly free to interpret the regulation as imposing, in the first place, a purely personal obligation, and in the second as enforcing that duty, not by the command of justice, but under the ordinary sanction of the Bishop's binding powers as a legislator.

No doubt priests can agree to be bound to one another in justice in the application of Masses. But, we think, they did not so agree on the occasion above described, and in any case such contracts among priests will not account for the general force of the regulation announced by the Bishop. For, first, it is much more likely the assembled clergy felt they were listening to an authoritative interpretation of diocesan law, than contracting on every side with one another, whether expressly or implicitly, so many debts of justice. Secondly, as the rule is considered equitable and good, there may have been room for discussion, but there

was none for lasting dissent, which in the case was not open as to freely contracting parties, but was on the contrary *prohibited* by the obedience due to diocesan authority. Thirdly, no contract, however express, on the part of the priests, could bind those who should come after them on the mission, independently of the Bishop, because it is his right, not theirs, to make conditions with persons offering for the ministry in his diocese.

To sum up, then, we look upon the Bishop's pronouncement as definitely settling the interpretation of this traditional law. And, accordingly, three Masses thenceforth at least were obligatory under the authority of diocesan legislation. But, as the Church is slow to interfere in the matter of applying Masses, generally preferring to define and enforce the natural and divine law in reference to this subject rather than impose obligations which do not spring already in substance from pastoral care or acceptance of stipends, we are of opinion that a diocesan regulation of this kind, so fair *all round*, and so useful, binds gravely in obedience, like other laws, on matters of moment, and perhaps also in honor and tacit fidelity, but not necessarily in justice, at least until this too is declared. It may be worth adding that in large dioceses it is usual and proper to confine the obligation to a deanery, or not to require so many Masses as three, lest clergymen should be considerably inconvenienced by having to apply Mass so often without the usual *honoraria*. We have assumed throughout that the Bishop stated what the law *was*, and not *merely* what he *thought* it to be.

SAYING TWO MASSES IN A STRANGE DIOCESE ON THE SAME DAY.

"May I trouble you with this case of binating? A priest, who is at the Cathedral in an Episcopal city for a *special object*, and is not a priest of the diocese, but a member of a community, was told by the Bishop to binate under these circumstances :—There are four Masses on Sunday. The Bishop, the Rector of the Cathedral, and the stranger are present. The Masses are at 6 o'clock at an institution, 7 o'clock, 9 o'clock, and Missa Cantata at 10.30. The stranger is told to take the last two. Can the Bishop lawfully do this? Is the stranger bound to obey? I hold the Bishop has no right to give such an order

on the ground that the stranger has no responsibility. The stranger might say no Mass if he pleased, and would incur no guilt. The priest in question did as he was told, but is now asking for light.

“AMERICAN.”

As the Bishop ordered the celebration of two Masses by the same person on the same day, the priest could easily make up his mind that there was sufficient cause for his offering up the Holy Sacrifice more than once. Accordingly, it was right to comply with his Lordship's wishes. But a refusal in the circumstances, although it might be sinful, would not amount to a breach of ecclesiastical law, unless the Bishop was armed with a special indult to press *peregrini* into his service.

LITURGICAL QUESTIONS.

WHAT REVERENCE IS TO BE MADE TO THE CROSS OF THE SACRISTY?

“I. In the *Directorium Sacerdotale*, by Fr. Benedict Valuy, S.J., page 261, there is a decree of S.R.C. quoted, dated 12th November, 1831, saying, ‘*inclinationem profundam capitis non corporis cruci faciendam*,’ by a priest in the Sacristy when going to say Mass.

“(a) Is this decree antiquated?”

“(b) If it is not antiquated, does it bind us in Ireland?”

“II. Please tell us what sort of a bow a priest should make to the Cross when leaving the Sacristy?”

“III. Should a priest when saying the three Hail Mary's and Salve, &c., *flexis genibus* after Mass bow the head at the Holy Name of Jesus? Does not the kneeling posture, which is a greater act of reverence, include the minor, which is a mere bow of the head?—

“J. C., A SUBSCRIBER.”

1. There is no such decree in Gardellini's collection under the date mentioned, nor, we believe, under any other. The question and answer of the 12th November, 1831, are:

Quaer.—“*Quum Rubrica clare non loquitur, quaeritur quando in Missa facienda sit reverentia simplex, quando mediocris, et quando profunda, tam in Sacristia, quam in Altari?*”

Resp.—“*Patebit ex Rubricarum collatione.*”

The Congregation does not then decide the point, but refers us to the Rubric; and the Rubric of the Missal (Tit. ii. n. 1,) merely enjoins in general a reverence "*facta reverentia cruci vel imagini, quae in sacristia erit.*"

The Rubricists also are divided as to the character of this reverence. Some¹ tell us to make a "profound inclination;" while De Herdt and others give the following minute directions: "*Facit reverentiam capitis cruci vel imagini sacristiae, scilicet profundam si fiat cruci, medium si non adsit crux sed imago B.M.V., et parvam tantum si solummodo habeatur imago patroni vel alterius sancti.*"

II. Our correspondent will see from what we have just said that by making a reverence to the Cross or Image in the Sacristy, he will comply with the rubric on this point.

III. We think he should bow his head at the Holy Name, even though he is on his knees. The one reverence is not included in the other, and they are quite compatible at the same time.

THE NUMBER OF CANDLES AT LOW MASS.

"I offer up the Holy Sacrifice of the Mass at a Convent every morning, and the Sisters, on Sundays and other Feasts, light six candles, and they say they have permission for so doing, either from a decree or from custom. Are they allowed so to act?—D. W."

Yes; *ratione solemnitatis*. Only two candles, one on each side of the Cross, are allowed at the private Mass of a priest, unless the occasion is a solemn one, as, for instance, at a Congregational Mass on a day of obligation in a parish or community (S.R.C., 12 Sept., 1857, n. 5251).

WHEN THE DIRECTORY PRESCRIBES THE PRAYER "CONCEDE" IN THE MASS, WHAT ORATIO IS MEANT?

"The following very obvious source of perplexity has frequently exercised the judgment and ingenuity of many young priests, and, though it is a very practical problem, it is much to be feared that there are individuals not a few, like your present correspondent, who have failed to satisfy themselves that the solutions offered and the reasoning by which they are sought to be sustained are quite unobjectionable. On certain Semidoubles, we are reminded by

¹ Levavasseur, S. Alphonsus, &c.

² *Praxis Liturgica*, Tom. i., n. 200.

our authorised Directory that the Third Collect is to be the prayer 'Concede.' Naturally we look out in the Missal among the 'Orationes Diversae' for the Collect opening with the word 'Concede.' We find it is the very first in that collection of the various Prayers prescribed by the Church for such days, and we are confirmed in our belief that this is the one to be read, by observing that it is of kindred import with the Collect 'A Cunctis,' about which when appointed, there is no ambiguity. On the other hand, where there occurs an instruction in the Missal that we are to recite the Collect 'Concede,' as for instance in Masses de Oct. Sti. Laurentii (Aug. 10), we are explicitly directed to use not the prayer above-referred to, but 'Concede nos famulos tuos,' &c.

"Is it then the same Collect that is prescribed in our Directory for the 4th July, 17th October, &c. (1885), and in Missals during the Octave of St. Laurence, and at other such times? A full and satisfactory answer to this query will not be unacceptable to many of your readers, and especially to

"ONE WHO IS PUZZLED."

1. The prayer *Concede* ordered on the 4th of July, the 17th October, &c. (1885), is the same as within the Octave of St. Laurence, namely, the prayer to the Blessed Virgin, *Concede nos famulos tuos*.

2. Whenever the prayer *Concede* is ordered on Semidoubles, Simples, Ferias, infra Octavas, &c., it is this prayer of the Blessed Virgin, *Concede nos famulos tuos*, that is meant, and not the *Concede, quæsumus, omnipotens Deus*, which is first among the *Orationes Diversae*, and which is addressed to all the Saints.

The Rubrics regarding this point are found in Tit. ix., n. 6, 9, 12.

(1) According to the directions given there, the prayer of the Blessed Virgin *Concede nos*, is said in the second place on Semidoubles, Simples, and Ferias from the Octave of Easter to Ascension Day (nn. 6, 12).

(2) Private Votive Masses within the same period follow the same rule.

(3) The *Concede nos* is also prescribed for "infra Octavas," except the Octaves of Easter, Pentecost, All Saints, and Blessed Virgin. It is in compliance with this rule that it was ordered on the 4th July and 17th October (1885), as those

days were Semidoubles *infra Octavas*, namely, of SS. Peter and Paul, and the Dedication of Churches.

(4) It is also said on Vigils which are fasting days, except those of Christmas, Pentecost and All Saints.

(5) It is said at a Votive Mass of SS. Peter and Paul instead of the *A Cunctis*, when the season of the year would require the latter prayer. This is done to avoid the repetition of the invocation of those Apostles, first in their proper prayer, and again in the *A Cunctis*.

CERTAIN DIRECTIONS IN THE ORDO. ARE THEY CORRECT?

"In the Divine Office for Saturday, the 28 ult. (Nov.), a Commemoration of St. Saturninus is enjoined in Vesp. both in the General Ordo, and in the particular directions for the dioceses of Dublin and Down, and all mention of this Saint is omitted on the following day—the 1st Sunday of Advent.

"In the General Ordo, the 2nd and 3rd Orations are prescribed '*ut ibi (in Missali) notantur.*'

"In the particular dioceses of Dublin and Down the directions are:—Com. S. Didaci tantum. 3 Orat. *Deus qui de B.M.V.*

"Is the omission in the General Ordo of the Commemoration of S. Saturninus on the Sunday correct? and if so, why?

"Are the directions for Dublin and Down correct? Explain '*tantum*;' seeing that a third prayer is prescribed by the Ordo.

"SACERDOS."

The omission of the Commemoration of St. Saturninus on the Sunday is, I believe, incorrect. The rule is that a Simple Feast occurring with a Dominical Office is commemorated in 1st Vespers, Lauds, and Mass, except on Palm Sunday, when the Commemoration is omitted in private Mass.

The directions for the dioceses of Dublin, Armagh, and Down (in which the 29th of November is the *dies fixa* for St. Didacus), seem to be also incorrect. In these dioceses the prayers should be, I think, 1^a de Dom.; 2^a S. Didaci; 3^{ia} S. Saturnini.

The word "*tantum*" printed in the Ordo for the dioceses of Dublin and Down is manifestly out of place. It was intended in other circumstances for the diocese of Cloyne, which is celebrating an Octave at this time.]

DOCUMENTS.

ENCYCLICAL LETTER OF POPE LEO XIII. ON THE CONSTITUTION
AND GOVERNMENT OF STATES.

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS ARCHIE-
PISCOPIS ET EPISCOPIS CATHOLICI ORBIS UNIVERSIS GRATIAM
ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS.

LEO PP. XIII.

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

BENEFICENT INFLUENCE OF THE CHURCH ON SOCIETY.

Immortale Dei miserentis opus, quod est Ecclesia, quamquam per se et natura sua salutem spectat animorum adipiscendamque in caelis felicitatem, tamen in ipso etiam rerum mortalium genere tot ac tantas ultro parit utilitates, ut plures maioresve non posset, si in primis et maxime esset ad tuendam huius vitae, quae in terris agitur, prosperitatem institutum. Revera quacumque Ecclesia vestigium posuit, continuo rerum faciem immutavit, popularesque mores sicut virtutibus antea ignotis, ita et nova urbanitate imbuunt: quam quot-quot accipere populi, mansuetudine, aequitate, rerum gestarum gloria excelluerunt.

CALUMNIES DIRECTED AGAINST THE CHURCH IN ITS RELATION TO
THE STATE.

Sed vetus tamen illa est atque antiqua vituperatio, quod Ecclesiam aiunt esse cum rationibus reipublicae dissidentem, nec quicquam posse ad ea vel commoda vel ornamenta conferre, quae suo iure suaeque sponte omnis bene constituta civitas appetit. Sub ipsis Ecclesiae primordiis non dissimili opinionis iniquitate agitari christianos, et in odium invidiamque vocari solitos hac etiam de causa accepimus, quod hostes imperii dicerentur: quo tempore malorum culpam, quibus esset perculsa respublica, vulgo libebat in christianum conferre nomen, cum revera ultor scelerum Deus poenas a sordibus iustas exigeret. Eius atrocitas calumniae non sine causa ingenium armavit stilumque acuit Augustini: qui praesertim in *Civitate Dei* virtutem christianae sapientiae, qua parte necessitudinem habet cum re publica, tanto in lumine collocavit, ut non tam pro christianis sui temporis dixisse causam, quam de criminibus falsis perpetuum triumphum egisse videatur. Similium tamen querelarum atque insimulationum funesta libido non quievit, ac permultis sane placuit

civilem vivendi disciplinam aliunde petere, quam ex doctrinis, quas Ecclesia catholica probat. Immo postremo hoc tempore *novum*, ut appellant, *ius*, quod inquiunt esse velut quoddam adulti iam saeculi incrementum, progrediente libertate partum, valere ac dominari passim coepit. Sed quantumvis multa multi periclitati sunt, constat, repertam numquam esse praestantiorē constituendae temperandaeque civitatis rationem, quam quae ab evangelica doctrina sponte efflorescit. Maximi igitur momenti atque admodum muneri Nostro apostolico consentaneum esse arbitramur, novas de re publica opiniones cum doctrina christiana conferre: quo modo erroris dubitationisque causas ereptum iri, emergente veritate, confidimus, ita ut videre quisque facile queat summa illa praecepta vivendi, quae sequi et quibus parere debeat.

MAN HAS A NATURAL INSTINCT FOR CIVIL SOCIETY—THE FORMS OF LAWFUL GOVERNMENT ARE VARIOUS, BUT ALL SUPREME POWER COMES FROM GOD.

Non est magni negotii statuere, qualem sit speciem formamque habitura civitas, gubernante christiana philosophia rem publicam. *Institutum homini natura est, ut in civili societate vivat*: is enim necessarium vitae cultum et paratum, itemque ingenii atque animi perfectionem cum in solitudine adipisci non possit, provisum divinitus est, ut ad coniunctionem congregacionemque hominum nasceretur *tum domesticam, tum etiam civilem, quae suppeditare vitae sufficientiam perfectam sola potest*. Quoniam vero non potest societas ulla consistere, nisi si aliquis omnibus praesit, efficaci similique movens singulos ad commune propositum impulsione, efficitur, civili hominum communitati necessariam esse auctoritatem, qua regatur: quae, non secus ac societas, a natura proptereaque a Deo ipso oriatur auctore. Ex quo illud consequitur, potestatem publicam per se ipsam non esse nisi a Deo. Solus enim Deus est verissimus maximusque rerum dominus, cui subesse et servire omnia, quaecumque sunt, necesse est: ita ut quicumque ius imperandi habent, non id aliunde accipiant, nisi ab illo summo omnium principe Deo. *Non est potestas nisi a Deo.*¹ Ius autem imperii per se non est cum ulla reipublicae forma necessario copulatum: aliam sibi vel aliam assumere recte potest, modo utilitatis bonique communis reapse efficientem. Sed in quolibet genere reipublicae omnino principes debent summum mundi gubernatorem Deum intueri, eumque sibimetipsis in administranda civitate tamquam exemplum legemque proponere. Deus enim, sicut in rebus, quae sunt quaeque cernuntur, causas genuit secundarias, in quibus

¹ Rom. xiii. 1.

perspici aliqua ratione posset natura actioque divina, quaeque ad eum finem, quo haec rerum spectat universitas, conducerent: ita in societate civili voluit esse principatum, quem qui gererent, ii imaginem quamdam divinae in genus humanum potestatis divinaeque providentiae referrent.

THE PURPOSE OF SUPREME POWER IS TO SERVE THE PUBLIC GOOD—UNJUST RULERS SEVERELY PUNISHED BY GOD—OBLIGATION OF RULERS TO MAKE JUST LAWS, AND OF SUBJECTS TO OBEY THEIR RULERS.

Debet igitur imperium iustum esse neque herile, sed quasi paternum, quia Dei iustissima in homines potestas est et cum paterna bonitate coniuncta: gerendum vero est ad utilitatem civium, quia qui praesunt ceteris, hac una de causa praesunt, ut civitatis utilitatem tueantur. Neque ullo pacto committendum, unius ut, vel paucorum commodo serviat civilis auctoritas, cum ad commune omnium bonum constituta sit. Quod si, qui praesunt, delabantur in dominatum iniustum, si importunitate superbiave peccaverint, si male populo consuluerint, sciant sibi rationem aliquando Deo esse reddendam, idque tanto severius, quanto vel sanctiore in munere versati sint, vel gradum dignitatis altiores obtinuerint. *Potentes potenter tormenta patientur.*¹ Ita sane maiestatem imperii reverentia civium honesta et libens comitabitur. Etenim cum semel in animum induxerint, pollere, qui imperant, auctoritate a Deo data, illa quidem officia iusta ac debita esse sentient, dicto audientes esse principibus, eisdemque obsequium ac fidem praestare cum quadam similitudine pietatis, quae liberorum est erga parentes. *Omnis anima potestatibus sublimioribus subdita sit.*² Spernere quippe potestatem legitimam, quavis eam in persona esse constiterit, non magis licet, quam divinae voluntati resistere: cui si qui resistent, in interitum ruunt voluntarium. *Qui resistit potestati, Dei ordinationi resistit; qui autem resistunt, ipsis sibi damnationem acquirunt.*³ Quapropter obedientiam abiiicere, et, per vim multitudinis, rem ad seditionem vocare est crimen maiestatis, neque humanae tantum, sed etiam divinae.

OBLIGATION OF SOCIETY TO PROFESS, PRACTISE, AND ENCOURAGE RELIGION.

Hac ratione constitutam civitatem, perspicuum est, omnino debere plurimis maximisque officiis, quae ipsam iungunt Deo, religione publica satisfacere. Natura et ratio, quae iubet singulos sancte religioseque Deum colere, quod in eius potestate sumus, et quod ab eo profecti ad

¹ Sap. vi. 7.

² Rom. xiii. 1.

³ Ibid. v. 2.

eundem reverti debemus, eadem lege adstringit civilem communitatem. Homines enim communi societate coniuncti nihilo sunt minus in Dei potestate, quam singuli: neque minorem, quam singuli, gratiam Deo societas debet, quo auctore coaluit, cuius nutu conservatur, cuius beneficio innumerabilem bonorum, quibus affluit, copiam accepit. Quapropter sicut nemini licet sua adversus Deum officia negligere, officiumque est maximum amplecti et animo et moribus religionem, nec quam quisque maluerit, sed quam Deus iusserit, quamque certis minimeque dubitandis indiciis unam ex omnibus veram esse constiterit: eodem modo civitates non possunt, citra scelus, gerere se tamquam si Deus omnino non esset, aut curam religionis velut alienum nihilque profuturam abiicere, aut asciscere de pluribus generibus indifferenter quod libeat: omninoque debent eum in colendo numine morem usurpare modumque, quo colit se Deus ipse demonstravit velle. Sanctum igitur oportet apud principes esse Dei nomen; potendumque in praecipuis illorum officiis religionem gratia complecti, benevolentia tueri, auctoritate nutuque legum tegere, nec quippiam instituere aut decernere, quod sit eius incolumitati contrarium. Id et civibus debent, quibus praesunt. Nati enim susceptique omnes homines sumus ad summum quoddam et ultimum bonorum, quo sunt omnia consilia referenda extra hanc fragilitatem brevitatemque vitae in caelis collocatum. Quoniam autem hinc pendet hominum undique expleta ac perfecta felicitas, idcirco assequi eum, qui commemoratus est, finem tanti interest singulorum, ut pluris interesse non possit. Civilem igitur societatem, communi utilitati natam, in tuenda prosperitate reipublicae necesse est sic consulere civibus, ut obtinendo adipiscendoque summo illi atque incommutabili bono quod sponte appetunt, non modo nihil importet unquam incommodi, sed omnes quascumque possit, opportunitates afferat. Quarum praecipua est, ut detur opera religioni sancte inviolateque servandae, cuius officia hominem Deo coniungunt.

DIVINE ORIGIN AND CONSTITUTION OF THE CHURCH—AUTHORITY OF THE CHURCH SUPREME IN ITS OWN ORDER—THE CHURCH, AND NOT THE STATE, IS MEN'S GUIDE TO HEAVEN.

Vera autem religio quae sit, non difficulter videt qui iudicium prudens sincerumque adhibuerit: argumentis enim permultis atque illustribus, veritate nimirum vaticiniorum, prodigiorum frequentia, celerrima fidei vel per medios hostes ac maxima impedimenta propagatione, martyrum testimonio, aliisque similibus liquet, eam esse unice veram, quam Iesus Christus et instituit ipsemet et Ecclesiae suae tuendam propagandamque demandavit.

Nam unigenitus Dei filius societatem in terris constituit, quae

Ecclesia dicitur, cui excelsum divinumque munus in omnes saeculorum aetates continuandum transmisit, quod ipse a Patre acceperat. *Sicut misit me Pater, et ego mitto vos.*¹ *Ecce ego vobiscum sum omnibus diebus usque ad consummationem saeculi.*² Igitur sicut Iesus Christus in terras venit ut homines *vitam habeant et abundantius habeant*,³ eodem modo Ecclesia propositum habet, tamquam finem, salutem animorum sempiternam: ob eamque rem talis est natura sua, ut porrigat sese ad totius complexum gentis humanae, nullis nec locorum nec temporum limitibus circumscripta. *Praedicate Evangelium omni creaturae.*⁴ Tam ingenti hominum multitudini Deus ipse magistratus assignavit, qui cum potestate praessent: unumque omnium principem, et maximum certissimumque veritatis magistrum esse voluit, cui claves regni caelorum commisit. *Tibi dabo claves regni caelorum.*⁵ *Pasce agnos... pasce oves.*⁶ *Ego rogavi pro te, ut non deficiat fides tua.*⁷ Haec societas, quamvis ex hominibus constet, non secus ac civilis communitas, tamen propter finem sibi constitutum, atque instrumenta, quibus ad finem contendit, supernaturalis est et spiritualis: atque idcirco distinguitur ac differt a societate civili: et, quod plurimum interest, societas est genere et iure perfecta, cum adiumenta ad incolumitatem actionemque suam necessaria, voluntate beneficioque conditoris sui, omnia in se et per se ipsa possideat. Sicut finis, quo tendit Ecclesia, longe nobilissimus est, ita eius potestas est omnium praestantissima, neque imperio civili potest haberi inferior, aut eidem esse ullo modo obnoxia. Revera Iesus Christus Apostolis suis libera mandata dedit in sacra, adiuncta tum ferendarum legum veri nominis facultate, tum gemina, quae hinc consequitur, iudicandi puniendique potestate. *Data est mihi omnis potestas in caelo et in terra: euntes ergo docete omnes gentes. . . . docentes eos servare omnia quaecumque mandavi vobis.*⁸ Et alibi: *Si non audierit eos, dic Ecclesia.*⁹ Atque iterum: *In promptu habentes ulcisci omnem inobedientiam.*¹⁰ Rursus: *durius agam secundum potestatem, quam Dominus dedit mihi in aedificationem et non in destructionem.*¹¹ Itaque dux hominibus esse ad caelestia, non civitas sed Ecclesia debet: eidemque hoc est munus assignatum a Deo, ut de iis, quae religionem attingunt, videat ipsa et statuatur: ut doceat omnes gentes: ut christiani nominis fines, quoad potest, late proferat; brevi, ut rem christianam libere expediteque iudicio suo administret. Hanc vero auctoritatem in se ipsa absolutam planeque sui iuris, quae ab assentatrice principum philosophia iamdiu oppugnatur, Ecclesia sibi asserere itemque publice exercere numquam desiit, primis omnium pro ea

¹ Ion. xx. 21.² Matth. xxviii. 20.³ Ioan x. 10.⁴ Marc. xvi. 15.⁵ Matth. xvi. 19.⁶ Ioan xxi. 16-17.⁷ Luc. xxii. 32.⁸ Matth. xxviii. 18-19-20.⁹ Matth. xviii. 17.¹⁰ 2 Cor. x. 6.¹¹ Ibid. xiii. 10.

propugnantibus Apostolis, qui cum disseminare Evangelium a principibus Synagogae prohiberentur, constanter respondebant, *obedire oportet Deo magis quam hominibus*.¹ Eandem sancti Ecclesiae Patres rationum momentis tueri pro opportunitate studuerunt: romanique Pontifices invicta animi constantia adversus oppugnatores vindicare numquam praetermiserunt. Quin etiam et opinione et re eandem probarunt ipsi viri principes rerumque publicarum gubernatores, ut qui paciscendo, transigendis negotiis, mittendis vicissimque accipiendis legatis, atque aliorum mutatione officiorum, agere cum Ecclesia tamquam cum suprema potestate legitima consueverunt. Neque profecto sine singulari providentis Dei consilio factum esse consendum est, ut haec ipsa potestas principatu civili, velut optima libertatis suae tutela, muniretur.

THE AUTHORITY OF THE CHURCH AND THE STATE—EACH SUPREME IN ITS OWN ORDER, THE FORMER IN ALL THAT CONCERNS MAN'S SALVATION, THE LATTER IN PURELY CIVIL MATTERS.

Itaque Deus humani generis procuracionem inter duas potestates *partitus est, scilicet ecclesiasticam et civilem, alteram quidem divinis, alteram humanis rebus praepositam*. Utraque est in suo genere maxima: habet utraque certos, quibus contineatur, terminos, eosque sua cuiusque naturâ caussâque proxima definitos; unde aliquis velut orbis circumscribitur, in quo sua cuiusque actio iure proprio versetur. Sed quia utriusque imperium est in eosdem, cum usuvenire possit, ut res una atque eadem, quamquam aliter atque aliter, sed tamen eadem res ad utriusque ius iudiciumque pertineat, debet providentissimus Deus, a quo sunt ambae constitutae, utriusque itinera recte atque ordine composuisse. *Quae autem sunt a Deo ordinatae sunt*.² Quod ni ita esset, funestarum saepe contentionum concertationumque caussae nascerentur; nec raro sollicitus animi, velut in via ancipiti, haerere homo deberet, anxius quid facto opus esset, contraria iubentibus binis potestatibus, quarum recusare imperium, salvo officio, non potest. Atqui maxime istud repugnat de sapientia cogitare et bonitate Dei, qui vel in rebus phisicis, quamquam sunt longe inferioris ordinis, tamen naturales vires caussasque invicem conciliavit moderata ratione et quodam velut concentu mirabili, ita ut nulla earum impediatur ceteras, cunctaeque simul illuc, quo mundus spectat, convenienter aptissimeque conspirent.—Itaque inter utramque potestatem quaedam intercedat necesse est ordinata colligatio: quae quidem coniunctioni non immerito comparatur, per quam anima et

¹ Act. v, 29.

² Rom. xiii. 1.

-corpus in homine copulantur. Qualis autem et quanta ea sit, aliter iudicari non potest, nisi respiciendo, uti diximus, ad utriusque naturam habendaque ratione excellentiae et nobilitatis caussarum; cum alteri proxime maximeque propositum sit rerum mortalium curare commoda, alteri caelestia ac sempiterna bona comparare. Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animorum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter caussam ad quam refertur, id est omne in potestate arbitrioque Ecclesiae: cetera vero, quae civile et politicum genus complectitur, rectum est civili auctoritati esse subiecta, cum Iesus Christus iusserit, quae Caesaris sint, reddi Caesari, quae Dei, Deo. Incidunt autem quandoque tempora, cum alius quoque concordiae modus ad tranquillam libertatem valet, nimirum si qui principes rerum publicarum et Pontifex romanus de re aliqua separata in idem placitum consenserint. Quibus Ecclesia temporibus maternae pietatis eximia documenta praebet, cum facilitatis indulgentiaeque tantum adhibere soleat, quantum maxime potest.

Eiusmodi est, quam summatim attigimus, civilis hominum societatis christiana temperatio, et haec non temere neque ad libidinem ficta, sed ex maximis ducta verissimisque principiis, quae ipsa naturali ratione confirmantur.

NO COLLISION BETWEEN THESE TWO INDEPENDENT POWERS, IF EACH KEEPS TO ITS OWN DOMAIN—HOW SUBMISSION TO THE LAWS AND TEACHING OF THE CHURCH IS THE BEST HELP TO THE STATE.

Talis autem conformatio reipublicae nihil habet, quod possit aut minus videri dignum amplitudine principum, aut parum decorum: tantumque abest, ut iura maiestatis imminuat, ut potius stabiliora atque augustiora faciat. Immo, si altius consideretur, habet illa conformatio perfectionem quamdam magnam, qua carent ceteri rerum publicarum modi: ex eaque fructus essent sane excellentes et varii consequenturi, si modo suum partes singulae gradum tenerent, atque illud integre efficerent, cui unaquaeque praeposita est, officium et munus. Revera in ea, quam ante diximus, constitutione reipublicae sunt quidem divina atque humana convenienti ordine partita: incolumia civium iura, eademque divinarum, naturalium, humanarumque legum patrocinio defensa: officiorum singulorum cum sapienter constituta descriptio, tum opportune sancita custodia. Singuli homines in hoc ad sempiternam illam civitatem dubio laboriosoque curriculo sibi sciunt praesto esse, quos tuto sequantur ad ingrediendum duces, ad perveniendum adiutores: pariterque intelligunt, sibi alios esse ad securitatem, ad fortunas, ad commoda cetera, quibus com-

munis haec vita constat, vel parienda vel conservanda datos. Societas domestica eam, quam par est, firmitudinem adipiscitur ex unius atque individui sanctitate coniugii; iura officiaque inter coniuges sapienti iustitia et aequitate reguntur: debitum conservatur mulieri decus: auctoritas viri ad exemplum est auctoritatis Dei conformata: temperata patria potestas convenienter dignitati uxoris prolisque: denique liberorum tuitioni, commodis, institutioni optime consulitur. In genere rerum politico et civili, leges spectant commune bonum, neque voluntate iudicioque fallaci multitudinis, sed veritate iustitiaque diriguntur: auctoritas principum sanctitudinem quamdam induit humana maiorem, contineturque ne declinet a iustitia, neu modum in imperando transiliat: obedientia civium habet honestatem dignitatemque comitem, quia non est hominis ad hominem servitus, sed obtemperatio voluntati Dei, regnum per homines exercentis. Quo cognito ac persuaso, omnino ad iustitiam pertinere illa intelliguntur, vereri maiestatem principum, subesse constanter et fideliter potestati publicae, nihil seditiose facere, sanctam servare disciplinam civitatis. Similiter ponitur in officiis caritas mutua, benignitas, liberalitas: non distrahitur in contrarias partes, pugnantibus inter se praeceptis, civis idem et christianus: denique amplissima bona, quibus mortalem quoque hominum vitam christiana religio sua sponte explet, communitati societatique civili omnia quaeruntur: ita ut illud appareat verissime dictum. "pendet a religione, qua Deus colitur, rei publicae status: multaue inter hunc et illam cognatio et familiaritas intercedit."¹ Eorum vim bonorum mirabiliter, uti solet, persecutus est Augustinus pluribus locis, maxime vero ubi Ecclesiam catholicam appellat iis verbis: "Tu pueriliter pueros, fortiter iuvenes, quiete senes, prout cuiusque non corporis tantum, sed et animi aetas est, exerces ac doces. Tu feminas viris suis non ad explendam libidinem, sed ad propagandam prolem, et ad rei familiaris societatem, casta et fidei obedientia subiicis. Tu viros coniugibus, non ad illudendum imbecillio rem sexum, sed sinceri amoris legibus praeficis. Tu parentibus filios libera quadam servitute subiungis, parentes filiis pia dominatione praeponis..... Tu cives civibus, tu gentes gentibus, et prorsus homines primorum parentum recordatione, non societate tantum, sed quadam etiam fraternitate coniungis. Doces reges prospicere populis, mones populos se subdere regibus. Quibus honor debeatur, quibus affectus, quibus reverentia, quibus timor, quibus consolatio, quibus admonitio, quibus cohortatio, quibus disciplina, qui-

¹ Sacr. Imp. ad Cyrillum Alexand. et Episcopos metrop. Cfr. Labbeum Collect. Conc. T. III.

bus obiurgatio, quibus supplicium, sedulo doces; ostendens quemadmodum et non omnibus omnia, et omnibus caritas, et nulli debeatur iniuria.”¹ Idemque alio loco male sapientes reprehendens politicos philosophos: “Qui doctrinam Christi adversam, dicunt esse reipublicae, dent exercitum talem, quales doctrina Christi esse milites iussit, dent tales provinciales, tales maritos, tales coniuges, tales parentes, tales filios, tales dominos, tales servos, tales reges, tales iudices, tales denique debitorum ipsius fisci redditores et exactores, quales esse praecipit doctrina christiana, et audeant eam dicere adversam esse reipublicae, immo vero non dubitent eam confiteri magnam, si obtemperetur, salutem esse reipublicae.”²

Fuit aliquando tempus, cum evangelica philosophia gubernaret civitates: quo tempore christianae sapientiae vis illa et divina virtus in leges, instituta, mores populorum, in omnes reipublicae ordines rationesque penetraverat: cum religio per Jesum Christum instituta in eo, quo aequum erat, dignitatis gradu firmiter collocata, gratia principum legitimaque magistratuum tutela ubique floreret: cum sacerdotium atque imperium concordia et amica officiorum vicissitudo auspicato coniungeret. Eoque modo composita civitas fructus tulit omni opinione maiores, quorum viget memoria et vigebit innumera bilibus rerum gestarum consignata monumentis, quae nulla adversariorum arte corrumpi aut obscurari possunt. Quod Europa christiana barbaras gentes edomuit, easque a feritate ad mansuetudinem, a superstitione ad veritatem traduxit:—quod Maomethanorum incursiones victrix propulsavit: quod civilis cultus principatum retinuit, et ad omne decus humanitatis ducem se magistratamque praebere ceteris consuevit: quod germanam libertatem eamque multiplicem gratificata populis est: quod complura ad miseriarum solatium sapientissime instituit, sine controversia magnam debet gratiam religioni, quam ad tantas res suscipiendas habuit auspicem, ad perficiendas adiutricem. Mansissent profecto eadem bona, si utriusque potestatis concordia mansisset: maioraque expectari iure poterant, si auctoritati, si magisterio, si consiliis Ecclesiae maiore esset cum fide preservantiaque obtemperatum. Illud enim perpetuae legis instar habendum est, quod Ivo Carnutensis, ad Paschalem II Pontificem maximum perscripsit, “cum regnum et sacerdotium inter se conveniunt, bene regitur mundus, floret et fructificat Ecclesia. Cum vero inter se discordant, non tantum parvae res non crescunt, sed etiam magnae res miserabiliter dilabuntur.”³

¹ De moribus Eccl. cath., cap. xxx, n. 63.

² Epist. cxxxviii (al. 5.) ad Marcellinum, cap. ii. n. 15.

³ Ep. cccxxviii.

MODERN ERRORS REGARDING THE CIVIL POWER AND SOCIETY—
 FALSE PRINCIPLES OF UNIVERSAL EQUALITY AND INDEPENDENCE—
 ERRONEOUS TEACHING REGARDING THE ORIGIN OF SUPREME CIVIL POWER—
 REFUSAL TO RECOGNISE THE SUPREME AUTHORITY OF GOD IN THE GOVERNMENT OF STATES.

Sed perniciosa illa ac deploranda rerum novarum studia, quae saeculo XVI excitata sunt, cum primum religionem christianam misceissent, mox naturali quodam itinere ad philosophiam, a philosophia ad omnes civilis communitalis ordines pervenerunt. Ex hoc velut fonte repetenda illa recentiora effrenatae libertatis capita, nimirum in maximis perturbationibus superiore saeculo excogitata in medioque proposita, perinde ac principia et fundamenta *novi iuris*, quod et fuit antea ignotum, et a iure non solum christiano, sed etiam naturali plus una ex parte discrepat. Eorum principiorum illud est maximum, omnes homines, quemadmodum genere naturaue similes intelliguntur, ita reapse esse in actione vitae inter se pares : unumquemque ita esse sui iuris, ut nullo modo sit alterius auctoritati obnoxius : cogitare de re qualibet quae velit, agere quod lubeat, libere posse : imperandi aliis ius esse in nemine. His informata disciplinis societate, principatus non est nisi populi voluntas, qui, ut in sui ipsius unice est potestate, ita sibimetipsi solus imperat : deligit autem, quibus se committat, ita tamen ut imperii non tam ius, quam munus in eos transferat, idque suo nomine exercendum. In silentio iacet dominatio divina, non secus ac vel Deus aut nullus esset, aut humani generis societatem nihil curaret ; vel homines sive singuli sive sociati nihil Deo deberent, vel principatus cogitari posset ullus, cuius non in Deo ipso caussa et vis et auctoritas tota resideat. Quo modo, ut perspicitur, est respublica nihil aliud nisi magistra et gubernatrix sui multitudo : cumque populus omnium iurium omnisque potestatis fontem in se ipse continere dicatur, consequens erit, ut nulla ratione officii obligatam Deo se civitas putet : ut religionem publice profiteatur nullam ; nec debeat ex pluribus quae vera sola sit, quaerere, nec unam quamdam ceteris antepone, nec uni maxime favere, sed singulis generibus aequabilitatem iuris tribuere ad eum finem, dum disciplina reipublicae ne quid ab illis detrimenti capiat. Consentaneum erit, iudicio singulorum permittere omnem de religione quaestionem ; licere cuique aut sequi quam ipse malit, aut omnino nullam, si nullam probet. Hinc profecto illa nascuntur ; exlex uniuscuiusque conscientiae iudicium ; liberrimae de Deo colendo, de non colendo, sententiae ; infinita tum cogitandi, tum cogitata publicandi licentia.

THE CIVIL POWER ENCROACHES ON THE DOMAIN OF THE CHURCH
TO THE RUIN OF SOCIETY BY DEALING WITH MATTERS WHICH
FALL UNDER HER SPIRITUAL JURISDICTION—EFFORTS TO
DESTROY THE CHURCH AS AN INDEPENDENT INSTITUTION.

His autem positis, quæ maxime probantur hoc tempore, fundamentis reipublicæ, facile apparet, quem in locum quamque iniquum compellatur Ecclesia. Nam ubi cum eiusmodi doctrinis actio rerum consentiat, nomini catholico par cum societatibus ab eo alienis vel etiam inferior locus in civitate tribuitur: legum ecclesiasticarum nulla habetur ratio; Ecclesia, quæ iussu mandatoque Iesu Christi docere omnes gentes debet, publicam populi institutionem iubetur nihil attingere. De ipsis rebus, quæ sunt mixti iuris, per se statuunt gubernatores rei civilis arbitrato suo, in eoque genere sanctissimas Ecclesiæ leges superbe contemnunt. Quare ad iurisdictionem suam trahunt matrimonia christianorum, decernendo etiam de maritali vinculo, de unitate, de stabilitate coniugii: movent possessiones clericorum, quod res suas Ecclesiam tenere posse negant. Ad summam, sic agunt cum Ecclesia, ut societatis perfectæ genere et iuribus opinione detractis, plane similem habeant ceterarum communium, quas respublica continet: ob eamque rem si quid illa iuris, si quid possidet facultatis ad agendum legitimæ, possidere dicitur concessu beneficioque principum civitatis. Si qua vero in republica suum Ecclesia ius, ipsis civilibus legibus probantibus, teneat, publiceque inter utramque potestatem pactio aliqua facta sit, principio clamant, dissociari Ecclesiæ rationes a reipublicæ rationibus oportere; idque eo consilio, ut facere contra interpositam fidem impune liceat, omniumque rerum habere, remotis impedimentis, arbitrium. Id vero cum patienter ferre Ecclesia non possit, neque enim potest officia deserere sanctissima et maxima, omninoque postulet, ut obligata sibi fides integre religioseque solvatur, sæpe sacram inter ac civilem potestatem dimicationes nascuntur, quarum ille ferme est exitus, alteram, ut quæ minus est opibus humanis valida, alteri ut validiori succumbere.

Ita Ecclesiam, in hoc rerum publicarum statu, qui nunc a plerisque adamatur, mos et voluntas est, aut prorsus de medio pellere, aut vinctam adstrictamque imperio tenere. Quæ publice aguntur, eo consilio magnam partem aguntur. Leges, administratio civitatum, expers religionis adolescentium institutio, spoliatio excidiumque ordinum religiosorum, eversio principatus civilis Pontificum romanorum, huc spectant omnia, incidere nervos institutorum christianorum, Ecclesiæque catholice et libertatem in angustum deducere, et iura cetera comminuere.

THE ERROR OF THOSE WHO BELIEVE THAT THE SUPREME CIVIL
POWER HAS ITS AUTHORITY FROM THE WILL OF THE PEOPLE,
TO THE EXCLUSION OF GOD—PERNICIOUS RESULTS.

Eiusmodi de regenda civitate sententias ipsa naturalis ratio convincit, a veritate dissidere plurimum. Quidquid enim potestatis usquam est, a Deo tamquam maximo augustissimoque fonte proficisci, ipsa natura testatur. Imperium autem popolare, quod, nullo ad Deum respectu, in multitudine inesse natura dicitur, si praeclare ad suppeditandum valet blandimenta et flammam multarum cupiditatum, nulla quidem nititur ratione probabili, neque satis habere virium potest ad securitatem publicam quietamque ordinis constantiam. Revera his doctrinis res inclinavere usque eo, ut haec a pluribus tamquam lex in civili prudentia sanciantur, seditiones posse iure confari. Valet enim opinio, nihilo principes pluris esse, quam delectos quosdam, qui voluntatem popularem exequantur: ex quo fit, quod necesse est, ut omnia sint pariter cum populi arbitrio mutabilia, et timor aliquis barbarum semper impendeat.

CERTAIN FALSE PRINCIPLES POINTED OUT.

De religione autem putare, nihil inter formas dispares et contrarias interesse, hunc plane habet exitum, nolle ullam probare iudicio, nolle usu. Atqui istud ab atheismo, si nomine aliquid differt, re nihil differt. Quibus enim Deum esse persuasum est, ii, modo constare sibi nec esse perabsurdi velint, necessario intelligunt, usitatas in cultu divino rationes, quarum tanta est differentia maximisque etiam de rebus dissimilitudo et pugna, aequae probabiles, aequae bonae, aequae Deo acceptas esse omnes non posse.

Sic illa quidlibet sentiendi litterarumque formis quidlibet exprimendi facultas, omni moderatione posthabita, non quoddam est propria vi sua bonum, quo societas humana iure laetetur: sed multorum malorum fons et origo. Libertas, ut quae virtus est hominem perficiens, debet in eo quod verum sit, quodque bonum, versari: boni autem verique ratio mutari ad hominis arbitrium non potest, sed manet semper eadem, neque minus est, quam ipsa rerum natura, incommutabilis. Si mens adsentiat opinionibus falsis, si malum voluntas adsumat et ad id se applicet, perfectionem sui neutra consequitur, sed excidunt dignitate naturali et in corruptelam ambae delabuntur. Quaecumque sunt igitur virtuti veritatisque contraria, ea in luce atque oculis hominum ponere non est aequum: gratia tutelae legum defendere, multo minus. Sola bene acta vita via est in caelum, quo tendimus universi: ob eamque rem aberrat civitas regula et praescriptione naturae, si licentiam opinionum prae-

factorum in tantum lascivire sinat, ut impune liceat mentes a veritate, animos a virtute deducere. Ecclesiam vero, quam Deus ipse constituit, ab actione vitae excludere, a legibus, ab institutione adolescentium, a societate domestica, magnus et perniciosus est error. Bene morata civitas esse, sublata religione, non potest : iamque plus fortasse, quam oporteret, est cognitum, qualis in se sit et quorsum pertineat illa de vita et moribus philosophia, quam *civilem* nominant. Vera est magistra virtutis et custos morum Ecclesia Christi : ea est, quae incolumia tuetur principia, unde officia ducuntur, propositisque caussis ad honeste vivendum efficacissimis, iubet non solum fugere prave facta, sed regere motus animi rationi contrarios etiam sine effectu. Ecclesiam vero in suorum officiorum munere potestati civili velle esse subiectam, magna quidem iniuria, magna temeritas est. Hoc facto perturbatur ordo, quia quae naturalia sunt praeponuntur iis, quae sunt supra naturam : tollitur aut certe magnopere minuitur frequentia bonorum, quibus, si nulla re impediretur, communem vitam Ecclesia compleret : praetereaque via ad inimicitias munitur et certamina, quae quantam utrique reipublicae perniciem afferant, nimis saepe eventus demonstravit.

Huiusmodi doctrinas, quae nec humanae rationi probantur, et plurimum habent in civilem disciplinam momenti, romani Pontifices decessores Nostri, cum probe intelligerent quid a se postulet apostolicum munus, impune abire nequaquam passi sunt. Sic Gregorius XVI. per Encyclicas litteras hoc initio. *Mirari vos* die XV Augusti anno MDCCCXXXII. magna sententiarum gravitate ea perculit, quae iam praedicabantur, in cultu divino nullum adhibere delectum oportere : integrum singulis esse, quod malint, de religione iudicare : solam cuique suam esse conscientiam iudicem : praeterea edere quae quisque senserit, itemque res moliri novas in civitate licere. De rationibus rei sacrae reique civilis distrahendis sic idem Pontifex : “ Neque laetiora et religioni et principatui ominari possemus ex eorum votis, qui Ecclesiam a regno separari, mutuamque imperii cum sacerdotio concordiam abrumpi discipiunt. Constat quippe, pertimesci ab impudentissimae libertatis amatoribus concordiam illam, quae semper rei et sacrae et civili fausta exitit et salutaris.” Non absimili modo Pius IX. ut sese opportunitas dedit, ex opinionibus falsis, quae maxime valere coepissent, plures notavit, easdemque postea in unum cogi iussit, ut scilicet in tanta errorum colluvione haberent catholici homines, quod sine offensione sequerentur.¹

¹ Earum nonnullas indicare sufficiat.

PROP. XIX.—Ecclesia non est vera perfectaue societas plane libera, nec pollet suis propriis et constantibus iuribus sibi a divino suo Fundatore

Ex iis autem Pontificum praescriptis illa omnino intelligi necesse est, ortum publicae potestatis a Deo ipso, non a multitudine repeti oportere : seditionum licentiam cum ratione pugnare : officia religionis nullo loco numerare, vel uno modo esse in disparibus generibus affectos, nefas esse privatis hominibus, nefas civitatibus : immoderatam sentiendi sensusque palam iactandi potestatem non esse in civium iuribus neque in rebus gratia patrociniisque dignis ulla ratione ponendam. Similiter intelligi debet, Ecclesiam societatem esse, non non minus quam ipsam civitatem, genere et iure perfectam : neque debere, qui summam imperii teneant, committere ut sibi servire aut subesse Ecclesiam cogant, aut minus esse sinant ad suas res agendas liberam, aut quicquam de ceteris iuribus detrahant, quae in ipsam a Iesu Christo collata sunt. In negotiis autem mixti iuris, maxime esse secundum naturam itemque secundum Dei consilia non secessionem alterius potestatis ab altera, multoque minus contentionem, sed plane concordiam, eamque cum caussis proximis congruentem, quae causae utramque societatem genuerunt.

Haec quidem sunt, quae de constituendis temperandisque civitatibus ab Ecclesia catholica praecipuntur. Quibus tamen dictis decretisque si recte diiudicari velit, nulla per se reprehenditur ex variis reipublicae formis, ut quae nihil habent, quod doctrinae catholicae repugnet, eademque possunt, si sapienter adhibeantur et iuste, in optimo statu tueri civitatem. Immo neque illud per se reprehenditur, participem plus minus esse populum rei publicae : quod ipsum certis in temporibus certisque legibus potest non solum ad utilitatem, sed etiam ad officium pertinere civium. Insuper neque causa iusta nascitur, cur Ecclesiam quisquam criminetur, aut esse in lenitate facilitateque plus aequo restrictam, aut ei, quae germana et legitima sit, libertati inimicam. Revera si divini cultus varia genera eodem iure esse, quo veram religionem, Ecclesia iudicat non licere, non ideo tamen eos damnat rerum publicarum moderatores, qui, magni alicuius aut adipiscendi boni, aut prohibendi causa mali, moribus atque usu patienter ferunt, ut ea habeant singula in civitate locum. Atque illud quoque magnopere cavere Ecclesia solet ut ad

collatis, sed civilis potestatis est definire quae sint Ecclesiae iura ac limites, intra quos eadem iura exercere queat.

PROP. XXXIX.—Reipublicae status, utpote omnium iurium origo et fons, iure quodam pollet nullis circumscripto limitibus.

PROP. LV.—Ecclesia a Statu, Statusque ab Ecclesia seiungendus est.

PROP. LXXIX.— falsum est, civilem cuiusque cultus libertatem, itemque plenam potestatem omnibus attributam quaslibet opiniones cogitationesque palam publiceque manifestandi, conducere ad populorum mores animosque facilius corrumpendos, ac indifferentismi pestem propagandam.

amplexandam fidem catholicam nemo invitus cogatur, quia, quod sapienter Augustinus monet, *credere non potest homo nisi volens*.¹

THE CHURCH CONDEMNS LICENCE, BUT ALWAYS ENCOURAGES LIBERTY.

Simili ratione nec potest Ecclesia libertatem probare eam, quae fastidium gignat sanctissimarum Dei legum, debitamque potestati legitimae obedientiam exuat. Est enim licentia verius, quam libertas; rectissimeque ab Augustino *libertas perditionis*,² a Petro Apostolo, *velamen malitiae*³ appellatur: immo, cum sit praeter rationem vera servitus est: *qui, enim, facit peccatum, servus est peccati*.⁴ Contra illa germana est atque expetenda libertas, quae si privatim spectetur, erroribus et cupiditatibus, teterrimis dominis, hominem servire non sinit: si publice, civibus sapienter praest, facultatem augendorum commodorum large ministrat: remque publicam ab alieno arbitrio defendit. Atqui honestam hanc et homine dignam libertatem, Ecclesia probat omnium maxime, eamque ut tueretur in populis firmam atque integram, eniti et contendere numquam destitit. Revera quae res in civitate plurimum ad communem salutem possunt: quae sunt contra licentiam principum populo male consulentium utiliter institutae; quae summam rempublicam vetant in municipalem, vel domesticam rem importunius invadere: quae valent ad decus, ad personam hominis, ad aequabilitatem iuris in singulis civibus conservandam, earum rerum omnium Ecclesiam catholicam vel inventricem, vel auspicem, vel custodem semper fuisse, superiorum aetatum monumenta testantur. Sibi igitur perpetuo consentiens, si ex altera parte libertatem respuit immodicam, quae et privatis et populis in licentiam vel in servitutem cadit, ex altera volens et libens amplectitur res meliores, quas dies afferat, si vere prosperitatem contineant huius vitae, quae quoddam est velut stadium ad alteram eamque perpetuo mansuram. Ergo quod inquit, Ecclesiam recentiori civitatum invidere disciplinae, et quaecumque horum temporum ingenium peperit, omnia promiscue repudiare, inanis est et ieiuna calumnia. Insaniam quidem repudiat opinionum: improbat nefaria seditionum studia, illumque nominatim habitum animorum, in quo initia perspiciuntur voluntarii discessus a Deo: sed quia omne, quod verum est, a Deo proficisci necesse est, quidquid, indagando, veri attingatur, agnoscit Ecclesia velut quoddam divinae mentis vestigium. Cumque nihil sit in rerum natura veri, quod doctrinis divinitus traditis fidem abroget, multa quae adrogent, omnisque possit inventio veri ad Deum ipsum vel cognoscendum vel

¹ Tract. xxvi. in Ioan., n. 2.

² Epist. cv., ad donastistas cap. ii., n. 9.

³ 1 Petr. ii., 16.

⁴ Ioan. viii., 34.

laudandum impellere, idcirco quidquid accedat ad scientiarum fines proferendos, gaudente et libente Ecclesia semper accedet: eademque studiose, ut solet, sicut alias disciplinas, ita illas etiam fovebit ac provehet, quae positae sunt in explicatione naturae. Quibus in studiis, non adversatur Ecclesia si quid mens repererit novi: non repugnat quin plura quaerantur ad decus commoditatemque vitae: immo inertiae desidiaequae inimica, magnopere vult ut hominum ingenia uberes ferant exercitatione et cultura fructus: incitamenta praebebat ad omne genus artium atque operum; omniaque harum rerum studia ad honestatem salutemque virtute sua dirigens, impedire nititur, quominus a Deo bonisque caelestibus sua hominem intelligentia atque industria deflectat.

Sed haec, tametsi plena rationis et consilii, minus probantur hoc tempore, cum civitates non modo recusant sese ad christianae sapientiae referre formam, sed etiam videntur quotidie longius ab ea velle discedere. Nihilominus quia in lucem prolata veritas solet sua sponte late fluere, hominumque mentes sensim pervadere, idcirco Nos conscientia maximi sanctissimique officii, hoc est Apostolica, qua fungimur ad gentes universas, legatione permoti, ea quae vera sunt, libere, ut debemus, eloquimur; non quod non perspectam habeamus rationem temporum, aut repudianda aetatis nostrae honesta atque utilia incrementa putemus, sed quod rerum publicarum tutiora ab offensionibus itinera ac firmiora fundamenta vellemus: idque incolumi populorum germana libertate; in hominibus enim mater et custos optima libertatis veritas est: *veritas liberabit vos*.¹

Itaque in tam difficili rerum cursu, catholici homines, si Nos, ut oportet, audierint, facile videbunt quae sua cuiusque sint tam in *opinionibus*, quam in *factis* officia. Et in opinando quidem, quaecumque Pontifices romani tradiderint vel tradituri sunt, singula necesse est et tenere iudicio stabili comprehensa, et palam, quoties res postulaverit, profiteri. Ac nominatim de iis, quas *libertates* vocant novissimo tempore quaesitas, oportet Apostolicae Sedis stare iudicio, et quod ipsa senserit, idem sentire singulos. Cavendum, ne quem fallat honesta illarum species: cogitandumque quibus ortae initiis, et quibus passim sustententur atque alantur studiis. Satis iam est experiendo cognitum, quarum illae rerum effectrices sint in civitate: eos quippe passim genuere fructus, quorum probos viros et sapientes iure poeniteat. Si talis alicubi aut reapse sit, aut fingatur cogitatione civitas, quae christianum nomen insectetur proterve et tyrannice, cum eaque conferatur genus id reipublicae recens, de quo loquimur poterit hoc videri tolerabilius. Principia tamen, quibus nititur, sunt

¹ Ioan., viii., 32.

profecto eiusmodi, sicut ante diximus, ut per se ipsa probari nemini debeant.

THE DUTIES OF CATHOLICS AS INDIVIDUALS, AND AS MEMBERS OF THE STATE.

Potest tamen aut in privatis domesticisque rebus, aut in publicis actio versari. Privatum quidem primum officium est, praeceptis evangelicis diligentissime conformare vitam et mores, nec recusare si quid christiana virtus exigit ad patiendum tolerandumque paulo difficilior. Debent praeterea singuli Ecclesiam sic diligere, ut communem matrem: eiusque et servare obedientes leges, et honori servire, et iura salva velle; conarique, ut ab iis, in quos quisque aliquid auctoritate potest, pari pietate colatur atque ametur. Illud etiam publicae salutis interest, ad rerum urbanarum administrationem conferre sapienter operam; in eaque studere maxime et efficere, ut adolescentibus ad religionem, ad probos mores informandis ea ratione, qua æquum est christianis, publice consultum sit: quibus ex rebus magnopere pendet singularum salus civitatum. Item catholicorum hominum operam ex hoc tamquam angustiore campo longius excurrere, ipsamque summam rempublicam complecti, generatim utile est atque honestum. *Generatim* eo dicimus, quia haec praecepta Nostra gentes universas attingunt. Ceterum potest alicubi accidere, ut, maximis iustissimisque de causis, rempublicam capessere, in muneribusque politicis versari, nequaquam expediat. Sed generatim, ut diximus, nullam velle rerum publicarum partem attingere tam esset in vitio, quam nihil ad communem utilitatem afferre studii, nihil operae: eo vel magis quod catholici homines ipsius, quam profitentur, admonitione doctrinae ad rem integre et ex fide gerendam impelluntur. Contra, ipsis otiosis, facile habenas accepturi sunt ii, quorum opiniones spei salutis haud sane magnam afferant. Idque esset etiam cum perniciæ coniunctum christiani nominis: propterea quod plurimum possent qui male essent in Ecclesiam animati; minimum, qui bene. Quamobrem perspicuum est, ad rempublicam adeundi causam esse iustam catholicis: non enim adeunt, neque adire debent ob eam causam, ut probeant quod est hoc tempore in rerum publicarum rationibus non honestum; sed ut has ipsas rationes, quoad fieri potest, in bonum publicum transferant sincerum atque verum, destinatum animo habentes, sapientiam virtutemque catholicae religionis, tamquam saluberrimum succum ac sanguinem, in omnes reipublicae venas inducere. Haud aliter actum in primis Ecclesiae aetatibus. Mores enim et studia ethnicorum quam longissime a studiis abhorrebant moribusque evangelicis: christianos tamen cernere erat in media superstitione incorruptos semperque sui similes animose, quacumque

daretur aditus, inferre sese. Fideles in exemplum principibus, obediensque, quoad fas esset, imperio legum, fundebant mirificum splendorem sanctitatis usquequaque; prodesse studebant fratribus, vocare ceteros ad sapientiam Christi, cedere tamen loco atque emori fortiter parati, si honores, si magistratus, si imperia retinere, incolumi virtute, nequissent. Qua ratione celeriter instituta christiana non modo in privatas domos, sed in castra, in curiam, in ipsam regiam, invexere. "Hesterni sumus, et vestra omnia implevimus, urbes insulas, castella, municipia, conciliabula, castra ipsa, tribus, decurias, palatium, senatum, forum:"¹ ita ut fides christiana, cum Evangelium publice profiteri lege licuit, non in cunis vagiens, sed adulta et iam satis firma in magna civitatum parte apparuerit.

Iamvero his temporibus consentaneum est, haec maiorum exempla renovari. Catholicos quidem, quotquot digni sunt eo nomine, primum omnium necesse est amantissimos Ecclesiae filios et esse et videri velle: quae res nequeant cum hac laude consistere, eas sine cunctatione respicere: institutis populorum, quantum honeste fieri potest, ad veritatis iustitiaeque patrocinium uti: elaborare, ut constitutum naturae Deique lege modum libertas agendi ne transiliat: dare operam ut ad eam, quam diximus, christianam similitudinem et formam omnis respublica traducatur. Harum rerum adipiscendarum ratio constitui uno certoque modo haud commode potest, cum debeat singulis locis temporibusque, quae sunt multum inter se disparia, convenire. Nihilominus conservanda in primis est voluntatum concordia, quaerendaque agendorum similitudo. Atque optime utrumque impetrabitur, si praescripta Sedis Apostolicae legem vitae singuli putent, atque Episcopis obtemperent quos *Spiritus sanctus posuit regere Ecclesiam Dei*.² Defensio quidem catholici nominis necessario postulat ut in profitendis doctrinis, quae ab Ecclesia traduntur, una sit omnium sententia, et summa constantia, et hac ex parte cavendum ne quis opinionibus falsis aut ullo modo conniveat, aut mollius resistat, quam veritas patiat. De iis quae sunt opinabilia, licebit cum moderatione studioque indagandae veritatis disputare, procul tamen suspicionibus iniuriosis, criminationibusque mutuis. Quam ad rem, ne animorum coniunctio criminandi temeritate dirimatur, sic intelligant universi; integritatem professionis catholicae consistere nequaquam posse cum opinionibus ad *naturalismum* vel *rationalismum* accedentibus, quarum summa est tollere funditus instituta christiana hominisque stabilire in societate principatum, posthabito Deo. Pariter non licere aliam officii formam privatum sequi, aliam publice, ita scilicet ut Ecclesiae auctoritas in vita privata observetur, in publica

¹ Tertull. Apol. n. 37.

² Act. xx. 28.

respuatur. Hoc enim esset honesta et turpia coniungere, hominemque secum facere digladiantem, cum contra debeat sibi semper constare, neque ulla in re ullove in genere vitae a virtute christiana deficere. Verum si quaeratur de rationibus mere politicis, de optimo genere reipublicae, de ordinandis alia vel alia ratione civitatibus, utique de his rebus potest honesta esse dissensio. Quorum igitur cognita ceteroqui pietas est, animusque decreta Sedis Apostolicae obedienter accipere paratus, iis vitio verti dissentaneam de rebus, quas diximus sententiam, iustitia non patitur: multoque est maior iniuria, si in crimen violatae suspectaeve fidei catholicae, quod non semel factum dolemus, adducantur. Omninoque istud praeceptum teneant qui cogitationes suas solent mandare litteris, maximeque ephemeridum auctores. In hac quidem de rebus maximis contentione nihil est intestinis concertationibus, vel partium studiis relinquendum loci, sed conspirantibus animis studiisque id debent universi contendere, quod est commune omnium propositum, religionem remque publicam conservare. Si quid igitur dissidiorum antea fuit, oportet voluntaria quadam oblivione contere: si quid temere, si quid iniuria actum, ad quoscumque demum ea culpa pertineat, compensandum est caritate mutua, et praecipuo quodam omnium in Apostolicam Sedem obsequio redimendum. Hac via duas res praeclarissimas catholici consecuturi sunt, alteram, ut adiutores sese impertiant Ecclesiae in conservanda propagandaque sapientia christiana: alteram ut beneficio maximo afficiant societatem civilem, cuius, malarum doctrinarum cupiditatumque caussa, magnopere periclitatur salus.

Haec quidem, Venerabiles Fratres, habuimus, quae universis catholici orbis gentibus traderemus de civitatum constitutione christiana, officiisque civium singulorum.

Ceterum implorare summis precibus oportet caeleste praesidium, orandusque Deus, ut haec, quae ad ipsius gloriam communemque humani generis salutem cupimus et conamur, optatos ad exitus idem Ipse perducatur, cuius est illustrare hominum mentes, permovere voluntates. Divinorum autem beneficiorum auspiciis, et paternae benevolentiae Nostrae testem vobis, Venerabiles Fratres, et Clero populoque universo vestrae fidei vigilantiaeque commisso Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die 1 Nov. an. MDCCCLXXXV. Pontificatus Nostri Anno octavo.

LEO PP. XIII.

RECONSECRATION OF ALTAR STONES.

SUMMARY.

Indult granted by Leo XIII. to the Most Rev. Dr. MacCormack, Bishop of Achonry, allowing him to consecrate at his convenience the altars of his diocese which may need reconsecration, and to use for this purpose the short form prescribed for the Bishop of St. Paul's, Minnesota, U.S. America. He is also privileged to delegate a priest to perform this ceremony.

EMO. AC REVMO. DOME.

Vellem demisse inquirere utrum mihi liceret re-consecrare Altaria Portatilia, juxta formam et terminos responsionis hacce in re Episcopo St. Pauli Statuum Foederatorum a S. C. R. anno currente datae; nempe: "*Signetur sacro chrismate confessio, sive sepulchrum, et interim dicatur oratio: 'Consecratur et sanctificetur;'*" postea reconditis reliquiis cum tribus granis thuris, et superposito operculo et firmato dicatur altera oratio: '*Deus qui ex omnium cohabitatione,*' &c., et nihil aliud."

Eminentiae Tuae addict^{mus} et observant^{mus} servus.

✠ F. J. MACCORMACK,

Ballaghadereen, Hibernia,
29th Octobris, 1885.

Epūs Achadensis.

Eñmo. ac Revmo., Cardinali SIMEONI,
S. Congr. De Prop. Fide Praefecto, Romam.

LEO PP. XIII.

EX AUDIENTIA SSMI. HABITA DIE 22 NOVEMBRIS, 1885.

SSmus. Dominus Noster Leo Divina Providentia PP. XIII. referente me infrascripto Archiepiscopo Tyren, S. Congrnis. de Propaganda Fide Secretario, R. P. D. Episcopo Achadensi facultatem tribuens utendi eadem concessione quae jam Episcopo Sancti Pauli de Minnesota per S. Rituum Congregationem die 9 mensis Septembris anni 1880 facta est, benigne indulsit ut altaria quae nova indigent consecratione sensim sine sensu consecrentur, prudenter capta occasione, nullo temporis limite Episcopo Oratori praescripto, juxta breviorum ritum in similibus casibus statutum, nimirum ut in iisdem aris antea rite efformato sepulchro orator vel per se vel per simplices presbyteros, hoc tantum in casu Apostolicae sedis nomine delegandos, certas sanctorum reliquias in iisdem aris reponat, iis solummodo ceremoniis servatis, quae in Pontificali Romano praescribuntur dum in sepulchro reconduntur reliquiae et superponitur lapis, scilicet ut signetur sacro chrismate confessio seu sepulchrum, et interim dicatur oratio: *Consecratur et sanctificetur; postea reconditis reliquiis cum*

tribus granis thuris et superposito operculo ac firmato dicatur altera oratio : *Deus qui ex omnium cohabitatione sanctorum*—et nihil aliud, contrariis quibuscumque minime obstantibus.

Datum Romae ex cod., dictae S. Congr. die et anno ut supra.

D. ARCHIEP. TYREN, Secrs.

Gratis quocumque titulo.

Concordat cum originali.

✠ F. J. MACCORMACK,
Epis. Achadensis.

NOTICES OF BOOKS.

COLLECTIONS — DIOCESES OF KILDARE AND LEIGHLIN. By
Rev. M. Comerford, M.R.I.A. Duffy & Sons: Dublin.

In the number of the RECORD for November, 1883, we introduced to our readers the first volume of the "History of the Dioceses of Kildare and Leighlin," by the Very Rev. M. Comerford, M.R.I.A. We have now the great pleasure of announcing the appearance of the second volume.

The immense quantity of materials, which unwearied industry and research have placed at the disposal of the author, have rendered it necessary to abandon the original design of completing the work in two volumes. A third and final volume will contain the special history of the Diocese of Leighlin.

The work before us gives, in ample detail, the ecclesiastical history of the twenty-two parishes comprised in the Diocese of Kildare. It is appropriately dedicated to the Cardinal Archbishop of Sydney, whose unequalled labours in the interests of Irish Archæology, the Church of Ireland will ever gratefully remember.

It would be impossible, without numerous quotations, to convey an adequate idea of the mass of information contained in Father Comerford's interesting pages. A thorough acquaintance with the writings of the Irish Annalists, the Four Masters, Colgan, Ware, Archdall, &c., and with the many valuable MSS. in the Royal Irish Academy, &c., exhaustive reading on general topics of a cognate character, and painstaking personal examination of local traditions and existing monuments, have contributed to make the work we notice, as comprehensive and as trustworthy as the well-known difficulties of the subject-matter would allow.

Father Comerford has done a great service to his native diocese,

and to the history of the Irish Church. Not often is a person found to devote himself unsparingly to a task involving much unpleasant labour, without any hope of emolument or gain. One has only to glance at the pages of the "Collections," to be convinced of the study and the toil, continued for years, which has enabled the author to build up this noble monument of devotion to his parent diocese. When the third volume, which is already in course of preparation, shall have completed the work, the venerable Church of Kildare and Leighlin may well rejoice in a truly splendid manifestation of filial piety.

In every generation there are, fortunately, some who find intense delight in the study of the Archaic. To such, a broken stone with Ogham characters of no meaning to the uninitiated eye, a soiled and torn leaf of ancient MS., a crumbling ruin, a neglected churchyard, are dearer and more precious far, than the gold and silver which appeal so powerfully to the vulgar mind. The keen pleasure they experience in their favourite pursuits, stimulates them to overcome what to others would appear insuperable obstacles. Were it not for this providential, and in itself most noble and high-souled taste, the past would be, in many cases, and, notably, in the case of Ireland, almost entirely unknown. Though the writer of this notice has never felt the fascination, which archæological study exercises over its votaries, he has, all the same, a genuine admiration for the devoted and unselfish zeal, which seeks in dark and sometimes uninviting places, for every smallest item of information, and presents, as a result, the history of bygone times, in a manner and style both interesting and agreeable. Furthermore, he is profoundly convinced that the labours to which he refers, prompted by no sordid motive, and resulting, as they generally do, in important and valuable additions to our store of knowledge, should not be allowed to go unrewarded. Hitherto, for reasons to which it is needless to allude, Ancient Irish Study of any sort, and more especially the study of Ancient Irish Ecclesiastical History, vainly expected help or encouragement from official sources. And when, by some happy circumstance, it happened, as in the case of O'Donovan, O'Curry, O'Hanlon, Cardinal Moran, &c., that distinguished students of our Ancient Literature, and Civil and Ecclesiastical History, and Hagiology, were enabled to publish the fruits of their labour, so narrow was the circle of readers, who could be expected to give substantial proof of their sympathy and support, that, not unfrequently, the sale of the works of these illustrious men did not cover the bare cost of production.

Every generous mind will deplore this state of things. But there is no use of speculation and barren regret. Each one who is con-

cerned should, in his own way, however slender, contribute to remove this reproach, if, indeed, it be a reproach, and not rather a misfortune. From the fact that Father Comerford published in his first volume, no such list of subscribers as we now find appended to the second, I fear it must be inferred that the sale of the first has not been as extensive as might be desired. However this may be, it appears to us, that in pure self-defence, a man who would publish books, no matter how valuable in themselves, on subjects of limited interest should, beforehand, secure himself against loss, by soliciting the co-operation of a sufficient number of subscribers. Many exhibit keen anxiety for the publication of works, of which, afterwards, they purchase never a copy. These people show a lively interest in the author's venture. They depict vividly its certain success. Neither are they altogether insincere. If requested they will readily enrol their name on the list of subscribers. But if this prudent precaution be omitted, these good-natured persons will, probably, never read, and more probably still, will never purchase the book, the importance and usefulness of which, before publication, they had been eager and eloquent to describe.

We cannot permit ourselves to believe, that the Author of the "Collections" will be at any pecuniary loss, by the publication of this great work, in the preparation of which, he has spent all the leisure hours of many years of an otherwise active and zealous priestly life. The history of the ancient Sees of Kildare and Leighlin will not, surely, remain unread or unsold. The spiritual children of SS. Conleth and Lazerian, of SS. Bridget and Dymphna will cherish this record of their shrines and holy places, of the sorrows and the joys, the clouds and the glories of their native dioceses. We thank Father Comerford for the evident filial love, which prompted him to devote his great energy and talents to such unselfish and holy labour. His "Collections" will take their legitimate place amongst the great works that adorn and illustrate the history of the Irish Church.

Each of the volumes is a splendid royal octavo, printed and bound in the best style of the well-known Catholic publishers, Duffy & Sons. The price is moderate. We may observe that our Holy Father Pope Leo XIII. has been graciously pleased to accept a copy of the "Collections," and, in a letter which he desired Dr. Kirby, the Bishop of Lita, to write in his name, he speaks with approval "of that love of ecclesiastical studies which it discloses in its learned author, and which he ardently desires to see imitated, as far as possible, by all members of the clergy."—MICHAEL J. MURPHY.

PRACTICAL INSTRUCTION FOR NEW CONFESSORS. By Fr. Philip M. Salvatori, S.J. Edited by Fr. A. Ballerini, S.J.; and Translated from the Italian by Rev. W. Hutch, D.D. London: Burns & Oates.

As English-speaking priests, we were already deeply indebted to Dr. Hutch for the services he has done us as a translator; and the present valuable publication gives him an additional claim to our thankfulness. His distinguished name has become of itself a sufficient guarantee for the value of any book to which it is attached: we were accordingly prepared, even before we had read one line of it, to find Fr. Salvatori's "Practical Instruction for New Confessors," an interesting and useful book.

Nor has a careful perusal of its pages altered our anticipations. We recognise it as a most helpful aid to New Confessors, and even to those who have grown old in the tribunal of Penance. The work, which was first published at Rome about the opening of this century, and has since been frequently reprinted, is divided into two parts.

In the *first* we have an admirable series of considerations by which sinners of every hue and dye may be stirred to sentiments of sorrow and amendment. The author gives us in simple and energetic language the reflections which, after many years of experience, he found most efficacious in disposing penitents for absolution. This makes his book specially valuable for New Confessors, and we might say for all Confessors, who need to have at their control a rich supply of the inspiring motives of sorrow, and a power in using them. Fr. Salvatori's exhortations are seemingly irresistible in their earnestness, sweetness, and simplicity. Homely illustration, quiet reasoning, and the strong motives of faith and love, are all made to tell upon the hesitating and reluctant penitent. The *second* part of Fr. Salvatori's work is no less important and practical. In it he considers the principles which are to guide the Confessor in giving or withholding absolution. He lays down, and defends with great ability, the true system to be adopted in treating those penitents, who approach the Confessor with unsatisfactory dispositions; namely, that such persons are not to be straightway repelled, nor denied absolution, until the Confessor has in vain exhausted all the resources of his zeal and charity in an effort to dispose them. We wish all Confessors would read attentively this portion of Fr. Salvatori's book. We are in perfect accord with the doctrine laid down there, and join with the pious and learned author in regretting that it is not more generally practised.

It is plain we have nothing but welcome and approval for this

admirable little work. But it has received a higher testimony to its worth than any words of ours could give it, in the praise which Fr. Ballerini, with other weighty authorities, has thought well to bestow on it. In his edition of Gury, that rather severe critic styles it "*opusculum plane egregium*;" and he speaks of the author as "*pius et doctus et in ministerio audiendi confessiones exercitatissimus*."

The work of translation has been performed with Dr. Hutch's customary care and recognised ability. Nowhere do we detect the characteristic stiffness and poverty of a translation; the style runs as free and harmonious as that of an original composition. We have then much pleasure in recommending this small but valuable book to the attention of our fellow-priests. It will form a fitting companion to the "Parish Priest's" Manual," and we heartily wish it a ready and extensive circulation.—M. F.

EXILED FROM ERIN. By M. E. T. Dublin: Duffy & Sons.

"Exiled from Erin" is a simple and unpretentious story of Irish peasant life. The author's design being merely to give us an unadorned portrait of the "peaceful and home-loving Irishman," we should not be surprised to find it a rather quiet story, without plot, without tragedy, sensation, or romance. But though it has neither the charm nor literary excellence of "Knocknagow," though the dialogue is too often dull and pointless, the narrative too detached and unstorylike, the facts too commonplace, without colouring or connection to lend them a charm, though the scenes in some instances are feebly drawn and poorly coloured, "Exiled from Erin" is not without merit. It illustrates fairly well the most endearing traits of the Irish peasant's character, his love of home and kindred, his attachment to country and his country's faith, his simplicity of character, his bravery, his patience and fortitude under suffering. And where M. E. T., abstaining from dialogue, treats us to personal reflections, the writing is very well. In descriptions of scenery the author is often happy; hill and dale, mountain, bay, and swelling ocean are sketched with a skilful and a graceful hand.

M. F.

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FEBRUARY, 1886.

ETERNAL PUNISHMENT.

IV.—THE FIRE OF HELL.

ON this question Perrone writes :

“Nullo Ecclesiae decreto, ut scite post Vasquezium observat Petavius, adhuc obsignatum videtur, neque ulla in synodo sancitum illud est, scil. vel ignem esse corporeum, vel suppliciorum locum esse sub terra, ubi cruciantur daemones et homines damnati. . . . Profitemur nos adhaerere sententiae in Ecclesia communiter receptae circa harum poenarum, quae positivae dicuntur, naturam et qualitatem, quae nempe est de igni corporeo. Haec enim doctrina certa est, ita ut in dubium absque temeritate vocari nequeat.”

I adopt these words, and proceed to submit proofs of the teaching which they convey.

I.—I begin with the evidence from Scripture. Every one is acquainted with the passages which are usually quoted to prove that the fire of hell is not metaphorical but material. Patuzzi cites nearly fifty such texts, and says, what no one will deny, that many more might be added. I will content myself with two, one from the Old, the other from the New Testament.

“Topheth is prepared from yesterday, prepared by the king, deep and wide. The nourishment thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindling it.” (*Is. xxx. 33.*)

“Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels.” (*Matt. xxv. 41.*)

There can be only one question about texts like these: is the fire real, true, material? Or is it only the bold imagery, the vivid metaphor which is so loved by the people of the East?

Before discussing this question, however, I would remark that the fire must mean something more than the loss of heaven, borne easily and without any sense of grief. The sentence of the wicked shall be not merely, "Depart from me," but, "Depart into everlasting fire;" they shall not only be separated from God, but "the smoke of their torments shall rise up for ever and ever."¹ With such expressions before one's eyes, it is not easy to entertain any hope that "the pain of loss, even of endless loss, may be mitigated into something like submissive contentment."²

Supposing then that the fire is something more than mere exclusion from heaven, we come to the more difficult question: what is it? Is it real, material fire? Or is it rather that the loss of God shall cause exquisite mental torture, which can best be described in figurative language as "a weeping and gnashing of teeth," caused by "the worm that never dies, and the fire that is never extinguished?"

Catholics contend that the fire is material, not figurative. For proof of this we do not rely on the mere use of the terms "fire," "burning," &c.; we acknowledge freely that these terms may be, and often are, used in a figurative sense even by the sacred writers. "I am come to cast fire on the earth," says our Lord. "Who is scandalized and I do not burn?" writes St. Paul. And every one knows the passage in which we are exhorted to heap "coals of fire" on the heads of our enemies.

But if the terms in question may be used metaphorically, who will deny that they may also be used in a literal sense? Accordingly, of themselves they prove nothing for either Catholic or Protestant; it is from something outside the mere terms—from the context—that both parties must draw their proofs.

¹ Apoc. xiv. 11. ² Dr. Farrar's teaching: "Mercy and Judgment," p. 170.

This has been acknowledged practically by the better class of Protestant writers, who are not content with quoting other texts in which the word "fire" is used figuratively, but undertake to assign reasons why the fire of hell cannot be a real, material fire. All such reasons that I have seen may be reduced to two; they say either (1) that material fire cannot possibly affect lost spirits; or (2) that the doctrine is unworthy of an all-wise, omnipotent, and all-merciful God.

It will be more convenient to treat these arguments as objections, and to answer them after explaining our direct proof. And let us remember what is the precise point at issue:—Certain Scriptural expressions threatening sinners with a punishment of fire, might of themselves be either literally or figuratively understood: we contend that there are, outside the expressions themselves, strong reasons which exclude the figurative interpretation.

1°. For in the first place consider our opponents' view. God wishes to teach us that the wicked shall be separated for ever from Him, and that the only punishment which they shall suffer, is the anguish caused by the separation. This doctrine is so important that it is repeated over and over, times without number, and almost in every page of the Bible. And yet it is *never* stated plainly; for *not even one* text can be quoted in which the torments of the damned are plainly said to be mere anguish of mind caused by loss of God. They are invariably ascribed to fire and other material causes.

Now we can well understand how metaphorical language may be suited to certain occasions of excitement and passion; but one does not always talk or write in metaphors, especially when teaching plain truths. Hence, to say the least, it would seem strange, if the fire which is so often threatened, after all should be nothing more than mental agony.

2°. But it is not in threats or instructions only that fire is mentioned; it occurs in the last sentence which shall be

pronounced on the living and the dead. The whole scene is graphically described by our Lord:

“When the Son of Man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty. And all nations shall be gathered together before Him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say to them that shall be on his right hand: Come, ye blessed of my Father, . . . Then shall he say to them also that shall be on his left hand: Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels, . . . And these shall go into everlasting punishment, but the just into life everlasting.” (*Matt. xxv. 31, &c*)

On this text I will merely remark that the Saviour describes what shall actually take place. Accordingly, we believe that all men shall be assembled together; that they shall be divided, the good being put on the right, the wicked on the left; that the Judge shall pronounce sentence on both sides; and that the words of the sentence of the wicked shall be these: “Depart from me, you cursed, into everlasting fire.”

If ever metaphorical language is out of place, it is on an occasion such as this. Sterne has called slavery “a bitter draught;” and after describing the hard lot of an imaginary captive, he adds, “I saw the iron enter into his soul.” But what judge, in open court, before a crowded audience, would sentence a criminal to “a bitter draught,” or to have “his soul galled by iron” for a number of years? And if the very notion is ridiculous, how shall we dare to put a similar ridiculous metaphor into the mouth of the great Judge of all on the last day?

3°. Further, let us consider the ideas which the Jews associated with the word “Gehenna,” which our Lord used to denote the place where the wicked shall be punished in the next life.¹

(1.) “Gehenna” meant originally “the valley of the children of Hinnom; it was immediately outside one of the

¹ *Matt. v. 22, 29; x. 28; xviii. 9, &c.*

gates of Jerusalem, which the Prophet Jeremias calls "the earthen [eastern] gate."¹

(2.) Some of the wicked kings of Juda set apart this "pleasant valley of Hinnom" for the worship of Baal and of Moloch. We are not told with any minuteness what form the worship took; but fire entered largely into it, whatever it was.

"[Achaz] burned incense in the valley of Benennom [Gehenna], and consecrated his sons in the fire according to the manner of the nations." (2. *Paralip.* xxviii. 3.)

"He [Manasses] made his sons to pass through the fire in the valley of Benennom [Gehenna.] (*Ibid.* xxxiii. 6.)

(3.) It is quite plain also from what the Prophet Jeremias tells us, that human sacrifices were offered up in this idolatrous worship. For that purpose an altar was erected in the valley, on a shady high place, called Topheth.

"They have built the high places of Topheth, which is in the valley of the son of Ennom, to burn their sons and daughters in the fire." (*Jer.* vii., 31.)

"They have built the high places of Baalim, to burn their children with fire for a holocaust to Baalim." (*Ibid.* xix., 5.)

(4.) The tradition of the Jews was, that because the valley had been so defiled by Moloch worship, it was afterwards made the common cesspool of the city, and was purified by huge fires. The truth of this tradition has been lately called in question,² but there can be no doubt that, through the mouth of Jeremias, God threatened Gehenna with a somewhat similar fate:

"Behold the days shall come, saith the Lord, and it shall no more be called Topheth, nor the Valley of the son of Ennom, but the Valley of slaughter; and they shall bury in Topheth, because there is no [other] place. And the carcasses of this people shall be meat for the fowls of the air and for the beasts of the earth; and there shall be none to drive them away." (*Jerem.* vii. 32-33.)

"The houses of the kings of Juda shall be unclean as the place of Topheth." (*Ibid.* xix. 11-13.)

¹ Josue, xv., 8; xviii., 16; Jerem. xix., 2.

² See a note in "Mercy and Judgment," p. 375.

(5). Accordingly, the idea which Gehenna or Topheth called up before the mind of the Jews, was one of fire and uncleanness :

“ Whosoever shall say : Thou fool, shall be cast into the Gehenna of fire.” (*Matt.* v. 22.)

“ It is better for thee having one eye to enter into life, than having two eyes to be cast into the Gehenna of fire” (*Matt.* xviii. 9.)

“ It is better for thee to enter into life maimed, than having two hands to go into Gehenna, into unquenchable fire, where their worm dieth not and the fire is not extinguished.” (*Mark* ix. 42-43.)

“ Topheth is prepared from yesterday, prepared by the king, deep and wide. The nourishment thereof is fire and much wood ; the breath of the Lord as a torrent of brimstone kindling it.” (*Is.* xxx. 83.)

(6). Now let me ask : to whom did our Lord address the words which have just been quoted ? To Jews ; to men who associated with Gehenna no idea but that of fire and corruption. They were not, like the Saducees, rationalists with a turn for figurative interpretation. They were the very reverse, poor, ignorant fishermen, who often understood him literally when his meaning was most plainly metaphorical.

And we are asked to believe, that, whereas Jesus knew what they were, and what notions of Gehenna they had, yet he preached his doctrine of purely mental suffering after death, in words which suggested to their minds the most appalling and realistic picture of bodily torture. We are asked to believe that he did this without the least suggestion of metaphor or other figure ; so that they and myriads of his most faithful children have been cruelly and necessarily deceived as to the nature of his teaching. Eastern imagery indeed ! Such fiery and fierce exaggeration might suit a Jeremias or a Savonarola ; of Jesus we think differently. We conceive him as one who softened the rigour of the law, who wished to abolish the spirit of fear, who was kind and even tender towards sinners, who had not a harsh word for those whom the Jews would have banished from society or stoned. Why, even though it were otherwise possible to put a figurative meaning on his words, his character alone would compel us to believe that it was stern reality that wrung such

terrible threats from lips so meek. It was only "harsh evidence" that could force him in his mercy and loving pity to speak in such tones of thunder with his gentle and kindly voice.

4°. There is a further consideration. The fire of hell must be something *outside* the soul, *into* which the soul shall be cast. Our opponents hold it is nothing more than separation from God, which shall cause intense anguish to the wicked. The "departure from God" is "the fire" into which they shall be cast.

But in the sentence which the Judge shall actually pronounce, "the fire" is represented as something distinct from "the separation." He will not be content with saying "depart from me;" he will add, "depart from me *into* the everlasting fire [*εἰς τὸ πῦρ τὸ αἰώνιον*]." And he will bring out the distinction more clearly by subjoining: "Depart from me into the everlasting fire, which was prepared for the devil and his angels."

5°. More important still, it is not souls only that are punished in hell; bodies shall be cast into the fire.

"Fear him who can cast both body and soul into hell." (*Matt.* x. 28.)

"It is better for thee to enter into life maimed, than having two hands or two feet to be cast into everlasting fire." (*Matt.* xviii., 8).

On these texts Estius truly writes:¹

"Profecto si quis Gehennam interpretari velit tormentum malae conscientiae, prorsus delirabit. Nam animae quidem ea interpretatio quadrari poterit fortasse; sed corpus quomodo mittetur in illam Gehennam? Oportet ergo ibi corpoream Gehennam intelligi qua corpora puniantur."

6°. Is it not true also that there shall be a resurrection of the bodies not of the just only, but of the unjust?

"The hour cometh, when all that are in the graves shall hear the voice of the Son of God; and they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment." (*John* v. 28.)

"Having hope in God . . . that there shall be a resurrection of the just and the unjust." (*Act* xxiv. 15.)

¹ 4 Dist. 41, § 12.

For what reason shall *the bodies* of the wicked be restored to life? If eternal punishment were to consist only of *mental* agony, would not the disembodied *souls* be the proper subjects for such torment? And yet St. Paul writes :¹

“We must all be manifested before the Judgment-seat of Christ, that every one may receive the proper things of the body, according to what he hath done, whether it be good or evil.”

7°. Let us now read the story of Dives in the light of all that has been said :

“There was a certain rich man who was clothed in purple and fine linen, and feasted sumptuously every day . . . And the rich man died and *he was buried in hell*. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom. And he cried out and said : ‘Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water to cool my tongue ; for I am tormented in this flame.’ And Abraham said to him : ‘Son, remember that thou didst receive good things in thy life-time, and Lazarus evil things ; but now he is comforted and thou art tormented. And besides all this, between us and you there is a great chaos . . .’ And he said : ‘Then, Father, I beseech thee that thou wouldst send him to my father’s house, for I have five brethren, that he may testify unto them, lest they also come into this place of torments.’” (Luke xvi. 19–31.)

I would not say, that it would be impossible to interpret the foregoing passage of mere mental suffering, if we already knew that the fire of hell is only metaphorical. But taking into account the complete absence from the Bible of any hint or suggestion of such figurative meaning, the natural interpretation of the passage—the interpretation which would at once suggest itself to an unprejudiced reader—is, that the cause of the rich man’s suffering is a true material fire. “He was buried in hell ;” hell is “this place of torments ;” the cause of his suffering is outside and independent of the mind : “I am tormented in this flame.”

¹ 2 Cor. v. 10.

8°. Other parables might be quoted, the following for example :

“The kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.” (*Matt. xiii., 47-50.*)

“The bad they cast forth.” If our adversaries were to explain the parable consistently with their doctrine of mental suffering caused by the loss of God, they should say :

So also shall it be at the end of the world. The angels of God shall go out, and shall separate the wicked from among the just, and cast them out of God’s presence into exterior darkness.

It was not so, however, that Christ was content to explain his own meaning :

“The angels . . shall separate the wicked from among the just, and shall cast them *into the furnace of fire*, there shall be weeping and gnashing of teeth.”

I will reserve the answering of objections for a future paper ; yet there is one difficulty so plainly suggested by the preceding arguments, that it can be most conveniently examined here. The arguments themselves will thus be better understood and more highly valued.

The objection is this : In the New Testament revelation it is intimated that two things shall combine to punish the wicked,—fire and the worm. “Their worm dieth not and their fire is not quenched.” These two punishments might of themselves be understood either literally or metaphorically. No reason can be assigned for distinguishing between them for whatever has been urged to prove that the fire is real, the same will show with equal force the reality of the worm. And yet read St. Thomas :¹

“Vermis qui in damnatis ponitur non debet intelligi esse corporalis sed spiritualis, qui est conscientiae remorsus, qui dicitur vermis in quantum oritur ex putredine peccati, et animum affligit sicut corporalis vermis ex putredine ortus affligit pungendo.”

And the same is the common teaching of Catholic theologians. If, therefore, there is reason for understanding

¹Supplem. q. 97, n. 2.

the "worm" metaphorically, does not the same reason, whatever it may be, prove that the "fire" is not real material fire?

We reply: (1.) it is not true that in the divine revelation these two punishments are *always* combined? ¹ Can there be no reason assigned for distinguishing between them? It is a strong point of our argument that, whereas mental suffering can be represented metaphorically under as many figures as there are pains of the body, yet it is nearly always associated in Scripture with the one torment of fire. Surely there must be some reason for this constant reference to the same form of punishment.

(2.) Suarez ² contends that it is impossible for a material worm to gnaw with teeth an immaterial soul; hence the gnawing of hell *must be* of another kind. That, also, was the reason which influenced St. Thomas; but let it pass now, and let us go back again over some of the points of our proof.

(3.) The word "fire" might of itself be understood figuratively; but when it is used to express the punishment of hell, grave reasons compel us to reject that interpretation. These reasons are,—(a) the number of references to this one form of punishment, without the least hint of the figurative meaning; (b) the fire is something more than mere exclusion from heaven; (c) it is represented as a *substance*, independent of the damned souls, outside them, into which they can be cast; (d) this substance existed before the souls; (e) it was expressly created for the purpose of punishing others; (f) it is said to act on the bodies of its victims. When opponents can establish the same case for the reality of the "worm," I will give up either the teaching of St. Thomas or the Scripture argument for the reality of hell fire.

II.—I pass now to another consideration, which is of the greatest importance according to Catholic principles: what has been the teaching of the Church?

It is admitted freely that there never was any regular dogmatic definition on the subject under discussion; but all Catholics must acknowledge too that no such definition is

¹ "Raro admodum Scriptura hoc nomine [vermis] utitur ad designandam damnatorum poenam; et in N. Test. apud solum Marcum, cap. ix., ita eam significat." Patuzzi, C. ii., c. xvi., n. 5.¹

² De Angelis, L. 8, c. 12, n. 35.

necessary to command our assent. Whatever the Teachers of the Church, in the exercise of their ordinary *magisterium*, propose to the faithful, even though they do not demand an *assensus fidei*, this we are bound to receive as dutiful and obedient children. Now the ordinary teaching of the bishops may be known (1) from the belief of the faithful whom they instruct; (2) from the almost unanimous *consensus* of opinion among theologians.

(1.) Of the belief of the faithful with regard to the fire of hell there can be no question; catechisms, instructions, sermons, suppose, as a kind of principle, and have supposed for centuries, that the Scriptures are to be understood of a real, material fire. This belief has preserved many from leading a life of sin; it has helped millions to wash away their crimes in the Sacrament of Penance. No confessor thinks of refusing absolution because his penitent is moved to sorrow solely by dread of material fire. It cannot be doubted that the "mind of the faithful" is decidedly in favour of the true, real, material fire of hell.

(2.) Theologians too are almost unanimous in favour of the same teaching. Some apology, perhaps, is due for the limitation "almost;" for we need not take into account the two or three obscure Germans, who have attempted to revive in modern times the opinion of Catharinus. The fact that there have been such theologians, and that they had so little influence against the common teaching,—this brings out more clearly how much that teaching has impressed itself on the mind of the Church.

Of Catharinus himself little need be said. He was given to singular opinions; so much so, that his teaching on other points, as is well known, narrowly escaped being condemned as heresy.

With the exception of these, all other Catholic theologians¹

¹ John Scotus Erigena is, perhaps, an exception; if so, he is inconsistent. He seems to teach sometimes (*Lib. de Praedest. cap. xvi. 1, 6; xvii. 8*) that the fire of hell is metaphorical and spiritual. And yet he writes: "*De aeterno vero igni, . . . nulli dubitandum corporeum esse. . . Nec facile crediderim alium ignem praeparatum ad puniendum diabolum cum omnibus suis membris, praeter istum ipsum qui est quartum mundi elementum.*" (*Ibid. c. xix. 1*). Besides, Scotus Erigena was notoriously under the influence of St. Augustine's teaching.

from the rise of scholasticism, have pronounced decidedly in favour of material fire. Proof is unnecessary where the fact is universally admitted; I will quote one author by way of illustration.

Peter Lombard published his "Distinctions" about the middle of the twelfth century. The book, as we know, marks an epoch in theology. It became the basis of the science for all time; the greatest of the schoolmen thought they could do nothing better than comment on what "The Master" had written. Even St. Thomas was no exception, though his own "Summa" was destined soon to supplant the "Distinctions" in the schools.

Now the Master of Sentences puts himself the very question we are discussing, and is quite decided in favour of a material fire:¹

"Quaeri etiam solet, an daemones corporali igni ardeant. Ad quod Augustinus respondens ait (De Civ. Dei, l. 20, c. 10): 'Cur non dicamus, quamvis miris, veris tamen modis, etiam spiritus incorporeos posse poena corporalis ignis affligi. . . . Gehenna illa quae stagnum ignis et sulphuris dicta est, corporeus ignis erit.'"

So wrote Peter Lombard, expressing the received teaching of his time. And it is important to remark that the commentators on the "Distinctions" take the Master's teaching for granted, and treat us to elaborate dissertations as to *how* material fire can act immediately upon the soul.

Among the Christian writers who preceded Lombard, two figures stand out prominent, Origen and St. Augustine, leaders and types of two different schools of thought. Both were learned, holy, zealous, stout champions of Catholic truth; both trained the pagan philosophy to the Church's service. Each was regarded as the leading churchman of his age; each was consulted by all the Synods and Bishops of his time; the influence of each continued for ages after his death. Later Protestants are disposed to extol Origen, and to depreciate Augustine; comparing the latter to some gloomy object, casting a dark, far-reaching shadow. I would rather compare the two to beacons set upon bold promontories,

¹ 4 Dist. 44.

casting long lines of light far over the stormy ocean, and guiding generations of weary mariners to havens of peace and rest.

Early advantages were on the side of Origen; his father suffered martyrdom for Christ, whereas the father of Augustine was not even a Christian, a loss for which the holiness of Monica could not compensate. Hence it was, perhaps, that Augustine's mother had to weep for a child given up to heresy and the enjoyment of pleasure; whereas the mother of Origen had to hide his clothes when he was at the age of sixteen, to keep him from voluntarily offering to share his father's fate. And so far was the young Origen from indulging his passions, that in an excess of mistaken piety, he mutilated his body, fulfilling too literally a counsel of the Saviour.

In philosophy, both followed Plato; Augustine, however, not so faithfully as Origen. In exegesis the latter inclined to allegory and mysticism; the former, without neglecting the mystic, rarely disregarded the literal interpretation. Origen was a good deal of an idealist; moderate realist would best describe Augustine; the earlier writer was liberal, the latter conservative. Both largely moulded the Church's teaching, but the influence of Augustine had a wider range and more lasting results.

It is not surprising that two men so differently constituted should on many questions come to conclusions very much opposed. This must be said for Origen,—his mistakes were the mistakes of a first explorer, who confines his attention to general outlines and essential landmarks, and who in consequence must have erroneous notions about points of detail. Origen may be said to have founded the *science* of Theology; principles were his care rather than detailed conclusions. These too came as time rolled by, and their consistency or inconsistency often served as a test of the truth of the principles from which they were drawn. Thus Augustine had a great advantage over Origen,—the experience and wisdom of two hundred years. And so the African Father could and did make large allowance for the mistakes of a pioneer who had to clear his way through enormous difficulties; nor

is there to be found in Augustine's books a severe word or a harsh rebuke for the person of Origen; rather, on the contrary, praise of the man and refutation of his errors, as when Augustine calls him "*ille tantus vir*."¹

They differed on many points. We have seen how much opposed were their views as to the duration of future punishment; they disagreed no less regarding the nature of the fire. Origen held that it was to be understood metaphorically. Commenting on the words of Isaias,² "behold all you that kindle a fire, encompassed with flames, walk in the light of your fire, and in the flames which you have kindled," he writes :³

"Per quos sermones hoc videtur indicari, peccator ut flammam sibi ipse proprii ignis accendat, et non in aliquem ignem qui antea fuerat accensus ab alio, vel ante ipsum substerit, demergatur.

He goes on to explain the propriety of the metaphor; for just as bodily excess leads to burning fevers and to tormenting sickness, so the soul's transgressions generate a spiritual corruption, heat, and effervescence, and this brings on mental anguish, which may not inappropriately be described as the effect of fire.

I have said that Origen was the great light of his age; that he was consulted by the Bishops and Synods of his time. No wonder that his opinions were held in great respect by succeeding generations of scholars, especially in the East. So it was; and his teaching on Eschatology was no exception.

It was remarked in a preceding paper, that during the first four centuries, the teaching of the Church with regard to the future state of the wicked, was not so definite, in one respect at all events, as it is now. We have reason to believe that down to the time of St. Augustine, certain sins which we know to be mortal, were thought by many learned and holy teachers to be only venial and capable of being expiated in purgatory. No doubt this was in great

¹ Aug. Ep. ad Hieron. 40; see "Mercy and Judgment," chap. x.

² Cap. 50, 11.

³ Periarch. L. 2, cap. 10.

measure due to the fact that the doctrine of grace was then so little developed; but it was also due in part to the influence of Origen.

St. Gregory of Nyssa, St. Gregory of Nazianzus, St. Basil, St. John Chrysostom, and, in the Western Church, St. Ambrose and St. Jerome, are quoted as favouring the Origenistic Eschatology. And indeed the works which these Fathers left behind them, are sufficient proof that they were deeply read in the writings of the great master of the Alexandrine school. But modern "Liberals" are altogether too sweeping in their assertions with regard to the Eschatological teaching of these early saints.

Confining our attention to the precise question before us, there can be no doubt that at least St. Basil,¹ St. Chrysostom,² and St. Jerome,³ believed in material fire. At first sight St. Gregory of Nyssa⁴ and St. Ambrose⁵ would seem to favour the metaphorical interpretation; but Patuzzi⁶ explains these Fathers so as to bring them into harmony with the common teaching, and he certainly gives very strong reasons in support of his explanation. St. Gregory of Nazianzus,⁷ considered the question free; so that the faithful were at liberty to adopt either of the two opinions. Accordingly, at the very worst, the most that can be said of this period is, that St. Ambrose and the two Gregories held no definite views on the nature of the fire of hell, but were inclined to the Origenistic teaching.

Whatever may have been the opinion of these Fathers, it is indisputable that during the second, third, and fourth

¹ Vid. Ex. gr. In Ps. 28. ² See the texts quoted by Dr. Pusey, "What is of Faith, etc.?" pp. 249-66. ³ Ep. ad Avitum; In Eph. l. 3, c. 5. ⁴ Dial. de Anima, etc.; cf. Oratio 3 in Resurr.; Oratio Magna Catachet. c. 40; in Ps. 6 de Octava, etc. ⁵ L. 7 in Lucam, n. 205; cf. l. 4 in Hexameron, cap. 3, n. 9 and 10; Ennarr. in Ps. 36, n. 26, etc. ⁶ L. 2, c. 12. ⁷ Oratio 40; see the "RECORD" for 1885, p. 433, note.

I purposely refrain from quoting or commenting on those passages, for many reasons. It would take more space than I can command; it is almost impossible to form a correct estimate of any writer's opinions from short extracts separated from their contexts; above all, it is not necessary for my argument, either to quote these Fathers or to explain them. The Church's teaching should be limited indeed, if her *magisterium* were confined to those propositions only which have never been denied or doubted by any of her children.

centuries, the body of the faithful believed in material fire. The Acts of the Martyrs alone are sufficient evidence : I will quote a few specimens.

When St. Polycarp was threatened with being consumed by fire, he replied : " You threaten me with fire that burns for one hour and then cools, not knowing the judgment to come, nor the perpetual torment of eternal fire to the ungodly."

St. Pionius (A.D. 250) was persuading some persons to become Christians ; and when they refused, saying they would prefer to be burned alive, the holy martyr rejoined : " Better burn before than after death."

In the Acts of SS. Claudius and Austerius (A.D. 285) we are told that the judge threatened a woman named Domnina in the following words : " You see what fire and torments are prepared for you." She replied : " I worship Christ, that so I may escape the eternal fire."

On the same occasion another martyr, St. Theonilla, replied : " I fear the eternal fire, which can destroy both body and soul."

When St. Philip, Bishop of Heraclia, was told by the judge that he should be burned alive if he continued his folly, the holy martyr answered : " You threaten me with a fire which ceases almost as soon as it is lighted ; you know not the violence of that perpetual burning [incendium] which blazes for ever without interruption."

Passages such as these might be multiplied ; they are scattered over almost every page of Ruinart.¹ The foregoing selections are sufficient to prove, that whatever may have been the opinions of Origen's disciples, the great body of the faithful believed most firmly in material fire.

It was to be expected that Origen's opinions should have greater influence on the Eastern than on the Western Church,—that in the former they should prevail more widely and survive for a longer time. And so it happened. The Latins read their own great Fathers, Irenaeus, Tertullian, Cyprian, and later on, Jerome, Augustine, Leo, Gregory, and others ; and all these were so emphatic in preaching the

¹ See also Dr. Pusey's extracts in "What is of Faith, etc.?" pp. 155-170.

material fire, that the metaphorical interpretation made but little progress. This latter view was known, however, and was perhaps by many thought probable down to the time of St. Augustine. Even the great Bishop of Hippo, according to Petavius, was in his early years not unfavourable to the Origenistic teaching. He writes in one place :¹

“Est ergo inferorum substantia, sed eam spirituales arbitror esse, non corporalem.”

And he had said :

“Quamvis ergo non sint corporalia sed similia corporibus, quibus animae corporibus exutae afficiuntur seu bene seu male, cum ipsae corporibus suis similes sibi metipsum appareant, sunt tamen et verum molestia et vera laceratio facta de substantia spiritali.”²

The passage which I have already quoted from the “Distinctions” is sufficient proof of how completely St. Augustine’s mind was afterwards changed. And such was the influence which his writings had on all subsequent Latin teaching, that down even to the present day, no Western writer of repute, except Catharinus, has adopted the metaphorical interpretation of the fire of hell.

Among the later Greeks, opinions continued to be very much divided with regard to this question. Some of the ablest of the Eastern writers, St. Chrysostom³ and St. Cyril of Alexandria,⁴ not to mention Theodoret⁵ and Procopius,⁶ adopted the literal interpretation. On the other side are St. John Damascene,⁷ Dorotheus,⁸ and in comparatively modern times Theophylact.⁹ Of many others it is impossible

¹ De Gen. ad litteram, l. 12, cap. 32.

² Gregory the Great was for some time thought to be another exception, because of a certain passage which began, “At vero Gehennae ignis cum sit incorporeus” (l. 15 Moral. c. 17); no one, however, now doubts that “corporeus,” not “incorporeus,” is the true reading.

³ See the extracts before referred to, p. 111. ⁴ In Joan. l. 5, c. 8, 21.

⁵ In Ps. 28, 96, &c.

⁶ In Genes. i. ii.; xv. 17; in Is. x. 12-19.

⁷ Doubtful. He writes (l. 4, de fide orth. sub finem): “Daemones cum impiis et peccatoribus [traduntur] in ignem aeternum non materiale, qualis est qui apud nos est, sed qualem novit Deus.” And again (Dial. contra Manich. n. 36): “A nobis responsum feretis poenam illam nihil aliud esse quam nequitiae cupiditatem et peccati ignem flammamque frustratae libidinis.” Petavius and others undertake to explain these words and reconcile them with the literal meaning, with doubtful success.

⁸ Doct. xii. n. 3.

⁹ In Marc. ix. 42-49.

to say which opinion they held. Their evidence is not definite, perhaps because they had not the question definitely before their minds, and also because it is often difficult to decide whether they are writing of hell or of purgatory.

For it is the teaching of the Greek Church that at least in purgatory there is no material fire. And in connection with this I will ask attention to a document which proves conclusively, that whatever may have been the early waverings of Eastern opinion, it finally settled into a firm belief that the fire of hell is real and material. The document is the authentic Greek account of what took place at the Council of Florence.¹

“Itali vero et in praesenti saeculo ignem fatentur purgationemque per ignem, et in futuro ignem fatentur non vero purgatorium sed aeternum . . . At vero *Graeci in futuro tantum opinantur ignem*; poenamque animarum temporaneam, quod scil. peccatis obnoxiorum animae in locum abeant tenebriosum, in locum moeroris in quo ad tempus versentur in moerore et poenis divino lumine privati. Purgentur vero precibus et sacrificiis sacerdotum ac eleemosynis, non autem igne.”

This is a definite and semi-official statement that in the fifteenth century the Greek Church believed in a material fire of hell. How had the change come about? The only explanation I can suggest is, that, notwithstanding the hesitation of some who were influenced by the name and the learning of Origen, the faith of “the people” of the East remained always sound. For many centuries the contest lasted between common sense on the one side and speculative learning on the other. The latter force grew gradually weaker, as the fame and influence of Origen and his early followers were gradually diminished by distance of time. Meanwhile the schoolmen of the West, who were all in favour of a material fire of hell, had acquired a world-wide fame for learning, and this must have had great influence even on Eastern opinion. Thus a time came when Origen’s Eschatology died out in the East, almost as completely as in the fifth century it had died out in the Western Church.

¹ I quote from the Latin translation in Harduin, v. 9, p. 19. The historian’s name is not given; it is certain that he was one of the Greek bishops who took a leading part in the Council; Héfélé thinks he was Bessarion.

Here, then, we find another illustration of some important principles regarding the tradition of revealed truth. There was at first the revelation contained in the Bible; then came a period of doubt and discussion; gradually the faithful inclined steadily to one belief, more quickly here, more slowly there; finally came unanimous conviction, which has now lasted for centuries. Surely if ever there was an exercise of the Church's *ordinarium magisterium*, it is with regard to this doctrine of the material fire of hell.

W. McDONALD.

IRISH ROMANESQUE.

THE group of ruins which crowns the Rock of Cashel is perhaps, the most interesting in Ireland. They carry the mind back to the most important, as well as to the most remote epochs of our history. They are associated with much that in those periods had been great and glorious; and they also strikingly illustrate the various forms of architecture that had been usually associated with Divine Worship in our country. The massive Cyclopean, and stately Gothic, stand there grouped around our medieval Romanesque.

Its round tower—one of our “grand old mystic temples”—speaks to us of a people that were powerful, and of a civilisation that was advanced, before St. Patrick set foot in Ireland. Its old cathedral begrimed with the dust of ages, still exhibits even in its exterior, such evidences of rich and ornate sculpture, as Irish wealth and Irish genius could create eight hundred years ago. It is unique amongst our medieval churches, in its carefully pitched stone roof, in its richly arcaded exterior, and in its wealth of ornamental sculpture. O'Brien's Church adjoins it, exhibiting many of the most striking features of early Gothic. It is more stately, because more modern. Alas! however, one can but guess at its former beauty. There are windows there, beautiful even in their decay; there are clustering shafts there, as gracefully wrought as any found in the transepts of York Minster; but

they speak only of arches that have crumbled, and of glories that have been wrecked by the spoiler's hand. And the fortress which guarded its sanctuary, seems to speak even in its ruins, of the blood that was poured out, and of the victims that were slain before its altars. But the martyr dead are seldom voiceless; and the memory of that cruel carnage remains still fresh around that hallowed spot.

But it is not our present purpose to occupy our readers with a study of this Church, though it is unique and interesting in itself, and in its historical associations. We intend in the development of this paper, to dwell on the peculiar features of the older cathedral, as a help to illustrate the most beautiful and striking features of our medieval Romanesque. We shall ask our readers' attention to the circumstances which led to the introduction of Romanesque to Ireland. We shall briefly consider its leading features. And it should be remembered in noting its development from its earliest and simplest forms under Brian of the Tributes, till it attained its greatest triumphs under the Prince Bishop of Cashel, that the period was one in which the country, but just emancipated from long years of cruel oppression, hastened to consecrate to religion the first fruits of its liberty and of its genius.

In the early ages of the Irish Church, the ambition of our greatest monastic centres seemed to be, to rival the earlier monasteries of other lands, in the poverty of their surroundings, the severity of their discipline, and the sanctity of their lives. The Churches and Oratories which have happily been preserved to us as monuments of that interesting period, bespeak a rude simplicity which rejected even the most rudimentary efforts at ornamentation. But such churches, humble and simple as they were, suited well the austere religious spirit of the age. Their style was suggested by the Cyclopean architecture of the country. Their form and size, bore upon them the impress of such ideals as were formed under the Patriarchs of Irish monastic life, when Irish monastic life was the glory of the Irish Church. Who can tell to what extent architecture might have been developed in the ninth and tenth centuries, if our country had but

enjoyed the blessings of peace? Alas! however, it was a period of cruel strife, when the energies of churchmen and of laymen, were cruelly tried in their brave efforts to repel the inroads of the Northmen. It was much for Irishmen in those days to have defended their altars and their homes, and to have repaired constantly, the recurring ravages of their ruthless heathen foe; and thus our rude pelagic Churches were retained during the long period of Danish aggression, in all the severe simplicity of the early monastic period.

The prowess of the National Hero who crushed the Danish power at Clontarf, was making itself already felt towards the close of the 10th century; and the beneficence of his rule was being extended to every department of Church and State. But the Church was the special object of his fostering care. He would not only overthrow her enemies, but he would also restore or repair what her enemies had destroyed. Our ancient records abound with entries, telling amongst other things, of the "noble churches and sanctuaries erected by him in Erin" &c.,¹ and of the "many works and repairs" which he carried out. As might have been expected under such a generous and powerful patron, we find the ornate as well as the necessary studied in the new development then initiated in Ecclesiastical Architecture. In the new style of architecture, Rome was naturally looked to as the guide. The familiar features therefore of the old Cyclopean in our Oratories and Churches disappeared before the more imposing ones, borrowed from the same centre from which Ireland had received her Faith.

Rome had succeeded—despite of the incursions of the barbarians,² in preserving in her early Basilicas many features of the classic period. These forms were first allied to sacred uses at Rome; and though necessarily debased, were soon after adopted with certain modifications, in other countries. They were received in Germany as well as throughout Italy,³ in England, and in France, in a word, in nearly every Christian country.

The intercourse between Ireland and the Continent, through

¹ The war of the Gaedhill with the Gael.

² Lubke, p. 8-18.

³ Brash, p. 33.

her Ecclesiastics at this period, was close and constant. Hence our country must have been familiar with such progress as Ecclesiastical architecture had made there; and never was her union with the Holy See stronger or more intimate. As early as the beginning of the eleventh century, the progress of Romanesque was rather limited—confined perhaps on the Continent to Italy and Lombardy; yet owing to the circumstances just mentioned, it was natural that its earliest examples among Northern nations should have been found in Ireland. Dr. Petrie's opinion on this subject is so clearly expressed, that I think it may be cited here, and in his own words. He writes:—

“Impressed as I am with the conviction that the style of architecture variously designated by antiquarians Romanesque—Saxon—Norman—belongs to no particular country, but derived from the corrupt architecture of Greece and Rome, was introduced wherever Christianity had penetrated, assuming various modifications according to the taste, intelligence, and circumstances of different nations. I think it is only natural to expect that the earliest examples of this style should be found in a country supereminently distinguished as Ireland was for its learning, and as having been the cradle of Christianity for the northern nations of Europe.”

We need not therefore be surprised at the early adoption of Romanesque in our country. Though its adoption was early, its growth and development was rapid, and was stamped from the outset, with the impress of the genius of our people.

The Chancel, which in our medieval Romanesque took the place of the Apse of the Roman Basilica, became a usual feature of the new churches. The square lintels of the Cyclopean doorways disappeared before the regular semi-circular arches; or if the lintel were retained beneath the archway, it was only to afford the sculptor ground for decoration. In a little time indeed, doorways and chancel arches came to constitute the most beautiful features of our medieval Churches. The projecting “antæ” of our Cyclopean Churches fell into disuse; and were replaced in many places, by carved quoins forming attached columns, with wrought bases and capitals. Examples of this peculiar form of quoin may be seen at Inis Caltra, Ardfert, Kilmacduagh, and many other churches.

The national custom of stone roofing, continued to

necessitate the construction of churches of comparatively limited span in Ireland. Hence, our Irish Romanesque churches consisted of naves and chancels only, while in other countries, where the roofs were formed of an arrangement of beams of timber, the Romanesque churches were constructed with "nave and aisles." In Irish Romanesque, therefore, we miss the open arcades of the Roman Basilicas. But though open arcading was found to be unsuitable, blind arcades were found to be admirably compatible with national taste and requirements; and were therefore generally adopted.

The windows, too, had rounded arches; but though they remained for a time small, they received a wide splay on the interior, and not unfrequently on the exterior also, which afforded largely increased facilities for lighting. The value of the *couplet window* came to be recognised soon after, and its adoption afforded additional ground for graceful mouldings and effective decoration. A fine example of such windows is found at Clonfert, and is thus referred to by Mr. Brash: "The design of the window is exceedingly chaste and beautiful, the mouldings simple and effective, and the workmanship superior to anything I have ever seen either of ancient or modern times." This is indeed a very high measure of praise. Similar windows are found at Clonmacnoise and Kilmacduagh; that at Kilmacduagh, which is particularly beautiful, belongs to the close of the Romanesque period.

It was natural that there should be a wide difference between the tentative efforts of Irish builders under Brian, and the perfection their art attained to under Cormac, the prince Bishop of Cashel. It was a period when Irish Art was in the hands of Irish artists, and under the influence of purely Irish patronage; when the country rejoicing in its newly found liberty, devoted its genius and its treasures to the service of its Church. Hence, though brief, it proved to be a period of marvellous development. The simple piers, usual in early Romanesque, were, therefore, soon superseded by rounded columns and graceful shafts. Such groups were generally smooth and without ornament. Though fluted columns are sometimes found in Romanesque buildings on the Continent, they are hardly ever found in our Irish medieval churches. In

Ireland, however, we sometimes find some enriched with spiral ornaments, as at Cashel and Aghadoe. Indeed such columns are used in continental¹ as well as in Irish churches of the period. All this naturally demanded a corresponding change in the construction of the arches; and hence the archivolts were often constructed of various orders, which were frequently enriched with ornaments. The chancel arches, which as it were guarded the Holy of Holies, were naturally those which were most lavishly decorated. We can best estimate the quick and successful growth of true taste in this direction, by contrasting the simple chancel arches of Killaloe, and Inis Caltre, with the elaborate details of the chancel arches of Ardfert, or of Tuam Cathedral. It should be needless to refer to the beauty of the extant chancel arches at Clonmacnoise, which elicit the admiration of every visitor. It is, however, a matter of much greater surprise, that similar exquisite remains are to be met with in less historic places, as, for instance, at Monaincha, near Rosgreá; at Kileshin, and Clonkeen also similar exquisitely beautiful chancel arches remain. Irish genius seems indeed to have husbanded its resources during the Romanesque period, in order to expend it on its chancel arches in almost lavish profusion. It has been noted, that they usually consisted of many orders. Each arch-member was, as a rule, enriched with some special and appropriate ornament. Such forms as the chevron, the pellet, the zig-zag, and lozenge, were very usual. Dentals also combined with the torus and hollow, to give effect to Romanesque. But though frequently found in our medieval churches, they are not distinctively Irish. Sculptured human faces, frequently combine with the foregoing, and impart to them a peculiarly Celtic character. The result of this harmonious blending of varied and delicately executed forms, was beautiful. Even in our time they are admittedly striking and picturesque.

It was also found that the Church doorways might be richly ornamented. Hence they too, received the special attention of our medieval artists. What can be more beau-

¹ Lulke, p. 60.

tiful of their kind; than the doorways of Dysert, Clonkeen, and Aghadoe? Indeed we find our Romanesque doorways exhibit almost the same variety of sculptured ornaments, as we find in the most elaborately finished chancel arches of the same period. It may be truly said, that the doorway of the Cashel Cathedral surpasses all others extant in Ireland. "This," writes Brash,¹ "was a most elaborate piece of work, each side consisting of a series of single and double pillars and square piers, having carved bases and capitals, with corresponding orders of arches, and richly carved in a variety of Romanesque ornament, &c. The external arch-member is enriched with a deeply cut chevron—the second a bold torus and hollow with a ball ornament—the third a deeply cut chevron in the face—the soffit carved in lozenge panels enriched with pateras. The outside arch-member is crowned by a bold label, consisting of a square and bead having a grotesque head for a keystone. The barge course is bold and effective and enriched with a chevron. The tympanum is divided into panels by a horizontal string, and three upright stiles, which are also enriched with chevrons. In each panel is a boldly carved circular patera; the large mouldings meet at the apex in a grotesque head."

Despite the use of technical language in the foregoing, it must be clear to any reader, that the decoration of the Cashel doorway is of the most elaborate and varied kind; and though the forms of ornamental detail mentioned, may be wanting in that variety and freedom subsequently attained to in Gothic architecture by a simple imitation of natural forms, they were at least striking; and are no where more skilfully executed than at Cormac's Church.

As the arches underwent a change to correspond with the graceful grouping of columns and shafts, the need of ornamental capitals became too obvious to be neglected. The abacus¹ of the pier, which in many instances consisted merely of a square slab with an oblique slope, should obviously be replaced by something more suitable. But the forms of the capitals of the classic period had almost disappeared. The simple volutes

¹ Ecclesiastical Architecture of Ireland.

² Lubke, p. 33.

of the Ionic columns, were indeed retained in one form or another. But that charming grouping of the Acanthus leaf which had given the architecture of Corinth a distinctive character, was seen no longer. The adoption of the Cushion capital, ultimately led to a not inadequate substitute, and proved a gain to Christian Art. The shield-like sides which it presented, suggested countless art forms hitherto unknown or untried. Our Irish Artists were quick in recognising the new opportunities thus afforded them, and used them accordingly with a boldness which is perhaps without a parallel.

During the progress of the Romanesque period on the Continent, the capitals exhibit some few imitations of the antique. Examples of this kind are found in Hungary,¹ also at Modena, and Lucca,² and in other portions of Italy. This was rarely the case in Ireland. The scalloped, like the Cushion capital, was not uncommon there. Animal forms were sometimes found; but the human head, together with those intricate interlacing forms with which our ancient manuscripts have made Irish students familiar, were most frequently to be met with in Irish Romanesque. Romanesque capitals differ in various churches, and even in the same church they frequently presented many varied forms. It was so at Glendalough, and at Timahoe. Cormac's Cathedral, however, presents a larger variety of decorated capitals, than any other of the extant medieval churches of our country. At a somewhat later period we see those forms disappear, and foliated and other forms adopted as at Ardmore. But it is in our great Cistercian Abbeys, founded towards the close of the twelfth century, that we notice the decadence of Romanesque, in a striking departure from purely Celtic forms of ornament. In some instances, as at Jerpoint, we find the ribband interlacings of the Continent occupying the place of our familiar Celtic bands. It was clear that Irish art was being influenced by the foreign element, which was just then beginning to affect the destinies of the nation.

¹ Lubke, p. 32.

² Freeman, p. 250 and 255.

We have already noticed that the use of blind arcades constitutes a noteworthy feature in our medieval architecture. It may be seen in its elementary form in the interior of the Church of Kilmalkedar. It forms one of the most striking features of the interior of the Cashel Cathedral. But this form of decoration was not confined to the interior of our medieval churches. It was found that the exterior of churches, as well as their interiors, were capable of much elaborate ornamentation. Accordingly we find arcades in formal lines, on the exterior of our churches and campaniles. We find a comparatively early and effective example of such work, in the western gable of St. Cronin's Church, Rosgreagh. But it has been nowhere more effectively used than at Cashel. It may be interesting to notice, that this feature of Romanesque is by no means confined to Ireland. It is also one of the most striking features of the ancient churches and campaniles of Lucca; and Mr. Freeman holds that much of this style of work at Lucca, belongs to a period prior to that of the Norman Invasion of England. He adds: "They also made free application of arcades, both blank and detached, as decorative features, and thus produced some of the most gorgeous western fronts, and some of the really finest aspidal east ends, which the Romanesque style has ever developed."

As examples of similar work of a remote period in Germany, the Abbey Church of Laach, and the Church of Murbach in Alsace, might be referred to; for here too exterior arcading forms a striking feature of the architecture.

It would be interesting to know to what extent the painter's art was utilized to aid in beautifying the interior of our medieval churches. It is difficult, however, to form an opinion regarding it. It is certain that the walls of some of our *primitive* churches, were decorated with paintings. Dr. Lanigan reproduces from the pen of Cogitosus, a long description of the Church of St. Bridget of Kildare, from which it appears that the interior of that church was richly ornamented with paintings. Frescoes have been frequently found in medieval Romanesque churches on the Continent. The *vaulting of the apse*, and the ceilings of the churches, were most frequently used for this purpose. Irish artists were certainly

familiar with the values and effective contrasts of colours. This is indeed clearly shown by the glowing pages of our extant medieval manuscripts. But did they utilise this knowledge in the eleventh century, as they did in the fifth and sixth? Dr. Petrie assures us that the entire roof of Cormac's Church was richly painted; and though he is silent regarding the period in which this work was done, there can be little doubt that it belonged to the Romanesque period. Wall painting was then universally adopted in the North of Europe; indeed, the Romanesque period is styled by some writers the "golden age of wall painting." The system of lighting up the interior of churches, then prevalent, gave a prominence and value to the variety and contrasts of sculpture and colours.

From what has been advanced, it seems clear that the development of ecclesiastical architecture in Ireland during the period referred to, was early and rapid; and that the rapidity and perfection of its development was marvellous, considering the circumstances of the country. Few countries, save Italy alone, can boast a monument of the Romanesque period, so beautiful as that which crowns the historic Rock of Cashel. "Though of small dimensions, it is the most remarkable Christian edifice in Europe . . . in the ingenuity of its construction, the variety and beauty of its ornaments, and the excellence of its masonry."¹ As Pisa is the noblest monument of Southern Romanesque, so is Cashel its glory in the North.

J. A. FAHEY.

FREQUENT COMMUNION.—II.

THE points of view from which the question of administering Holy Viaticum may be contemplated are so many, and those phases of it upon which our attention is imperatively fixed by actual practice are so various, so frequent, and so important that, in a fugitive paper like this, it matters little in what order they are considered—seeing that a full and adequate treatment of them would of necessity occupy a

¹ Brash—*Ecclesiastical Architecture of Ireland*.

much larger space, and require a much larger share of the true *afflatus divinus* than I can pretend to claim. I will then, without apology or preface, select a few points almost at random.

I. We have all theologians discussing the question: "An qui heri mane communicavit et hodie in mortis periculum incidit, teneatur iterum communicare per modum Viatici?" Vasquez and Billuart "*cum multis*" roundly hold that "probabilius tenetur iterum vi praecepti communicare, quia licet opus praescriptum adimplevit, non tamen eo tempore quo praeceptum obligabat." As it stands, this is presumably true; and it would seem that, by yesterday's Communion, he has no more fulfilled his obligation than does the man who hears Mass on Saturday extinguish the obligation of hearing one on the following day. But, surely, there is much apposite force in the distinction here made by St. Liguori and many others. They recognise the obligation when the periculum comes from a wound, or from poison, or is otherwise, in its essence and origin, a new arrival. Not so, however, when it is no more than an external development of some disease already—and with latent danger—lurking in the system at the time of Holy Communion. Fever, small-pox, and the like are the ordinary types of such distempers—the germs of which are known to have normally taken hold of their subject many days before they blossom into sensible form. If it be objected that the man under consideration had no idea of his being in a dangerous state, and therefore none of his obligation, or of the equitable fulfilment of it, they reply that, provided the prescribed work be done, and done since the periculum arose, the absence of this knowledge cannot affect the full discharge of the duty; and they refer for a parallel instance and proof to the case of one who has heard Mass from mere devotion, and afterwards discovers that the day is in reality a Feast of obligation. No theologian would bind him to hear a second Mass. The opus praescriptum is done, and it is done within the time in which the precept binds: these are, so to speak, the matter and form of compliance with the law, and nothing further seems to be of obligation.

Suarez holds this doctrine, even when no germ of the

disease had existed on the previous day; and argues (in sustinment of this and the previous case) that “*unusquisque censetur habere intentionem virtualem et implicitam implendi omnem obligationem quam potest et debet habere, licet fortasse eam ignoret.*” De Lugo rejects this argument as proving too much; and gives as his reason for not requiring, in the circumstances, a second reception of the Holy Communion, that the law imposing the duty of receiving the Viaticum in periculo mortis is (like some others which he cites in illustration) modified by the condition “*si non sit jam factum illud opus*; v.g. *si praecipitur hodie audire Missam, intelligitur, si jam non sit hodie audita . . . Sic in nostro casu dici potest quod praeceptum accipiendi Eucharistiam in mortis articulo solum obligat ad accipiendam illam paulo ante mortem, seu quod non moriatur homo absque Eucharistia proxime accepta . . . Cum ergo per communionem factam heri ante morbum, armatus etiam sit homo recenti cibo ad luctam hodiernam praesentis mortis, non apparet cur non sit sufficienter satisfactum obligationi illius praecepti*” (D. xiv., S. II., nn. 40–44.) Whatever difficulty we may have in assenting to the arguments just given, the doctrine of Suarez and De Lugo is pronounced by St. Liguori to be the “*sententia communior*,” and we can have no difficulty in accepting it as a well authenticated interpretation of the divine and ecclesiastical laws. But the opposite opinion, which St. Liguori adopts as the “*more probable*,” should be our guide in practice, (1) because of the apparently unanswered argument that we cannot be well supposed to have discharged an obligation before the obligation—with or without our cognizance—begins to bind; and (2) “*propter communem sensum fidelium*” to which, as affording conclusive demonstration, they all fearlessly appeal.

II. A much more difficult, and by no means unfrequent, case is that of a man who, having communicated *ex devotione* in the morning, has been reduced on the evening of the same day to the periculum mortis. Of this case Benedict XIV. writes that, so divided are the doctors of the Church as to whether such a man is bound to receive—or even may receive—the Viaticum, that “*integrum erit*

parcho eam sententiam amplecti, quae sibi magis arriserit." Evidently the distinction made above is, in a special manner, applicable here; for, if the sick man were "jam in aegritudine positus," although without his knowledge, in the morning, he has abundantly fulfilled the precept of receiving in periculo mortis. This is the decision of St. Liguori, whose reasoning covers the case which is usually met with, namely, when the articulus mortis is precipitated by copious hemorrhage, or even apoplexy. Such diseases, or extenuations of disease, are justly regarded as having already existed, tempore communionis, in their predisposing causes. If, however, it be a case of "morbus violentus," such as arises from a wound or from poison, &c., there is such a conflict of argumentation and such an apparent collision of laws, that it is hard to embrace any opinion as the one "quae magis arridet." Those who are swayed by the authority or arguments on which the "sententia communior" of the last paragraph is supported, can have little difficulty: by an *a fortiori* inference, they must hold that the sick man whom we are discussing cannot be bound to again receive Holy Communion; while, for the reason that will just now be given, they will probably hold that he cannot lawfully receive it. The difficulty arises in formidable proportions for those alone who maintain—to the exclusion of the plea of prior fulfilment—that no precept can be even constructively satisfied until the time of its binding has actually arrived. How can it be now fulfilled? For, De Lugo tells us that "doctores universaliter dicunt eadem die nunquam licere communicare bis extra Missam, nisi sit necessarium ad consumptionem Sacramenti propter reverentiam." In this conflict of laws we find Vasquez and Billuart, no less than Suarez and De Lugo, maintaining that the sick man cannot receive the Viaticum on the day of Holy Communion—"non quod praeceptum divinum non obligat, sed quia per accidens ab ejus obligatione excusatur, ex lege Ecclesiae prohibentis communicare bis in eadem die." The Church does not thereby, they carefully observe, abrogate the divine precept, but, as the divinely constituted custodian of the sacraments, she rules that, propter reverentiam sacramenti,

the precept cannot in this particular instance be either enforced or fulfilled. That the Church has such power is made manifest in the canon by which she forbids priests to celebrate mass—*etiam ad dandum Viaticum*—"sine vestibus sacris, sine altari, in fermentato, aut post escam."

III. In our visits to those suffering from a protracted illness, we sometimes find it hard to decide whether we may again administer Holy Viaticum, seeing that the Rubric requires, between two administrations, the interlapse of that period vaguely defined as "*aliquot dies*." Some, writing as scientific canonists, render the *aliquot* as covering only two days; others as extending to at least four; others still are quoted as requiring no less than thirty days; but the common teaching, which is supported by Suarez, St. Liguori, &c., has fixed the interval, for the general faithful, at seven or eight days. Theologians now universally except the case of religious and other "frequent communicants," to whom they would permit it to be administered, "*si devote petierint*," three or four times during the week, and in some instances even daily. This seemingly strained interpretation of the "*aliquot dies*" is justified by Cavalieri, O'Kane, &c., who assert that the "*aliquot dies*" of the Ritual is intended to extend the time within which it would be ordinarily unreasonable to expect the priest "to carry the Blessed Sacrament from the church"—probably to a distance.

IV. But a greater difficulty remains, involved in the "*sedulo notandum*" of St. Liguori, who merely condenses the general teaching, "*quod si infirmus facile possit jejunos sumere Viaticum in sequenti die, tenetur utique expectare*" (n. 285). Having already adverted to our first interview with the sick man, I now refer to the second and subsequent visits, which occur after he has satisfied, in that first interview, the strict requirements of the law. As an almost universal rule, we shall find that he is *non jejunos*; we may very possibly find him in one of those promising though evanescent stages of his illness which point to, but have by no means reached, convalescence—for we still suppose him to be, in the sense defined by La Croix, *periculose infirmus*; we may besides have strong reasons for suspecting that he could,

without any very extraordinary risk or sacrifice, abstain, on the next or some subsequent day, from all "potus, cibus, aut medicina," until such an hour as we could administer Holy Communion to him. Are we bound to exact this sacrifice from him? Or—to speak more plainly and more to the point—are we ourselves bound to defer its administration, and return to him next day, seeing that our returning might involve the postponement of some necessary or even useful employment, and would certainly impose upon us a not inconsiderable journey? I think that priests, in general, are far more squeamish on this point than theology warrants: it is infinitely to their credit, but often leads to serious inconvenience. Ferraris quotes Gobat, Tamburini, Dicastillus, and many other admirable interpreters of law, as holding that any reasonably grave incommodum to the sick man excuses him from the necessity of fasting. De Lugo says that the *lex jejunii* should here be interpreted "*cum omni moderatione et suavitate.*" St. Liguori freely accepts the doctrine, "in hoc non esse scrupulose agendum." Collet tells us that a "Pastor, qui mane ut plurimum gravioribus populi negotiis destinatur," is not bound to abandon his duties of next morning "*ne non jejuno synaxim porrigat.*" De Lugo lays down broadly, "*si parochus hodie non potest commode Eucharistiam deferre, antequam infirmus comedat, vel bibat, dari potest hora [parochi] magis commoda, etiam post cibum: unde;*" he most pointedly adds, "*non est reprehendendus usus aliquorum parochorum qui vespere sero solent alieubi deferre Viaticum; id enim faciunt propter majores occupationes quibus matutino tempore solent in templo retineri,*" etc. La Croix (n. 612) writes: "Ut infirmus non jejunus communicet, facilius permittit Ecclesia. . . . Hinc, ut inquit Gobat, si aeger longe distat, v.g. 2 horis, et periculose aegrotet, poterit non jejuno dari Viaticum, quamvis probabiliter posset postridie jejunus illud sumere; *minus enim periculum* requiritur ad Viaticum a non jejunato sumendum, quam ad suscipiendam Extremam Unctionem: unde potest communicare non jejunus, *si etiam Pastor commode expectare non potest sequentem diem.*" Finally, O'Kane (n. 779) writes that "if abstinence from food or medicine be in the least.

inconvenient to him [and it invariably is], it is not required, and there should be no scruple or hesitation about acting on this decision." All this, as affecting the commoda of either priest or patient—which, like the obligations, should be co-extensive—is no more than an authorised interpretation of the law by which, as certified by De Lugo, St. Liguori, and a host of others, the Church "*universaliter dispensavit in jejunio, quoties accipitur Viaticum, et non potest commode servari jejunium.*" (De Lugo, D. xvi., S. 2.)

V. There is hardly a parish in which you will not find two or three sick persons, of whom no one could affirm that they are *periculose infirmi*, but who, nevertheless, from one cause or another, find themselves unable to abstain from food or drink during the night. Theological writers, with very few exceptions (whose opinion O'Kane would be "slow to condemn"), hold that, having regard to the universal practice of the Church, such persons cannot receive Holy Communion non jejuni, "*etiam raro, aut tempore Paschali.*" In the case made, they cannot receive it *per modum Viatici*; while Bouvier and O'Kane hold that they are exempted from the precept of Paschal Communion "*si,*" as the former puts it, "*divina Eucharistia eis convenienter deferri non possit immediate, saltem post mediam noctem.*" As a matter of fact, however, probably no lengthened period will elapse during which such people do not either recover sufficient strength to enable them to fast, or are not so prostrated by those unhealthy habits of life as to become *periculose infirmi*. Such occasions should be always carefully watched and availed of.

VI. Oftentimes, especially since bronchial irritation has become so prevalent, we may be almost deterred from administering Holy Viaticum through fear of the patient's not being able to retain and swallow it. But even the violent coughing and copious expectorations of the sick man need not *per se* alarm us, provided he has been able, in any interval, once to swallow the Blessed Sacrament; for it is a physiological fact that the air and sputa thus expelled do not come from the œsophagus or passage to the stomach, but from the larynx or passage

to the lungs. In truth these channels are physically distinct; and the muscular agency which opens the one is so contrived that in doing so it closes the other. It is, however, wisely suggested that before giving Holy Communion we should request the patient to quietly purify his mouth; and we should not hesitate to recommend him, soon after having received it, to eject such new supply of phlegm as his cough may bring. The reason for these precautions is that this phlegm is highly indigestible, and, if swallowed in large quantity, might easily provoke to fits of vomiting. It is indeed only when there has been actual vomiting that we have reason to feel any degree of anxiety. O'Kane (n. 782) writes that "the Sacrament may be administered if there be reason to believe by trial [of, for example, an unconsecrated particle or a small quantity of drink] that he will have no attack for about half an hour after receiving." He adds, that "if the vomit is not provoked by food, but is frequent independently of any food, he should be free from it for *at least six hours* before the Sacrament is administered." This, in all its details, is unquestionably the general teaching. But experience proves that the sick man will, independently of all experiment, be able to speak confidently and reliably as to the settled or disturbed state of his stomach; and a further experience, contracted in unnumbered cases through want of adverting to the above instruction, leads to the conviction that, should the patient declare that he has not, for the last two or three hours, felt any symptom of a return of the attack, you would be quite safe in dispensing with the six hours' trial. No doubt, experience that grew out of inadvertence rests on a sufficiently discredited foundation, and should not perhaps be recorded. *Quantum valet, valeat*—and it is of no avail except in so far as it might diminish the "*praesumptio periculi*" which theologians assume as universally existing.

VII. As the paragraphs of this paper are strung together without any pretence to order or artistic arrangement, its closing passage may be devoted to a consideration of the Form under which the Viaticum should be administered. A considerable amount of uncertainty—not to say confusion—is needlessly (as I think) imported by allying with the question

of its administration that other and wholly irrelevant one of whether or not the sick man is *fasting*. It seems to be wholly irrelevant; for, no matter what the condition of the sick man may be, Holy Communion is for him the Viaticum—and should be administered *per modum Viatici*—as often as, during his illness, he receives it for “probably the last time.” This is in reality the definition of Viaticum, and seems to carry with it the propriety of employing the valedictory Form which the Church has consecrated for the crisis. There may be some apparent difficulty in extending this view to the case in which Holy Viaticum is administered “*infra Missam*,” where it would involve an accidental change in the liturgy. But even here De Herdt (vol. iii., p. 6., n. 18, par. 2.) unhesitatingly writes—and I can find no writer dissenting from him:—

“Fieri potest cum Missae paramentis, etiam nigris . . . cum illis tantum cæremoniis quæ præscribuntur pro communione fidelium, dicendo tamen formulam *Accipe, Frater*,” &c.

C. J. M.

KRAKATAO.

PROBABLY no earthquake of modern times has excited such a peculiar interest as that which occurred in August, 1883, at Krakatao. Others have derived their interest from the number of houses destroyed and of people lost. Scenes of domestic suffering have brought home to our hearts the horrors of such times, and we have seen, with our mind's eye, the terrible incidents which have characterized those fierce outbreaks of nature.

But harrowing as these pictures may have been, they were too far removed from us to have much more than a passing interest; we have read their details in the newspapers, we have talked them over as the gossip of the day, and if they have developed charity enough in us to produce a subscription, we feel we have exhausted the subject, and so let it pass and give place to some more recent excitement.

But it was not so with the earthquake at Krakatao. That had, it is true, its terrible incidents of great loss of life and of destruction of property ; but yet, it came before us rather as a subject for scientific investigation ; not as a fearful catastrophe of the past so much as a daily home phenomenon which, week after week, and month after month, presented itself to our personal observation, arrayed in marvellous beauty, and blazing in the evening sky so persistently, that the dullest imagination was fired by it, the most unobservant could not but note it. It was, at least to us, an earthquake stripped of its horrors, and made instead "a thing of beauty," which seemed for a time as though it would fulfil the poet's dictum, and be "a joy for ever."

So when the Dutch-India Government, immediately after the earthquake, sent out M. Verbeek to investigate the causes and effects of this tremendous outbreak, with all the facilities that could be given him, the scientific world, and indeed, thinking people generally, awaited with much interest the outcome of his inquiries. This has appeared in two volumes ; the first, published in January last, was, properly speaking, the history of the eruption ; the second, which now appears, illustrated with twenty-five coloured drawings and forty-three large and small maps, completes the work with the discussion of the phenomena then observed.¹ Those who are best able to judge say that it fully realizes all expectations. We have space only to touch upon a few points of general interest, including, of course, those which bear upon our own observations, relating to what we have all seen, and most probably discussed ; as no small controversy raged at the time as to whether the beautiful after-glows in the evening sky were due at all to the eruption, a controversy, however which has come to an end, itself one of the outcomes of these investigations.

Krakatao lies on what is somewhat queerly described as "such a favourable point for eruptions ;" but this is, of course, a scientific way of regarding it ; and the reason why is that it lies on the point of intersection of three fissures or cracks in the earth's crust, and is naturally exposed to volcanic disturb-

¹ Verbeek's *Krakatao* (*Nature*, vol. xxxii., No. 834.)

ances; nor does it belie its reputation, for eruptions there seem to be the rule rather than the exception, though this last one asserted a supremacy which left its predecessors nowhere. However, those predecessors, like such things whether human or natural, prepared the way for the great outbreak, and notably that of September, 1880, which, not contenting itself with damaging the lighthouse at Java's First Point, most probably affected the Sunda fissure, and thereby facilitated the entrance of greater quantities of water into the volcanic furnace underlying the Straits of Sunda.

This explains the character of the eruption both positively and negatively. If it was due to the inpouring of the sea into the fiery furnace, the previous weakening of the fissure leaving it powerless against the intrushing of the ocean and still less able to resist the outrushing of the steam thus generated at such fearfully high pressure, we can understand why there should be none of those heavy shocks which usually attend and add to the sublimity of earthquakes. Though, perhaps, we shall not be far wrong when we say that this comparatively silent action is really more sublime in its intensity than any convulsion could be. It seems so remorseless, so irresistible, that struggle appears vain, and the all-powerful earth is, and feels itself to be, powerless in such a grasp. There may have been no trembling even, for the shaking of houses and cracking of walls could have been caused without it, by the mere vibration of the air which attended the eruption. No struggle, not even a trembling; the earth was paralyzed, we may say. So much for the mode of action; now as to the quantity of matter ejected. This is obviously no easy calculation. On some parts of Krakatao it stands to the height of two-hundred feet. The size of the ejected pieces vary from cubes of thirty-five feet down to the finest dust: the velocity, with which they were thrown out, must have been considerably greater than that of projectiles from the heaviest rifled ordnance, for the elevation which they reached has been calculated at thirty-one miles, that is about ten times the height of Mont Blanc; while the area over which they have fallen is immense. This renders the calculation of the quantity ejected so unusually difficult.

However, M. Verbeek is not easily daunted. Investigations were made at fifty different places, with respect to the thickness of fallen ashes on land, and also with respect to the change in the depth of the sea around Krakatao from what had fallen there, and the result is, that at least a cube of eleven and a quarter miles must have been ejected, which would form a heap upwards of eleven miles in height on a base of about 124 square miles. Let us try to realize what this means. Let us cut our heap down into slices a hundred feet thick, and we shall have enough to cover an area upwards of two thousand miles square to a depth that would bury all ordinary dwellings; or if we wish to lay it on thicker, say two hundred feet, so as to cover churches and monuments—in short to bury Dublin out of sight, like Pompeii of old; then we shall have enough to extend the gigantic burial to Bray on the one side and Swords on the other, with a breadth inland that would take in Maynooth, to say nothing of All Hallows, Clonliffe, Blackrock, and Castleknock.

Nor was this downpour all at once; for three days after the eruption various ships to the westward found ashes falling on their decks, and so accurate is the record, that the names and position of each ship is shown upon a map. And then—what more immediately concerns ourselves—M. Verbeek believes, that the finest particles, forced by the steam into the upper air, did not descend, but were carried westward by strong east winds, making twice the circuit of the earth, and causing the phenomena, observed at various places, of a blue and green sun and moon. This cloud sailed westward with the velocity of a hurricane; for its passage was noted and reported from islands and ships in the Pacific Ocean. But this was not all; “steam and dust were in time dispersed over a wider area, and then the beautiful red sunsets occurred, which were owing to the presence of such a large volume of aqueous vapour, while the blue and green colours of the celestial bodies were caused by the solid particles in the air.”

And here we may briefly refer to another authority, quite independent of M. Verbeek, who, from his own experimental observations, has arrived at the same conclusions, working to

and reaching them by quite a distinct method, which, of course, makes his testimony all the more valuable.

Professor Kiessling, in his "Investigations into the origin of the late sunset's glow,"¹ says, "a warm, moist stratum of air being produced in contact with a cold stratum, the resulting haze along the contact surface formed the site of *diffraction* phenomena, approaching those actually observed in ordinary brilliant sunsets, according to the fineness of the haze particles, and also *reflections* reproducing the after-glow." This was his laboratory experiment. The line of contact of the two strata of different temperatures produced the haze, and, according to the difference of the size of the particles of which it was composed, just like the action of a diffraction instrument, the waves of light of different lengths, and, therefore, of different colours, reach the eye in the same, or in opposite, or in intermediate phases, and so produce the brilliant colour-combinations and contrasts of the brilliant sunsets, and the glories of the after-glow.

But granting this as the result of the artificial haze thus produced, where is its counterpart in nature? Professor Kiessling replies: "The almost constant saturation of the cold upper strata in winter, is indicated by observations at high-level stations, and the persistent upper haze. Let a warm current (cyclonic) come beneath such a layer, then the fine haze at the surface of contact will have underneath it the peculiarly transparent atmosphere common to such conditions, and requisite for the transmission of the resulting diffraction (and reflection) phenomena."

Thus we see that the difference, in this view, between the ordinary sunset effects and the recent after-glows, is considered to be that the former occur by *diffraction*, and the latter by *reflection* at a higher level and in a more finely attenuated haze, thus giving the richer effects. And in support of this theory, founded as it is on experiment, it may be remembered that the presence of such a haze, accompanying the glows, was a matter of very common observation.

¹ Ueber die Entstehung des zweiten Purpurlichtes und die Abhängigkeit der Dämmerungsfarben von Druck, Temperatur, und Feuchtigkeit der Luft. *Das Wetter*, vol. ii, No. 9, p. 161 (*Nature*, vol. xxxii., No. 835).

So much for the valuable testimony of Professor Kiessling. Let us now return to M. Verbeek, who has much more information in store for us. The geological history of Krakatao, situated as it is "in such a favourable point for eruptions," must be valuable; and, as we should expect, sensational enough. Our author divides it into four periods, which he illustrates by maps and sections: it is, in short, a very stirring narrative in four parts; and here is the brief story: "The first period was marked by the destruction of the great Cone, probably a mile and a quarter in height; during the second period the peak Rakata was formed by a lateral eruption; while, in the third period, two parasitic cones, Danau and Perbvwatan, were added: and these, by their successive eruptions, built up the island of Krakatao." In the fourth period, which comes within the period of authentic records, (and these date back only three hundred years,) we have the pulling down of this previous uprising. There is an account of an eruption of the Perbvwatan, in 1680; but then came a rest of upwards of two hundred years, while we may imagine the island was bracing itself up for coming efforts. And then, in May, 1883, the Perbvwatan cone became again active, and his brother cone, the Danau, joined him in this active life in the following June; and then the outcome of their joint exertions was the formation of the principal crater in the centre of the old volcano. Then, in August, came the great eruption. This part of the volcano was again destroyed, the Perbvwatan and the Danau disappeared, and with them the northern half of the Rakata Peak, leaving a stupendous wall standing, upwards of 8,000 feet high; so that the formations of the second and third periods were swept away together, and "the site of the old crater," the relic of the first period, "is now covered by the sea, between the islands Lang Verlaten and Krakatao." If the volcano, which has since been at rest, resumes its activity, which considering its position and past history seems probable enough,¹ then, we

¹ Since this was written, we read (*Times*, November 7th, 1885):—"VOLCANIC OUTBREAKS IN JAVA.—It will be remembered that early in May there was an eruption of Mount Smero, the principal volcano in Eastern Java, which extended over some weeks. The lava poured down

are told, we may look for more small islands springing up between the three just mentioned. The island so dear to geologists, who linger over its history as doctors do over an interesting case, which indeed it is, has paid its admirers the compliment of ejecting, for their edification, some of its very foundations; fragments, that is, of underlying sedimentary rocks: so now we know that "the base of the Krakatao volcano, and, in general, the entire bottom of the Straits of Sunda, consists of eruptive rocks of the miocene period, covered with horizontal layers of diluvial and recent marine deposits, the materials of which have been derived from the various volcanos in the vicinity." A pleasant neighbourhood if not for others, at least for those who are given to geological investigations.

It is interesting to trace the course of the pumice which covered the sea after the eruption; for this is a thing not only of the past and present, but also of the future. Some of it was carried westward by winds and currents, and reached as far as the east coast of Africa. Another portion, after floating for months in the bays of Semangka and Lampong, was driven in 1884 along the coast of Java, and is at present to be found in the Pacific Ocean between the Caroline and Marshall Islands. The author calculates that this pumice will arrive on the west coast of America at Panama early in 1886.

The action of the eruption upon the sea itself was very remarkable. The ejection of enormous quantities of pumice, ashes and mud, and the rushing of the sea into the mass of glowing lava, would have sufficed to raise an enormous wave, as the preceding eruptions had done, but when half of the

the sides of the mountain in several streams, filling wide chasms 300 feet deep, and practically destroying the wide belt of coffee plantations which lay around the base of the mountain. Letters from Batavia say, that even yet the extent of the mischief done has not been ascertained; but it is quite certain that over five hundred persons have lost their lives by it. Lately the Merabi volcano, in Middle Java, has been causing great anxiety all over the island, by its indications of an approaching outburst. Then, on the west coast, in the Krakatao district, the scene of the great calamity of two years ago, electrical flashes and disturbances have become frequent, accompanied by subterranean rumblings and explosions, especially in the neighbourhood of the old crater. The great rock masses that were thrown up from the sea in the cataclysm of August, 1883, have again suddenly disappeared, and there is now a considerable depth of water where they stood a few months ago."

mountain itself, the great Peak, fell—a mass which must have been a cubic kilometre in size, that is five-eighths of a mile in length, breadth and thickness, or in other words, nearly one million and a quarter cubic yards of rock—we may imagine what a fierce and powerful wave arose, in places 135 feet high, whose path of devastation made itself but too clear, and swept away in its rapid and overwhelming course lands, towns, villages and people, which made the catastrophe so terrible. That wave seemed almost ubiquitous. It was observed on the coast of France, at San Francisco, and even at Alaska, and travelled at a rate of 317 miles an hour, so that it reached Aden in twelve hours, which is a distance of 3,800 nautical miles, usually traversed by a good steamer in twelve days.

What the previous waves had left unfinished this completed. Lands which turned them aside and so shielded various portions of the endangered localities, were powerless against this last. Eruptions had poured their discharges into the troubled sea, and so sent on the successive waves which battled with the natural defenders, here one prevailed, and there another; but when the shattered half of the great Peak poured its million and more of cubic yards of rock into the sea, the vast wave arose 135 feet high, and what could resist its power?

But this wave of water was not all; the air-disturbance came with it. Not only did the sound of the explosions extend over one-fourteenth of the earth's surface, but the atmospheric wave arose, and moved on without impediment, and so we read that with Krakatao as centre, it swept over the whole earth. Its course was noted in forty places, by means of the barometer, in Europe, America and Australia; and one outcome of these calculations is curious and instructive, for our author shows that its velocity was considerably less than that of sound at the temperature of freezing point; which proves that the movements of all these waves took place at a great height and in cold-air strata. But this comparatively slow rate of progress was rapid enough when compared with ordinary velocities, for it required only $35\frac{1}{2}$ hours to make the circuit of the earth. As an illustration of the knowledge which is gained, one might almost say accidentally, from the observation and comparison of the phenomena of such gigantic efforts of nature as this eruption,

we may cite the outcome derived from the data collected from all parts of the world—our author examined on this and other kindred matters among other sources of information, thirteen hundred reports of eye-witnesses—regarding the movements of the extraordinary sea-wave, by which it was made possible to compute its velocity, and thereby to calculate the average depth of the sea along the path the wave travelled. Much has been done of late years in sounding the depth of the sea at different places, and so of laying down a map of what is the form, mountains, plains and valleys of the underlying earth. Foremost in this exploration, as in so many others, has been the *Challenger* Expedition, the outcome of which in very many and very dear volumes is being published from time to time; but there are blanks still left which this tracing of the line and speed of the great eruption wave helps materially to fill up. In this way it has been ascertained that between Krakatao and South Africa the depth of the sea must be 13,776 feet; between Krakatao and Rodriguez 14,957 feet, and between Krakatao and South Georgia 20,795 feet, which shows that west and south-west of Australia there must be a deep sea basin, “the existence of which has not yet been revealed by soundings.”

But we have exhausted our space and perhaps the patience of our readers; and so we bring our notice of Krakatao and its outcomings to an end, with this consolatory thought: that terrible catastrophes of nature are no longer, as they formerly were, unmitigated evils: inasmuch as they have their scientific value, and so conduce to the advance of knowledge respecting the world and its phenomena, out of which so much good arises for the help and protection of mankind. They are dreaded, naturally enough; but they are also studied; of which one of many outcomes is, that we understand their nature, and thus, terrible as they must ever be, the human mind is no longer overwhelmed by them, nor imagines in such fierce convulsions a power great as that which holds them in His hand. Thus out of this knowledge, as out of every other kind which is true, Faith and Love grow, and Religion advances, turning all to its own account, and ever bringing man nearer in loving adoration to God.

HENRY BEDFORD.

CAN A PRIEST SAY MASS PRIVATELY FOR A DECEASED PROTESTANT?—(CONCLUDED).

TO better understand the full import of the extracts from the 27th Canon of the Third Lateran Council, and from the Bull *Inter cunctas* of Martin V., it will be well to surround them with their contexts. The former is as follows:—

“Sicut ait beatus Leo licet ecclesiastica disciplina sacerdotali contenta iudicio cruentas non efficiat ultiones: Catholicorum tamen principum constitutionibus adjuvatur, ut sæpe quaerant homines salutare remedium dum corporale super se metuunt evenire supplicium. Ea propter quia in Gusconia, Albigesio, et partibus Tolosanæ hæreticorum, quos alii Catharos, alii Patarinos, . . . alii aliis nominibus vocant, invaluit damnata pravitas, ut jam non in occulto, sicut aliqui, nequitiam suam exerceant, sed suum errorem publice manifestent, et ad suum consensum simplices attrahant et infirmos; eos et defensores eorum et receptores anathemati decernimus subiacere, et sub anathemate prohibemus ne quis eos in domibus vel in terra sua tenere, vel fovere, vel negotiationem cum eis exercere præsumat. Si autem in hoc peccato decesserint, non sub nostrorum privilegiorum cuilibet indultorum obtentu, nec sub alia causa et occasione aut oblatio fiat pro eis, aut inter Christianos recipiant sepulturam . . .”

Mention is then made by name of several other heretical sects in Spain, who go about ravaging and exercising everywhere horrible cruelties: these are also to be denounced publicly and subjected to the above pains and penalties. The faithful are at the same time exhorted to a crusade against all these heretics, and Indulgences are granted to those who take part in it. Princes may confiscate the property of the heretics and reduce their persons to slavery. The Bishops are strenuously to urge the faithful not to be remiss in this matter.¹

I will now give the context of the passage from the Bull *Inter cunctas* of Martin V.

Errores Joannis Wiclief de Anglia et Joannis Hus de Bohemia et Hieronymi damnati in hoc sacro Generali Constantiensi Concilio.

“Omnes Christianæ et Catholicæ fidei professores . . . reges, duces . . . moneatis et requiratis ut de regnis . . . omnes et singulos hæreticos hujusmodi, secundum tamen Laterensis Concilii quod incipit, *Sicut ait*, quos publice vel manifeste per facti evidentiam cognoverint esse tales . . . expellant, donec et quousque a Nobis seu vobis, vel aliis iudicibus ecclesiasticis vel inquisitoribus . . . aliud

¹ See Baron. *Annales Ecclcs.*, Ann. 1179, or Rohrbacher, *Histoire Universelle*, &c. Tome XVI., pp. 326-7.

recipiant in mandatis: nec eosdem in snis districtibus prædicare, domicilia tenere, larem fovere, contractus inire, negotiationes et mercantias quaslibet exercere, aut humanitatis solatia cum Christi fidelibus habere permittant. Et si tales hæretici publici ac manifesti, licet nondum per Ecclesiam declarati, in hoc tam gravi decesserint, ecclesiastica caveant sepultura, nec oblationes fiant aut recipiant pro eis; bona tamen ipsorum a tempore commissi criminis secundum canonicas sanctiones confiscata non occupentur donec . . . sententia declaratoria super ipso hæresis crimine fuerit promulgata.”¹

We would here submit for consideration the following remarks:—

1°. It is evident that both these Acts are directed against certain particular sects of heretics, and under special circumstances: and it would seem that they are not, *qua tales*, to be extended to other sects, even though these should bear many points of resemblance.

2°. The Canon of the Third Lateran Council was passed before the Council of Constance, and at a time when all public heretics were *vitandi*; consequently its provisions, and the effects of excommunication set forth therein, would seem to have no application to such heretics as since Constance, in virtue of the Constitution *Ad evitanda*, are *tolerati*. With regard to the Bull of Martin V., it would appear that in the exigencies of the time *all notorious* heretics of the sect of Hussites, against whom the Bull was directed, were excepted from that act of toleration, and were to be held as *vitandi*. We have already shewn above that the Bull of Martin V. had no effect in changing or modifying the general operation of the Constitution *Ad evitanda* with regard to the *tolerati*, amongst whom are ordinary Protestants.

3°. We might ask: Why are these Acts of ecclesiastical legislation to be held as still in force against Protestants as to some effects of the condemnation and excommunication passed on those old heretics, viz., privation of sepulture and suffrages, and not also as to all the other effects mentioned? We certainly should say, *prima facie*, that if these Acts are applicable to Protestants in the present day, they are so in their entirety, or that, *qua tales*, they are not applicable at all. Since, moreover, Protestants whilst alive are excommunicate

¹ Labb. Tom. x. & xiii.

non vitandi, and are, consequently, exempt from the effects of excommunication passed on heretics *qua vitandi*, they do not cease to be *non vitandi* when deceased; for the mere fact of their death cannot change their condition of *non vitandi* into that of *vitandi*, nor deprive them of the toleration to which in life they were entitled at the hands of the faithful.

To the passages adduced by Fr. Flanagan we will add another often referred to by authors, viz., the *Caput Excommunicamus* of Innocent III.

"Excommunicamus itaque et anathematizamus omnem haeresim, condemnantes haereticos universos quibuscumque nominibus censeantur, facies quidem diversas habentes, sed candas ad invicem colligatos . . ." It is then said that their goods are to be confiscated, that all who join in crusade against them will receive favours from the Holy See; that the heretics with their abettors are incapable of making a will, and of inheriting; if a judge, his sentence is invalid, if an advocate, none may accept his pleading. And then follow these words: "Sane clerici non exhibeant hujusmodi pestilentibus ecclesiastica Sacramenta, nec eos Christianae presumant tradere sepulturae, nec eleemosynas aut oblationes percipiant."

This enactment is of more importance than the two others; for certainly it is universal against all heretics, and not directed against any particular sects. But here again we say it was passed before the Constitution of Constance, and is of obligatory application to the *vitandi* alone; and these are wholly outside our question.

It would be a matter of much interest to inquire how far the various ancient enactments against heretics (whether we abstract from the whole question of excommunication and its effects, or we take into account the Constitution *Ad evitanda*,) are of still binding force, and to what extent they are applicable with respect to Protestants and other heretics of the present day: and how far, and in what sense, *qua tales*, as positive laws they are to be appealed to as the sanction of existing discipline with regard to heretics: in the matter, e.g., of privation of sepulture as a *poena*, independent of and in addition to any effects of excommunication. For it is, of course, quite certain that, wholly apart from those ancient enactments, public heretics and schismatics, and indeed all the notorious excommunicate are, *de jure communi*, by positive

ecclesiastical law to be deprived of Catholic sepulture, and consequently of all ecclesiastical suffrages which such sepulture imports.¹

The brief general remarks I here offer on this question would, I feel sure, be deemed of much greater weight, could I mention the names of more than one living theologian of eminence to whose kindness I am in chief part indebted for them.

It is thought, then, that there are solid grounds for doubt whether such enactments as the 27th Canon of the III. Lateran Council, the Bull *Inter cunctas* of Martin V., and the *Caput Excommunicamus* are in full vigour and extension at the present day with regard to Protestants.

In the history of every heresy two periods are noticeable: the first is a period of proselytism and aggression, which is especially dangerous to the faithful, and during which the heretics themselves are for the most part *mala fide*, and responsible for their guilt, whilst very few, if any, can be presumed to be really in good faith. The second is a period of calm which is much less dangerous, and during which, though some may be *mala fide*, yet very many, perhaps the greater number, are innocent victims of error. Now, we should remark that the Council of Lateran and Martin V. had precisely in view heresies that were in their first period, those, viz., of the Albigenses, the Hussites, and others of the sort.

And so enactments such as we speak of had their application in the case of Protestants in the sixteenth century, at the time of the extension of that heresy; and, as they have in our own day, with regard to the Old Catholics. But they are not applicable in the same way to whole populations born in heresy, with an ancestry for many generations belonging to this or that old sect.

Hence, Canons, which were originally directed against all the heretics of a sect—with good reason presumed to be *mala fide*, though with some individuals possibly in good faith,—may, during the course of centuries, and under changed circumstances, be mitigated in their severity with due pru-

¹ See *Rituale Rom. De Exequiis. Constit. Apostolicæ Sedis.*

dence and discretion; and when the Church has not clearly pronounced a decision, it is for theologians to judge of the particular case.

Now, as we have already noted, it is quite clear, by the positive law of the Church, that deceased Protestants must be deprived of Catholic sepulture, and, consequently, of every sort of public liturgical function; for they are, whether *bona* or *mala fide*, all alike heretics *in foro externo*: and hence the words of the Lateran Council are generally applicable to them: "Neque oblatio fiat pro eis aut inter Christianos accipiant sepulturam." It is evident, too, in their case, that no claim for any exception can be admitted with regard to sepulture, since this, of its own nature, is always something public belonging to the *forum externum*. But with regard to the *oblatio*, it is thought that a distinction may be fairly drawn between the *forum externum* and the *forum internum*; and this especially on account of the large interpretation universally received, and legitimized through use and custom of the Constitution *Ad evitanda*.

No doubt, so far as the *oblatio* is something public, and regards the *forum externum*, it must be refused to all who have lived and died professing the religion of a non-Catholic sect; but so far as the *oblatio* is something private and *in foro interno*, it is not at all so clear that the same rule holds.

Here, moreover, it may be questioned whether the words of the Lateran Council, "*qui in hoc peccato decesserit*," are really and strictly applicable. The presumption, no doubt, is for the affirmative, and some strong reason must be brought against this presumption, viz., positive grounds for believing that such a non-Catholic died *bona fide*, and with the necessary supernatural acts. If these are forthcoming, one could not say that the words, "*qui in hoc peccato decesserit*" are verified; and *in foro interno* such a one may be treated as a non-heretic.

Take again the Caput *Excommunicamus*:

"Sane clerici non exhibeant ejusmodi pestilentibus ecclesiastica sacramenta, nec eos presumant tradere sepulturæ, nec eleemosynas aut oblationes eorum percipiant: alioquin suo priventur officio, etc."

Now there is no doubt at all that with this prohibition it

would never be lawful to admit a Protestant to Holy Communion. But consider such a case as the following, which came to my own knowledge. A priest, whose duty it was to attend a large public hospital, had one day to administer to a dying Catholic, in one of the fever wards; the only other patient there was a Protestant, whose recovery was also hopeless, in a bed opposite to and near by that of the Catholic. The priest noticed particularly the eager attention and wistful gaze with which the poor Protestant regarded the spiritual care bestowed upon the dying Catholic, and—"videns misertus est ei, quia erat vexatus et jacens sicut ovis non habens pastorem,"—purposely made his exhortation, prayed with and suggested the Christian acts to the Catholic in a loud voice; so that the other might hear and have the benefit of them. He saw, at the same time, that the poor Protestant, evidently affected, seemed to join in them. The priest dared not speak to him directly; for absolute religious neutrality was imperative on him, for the common good of the Catholic patients, lest the Anglican chaplain should make greater reprisals; and grave complications should arise with the Protestant authorities: there were, moreover, vigilant bigoted spies about. But, before leaving, the priest felt constrained to give secretly conditional absolution to the poor Protestant. Both patients died before the morrow closed.

Was the Cap. *Excommunicamus* in its full force, and in all its literal severity binding, and is that priest to be held to have violated a strict ecclesiastical prohibition in the case? He asked the question of other learned and prudent priests who replied: 'He must be indeed a rigorist who should think so.' If this was a right answer, and it was not wrong to act thus under the circumstances *in foro externo*: why, we ask, in the case of a deceased Protestant, presumed on good positive grounds to have died bona fide and with the necessary supernatural acts, should it be held unlawful to offer holy Mass for him, not indeed publicly, for he dies a heretic *in foro externo*, but privately, and, so to say, *in solo foro interno*? And must it be held that the last prohibitory clause of *Excommunicamus* in its full literal strictness and severity is also binding on

priests with regard to Protestants: "nec eleemosynas aut oblationes eorum percipiant: alioquin, etc?"

We fail to see how Ferraris can be said to "discuss this question," or come to any conclusion, when absolutely all that he says in the place referred to is:

"Non potest Missa offerri pro defunctis haereticis et infidelibus Greg. III. Ep. 1. Concil. Lat. III. can. 27."

The words of Gregory III. in his Epistle to Boniface Bishop in Germany may be found in the *Corpus Juris*:¹

In poenitentia Defunctis bona prosunt viventium. "Pro obeuntibus O quippe consuluisse dignosceris, si liceat oblationem offerre. Sancta sic tenet Ecclesia ut quisquis pro suis mortuis vere Christianis offerat oblationes, atque Presbyter eorum memoriam faciat, et quamvis omnes peccatis subjaceamus; congruit ut sacerdos pro mortuis Catholicis memoriam faciat et intercedat. Non tamen pro impiis (quamvis Christiani fuerint), tale quid agere licebit."

We may remark that Ferraris in the same place n. 10, says without any limitation that it is unlawful to offer Mass "pro mortuis excommunicatis." Whereas theologians hold as the more probable opinion that Mass may be offered for such tolerati as may reasonably be presumed to have died with contrition. Again, in discussing the question whether Mass may be said for the tolerati in general, he goes against the commonly received opinion of De Lugo, maintained by St. Alphonsus² as the more probable, when he says that the Holy Sacrifice cannot be offered up for them nomine Ecclesiae.

Privation of Catholic Sepulture, and consequently of all public liturgical suffrages is a penalty inflicted by ecclesiastical law, not only on public heretics and schismatics, but also on all who die notoriously excommunicate³ as well as on all impenitent public and notorious sinners, on manifestly deliberate suicides, and on duellists.⁴ But it does not thence follow that in all cases without exception, it would be unlawful privately to offer up Mass for such deceased.

Take the case of a duellist, who by his crime becomes ipso facto excommunicate; before death he gives evident signs of contrition; nay, suppose that the priest arrives, hears his confession, and absolves him from sins and censure; still the

¹ *Decreti ii. Pars. Causa xiii. Qu. ii. xxi.*

² *Th. Mor. Lib. vi. De Euch. 309, et L. vii. De Censuris, 164.*

³ *Konings. Th. Mor. 1699, and the Resp. S. Penitent, 10 Dec. 1830, there given.*

⁴ *See Rituale Rom. De Exequiis.*

pæna remains upon him, and (juxta Constit. Ben. xiv. *Destabilem*) he is deprived of ecclesiastical sepulture, and of all public prayers. But surely in this case the priest may say Mass for him privately; for what law would exclude from the Holy Sacrifice one who had died reconciled with God, and in full communion with the Church?

The following from Voit¹ may serve to throw some light on this:

He is formally discussing the case of a young man who dies by duel unabsolved *in loco conflictus*, but before death shows signs of contrition.²

Voit had said: "Si constet excommunicatum *vitandum* obiisse contritum, nondum licet pro illo directe offerre Sacrum; quia licet sit contritus, non tamen est ab excommunicatione absolutus." (The generally received opinion, however, is that the deceased should be first absolved, and then Mass may be offered for him.) Voit then goes on to ask: "An licite fuerint sacrificia oblata pro occiso in duello? Resp. cum Sporer in V. Præceptum cap. 2, sect. iv., 213. Probabile est, quod licite offeratur Sacrum pro occiso in duello, modo non constet eum in mortali obiisse: quia licet mortuus fuerit excommunicatus, non tamen fuerit denunciatus tanquam vitandus: soli autem excommunicati denunciati et non tolerati, aut notorii percussores clericorum, et ut tales mortui, privantur suffragiis Ecclesiae et orationibus in Missa." Voit refers to several Authors on his side, amongst others Lacroix, L. 6, p. 2, n. 34, who in turn refers to Sanchez, Fagund, De Lugo, &c. "In praxi tamen (pergit Voit) solennes Missae" (fortasse melius publicae) "pro ejusmodi defunctis non solent offerri." See also Lacroix, l.c., n. 36.

It is no doubt quite true that what Voit here says as to the lawfulness *per se* of offering the Suffragia Ecclesiae, etc., in his case, would not hold good now that ecclesiastical sepulture is so clearly by positive law to be denied to a duellist, even though absolved before death; for the public suffragia are the complement of Catholic sepulture, and as such are implicitly forbidden whenever sepulture is prohibited,

¹ Tom. ii. n. 413, 14.

² We must note that Voit seems to treat the case exclusively *ratione excommunicationis*, and does not advert at all to the other penalty of *privatio sepulturae* inflicted on the duellist independent of that censure; perhaps at the time he wrote, the infliction of the penalty, as distinct from an effect of excommunication, was not so clear as it has been since the Constitution of Benedict XIV., and some other more recent utterances.

and by the self-same positive law. But this does not *per se* affect the lawfulness of *privately* applying the suffrages.

“D’Annibale, now Episcopus Carystensis in Partibus, and Consultor of the Holy Office, an author of eminent repute and erudition, in his *Summula Th. Mor.* tom. i., n. 354, when treating of the excommunicate both living and dead, says: “*Sed pro toleratis, etiam publicis, licet Sacrum facere; quae aut verior sententia, aut aequior certe, quia contraria non caret incommodis.*” Nor does he make any exception with regard to heretics.

I now come to Sporer, and so far from regarding him, as Fr. Flanagan does, clearly opposed to the opinion I have advocated, I hold that he gives it more direct support in the passage cited, especially when this is collated with some other passages I shall give from him, than perhaps any other single Author among the older theologians; in proof of this I shall quote the words of Sporer, together with a summarised paraphrase; and the learned reader must judge whether I fairly render the Author’s meaning.

Sporer had said that most rightly is the Holy Sacrifice offered up for the souls in Purgatory; but by no means can it be offered for the damned. Who precisely these are the Church leaves to the inscrutable judgment of God; still, in the application of her laws, that, for instance, of communicating or withholding her suffrages, she is directed by external circumstances: and consequently she forbids in general Holy Mass to be offered for any persons who have notoriously, to all human appearance, died in a state of mortal sin.

But whilst it is unlawful in such evident case, thus publicly to compromise the sanction of the Church: there is, says Sporer, nothing against privately praying conditionally in Mass at the Memento of the dead (any more than saying the Rosary for them, which all would allow,) in behalf of such unfortunate deceased. Take the case of the Suicide; though appearances should be all against him, and nothing in his favour; still human judgment is fallible, and before God he may not, after all, have really been responsible for his act, or he may have truly repented of it before death. So, in the same way, whether priests or laymen, we may pray also for Protestants apparently deceased in formal heresy; and we may tell their surviving relations and friends, in order to console them, that we will thus pray for them; for though there was no positive presumption in their favour, but perhaps the contrary, still before God, for all we know, they may have died in only material heresy, and have been for the rest in a state of grace.

“*Rectissime ergo Sacrificium offertur pro animabus defunctorum in Purgatorio detentis. . . . At vero nec valide, nec licite offertur*

pro damnatis, id est notorie in statu peccati mortalis defunctis. . . . Quod tamen post alios Gob. n. 170, recte intelligit de commemoratione publica, per collectam v.g. nomine Ecclesiae facienda. Nihil enim obstat quin in tuo memento mortuorum ex privata devotione dicas: Domine commendo tibi etiam animam illius qui se nuper suspendit, vel submersit, si forte ex inculpata amentia fecit, aut si ante mortem vere poenituit. Certe potes pro tali privatim recitare rogarium: quidni etiam meminisse in Sacro? Idem dicendum pro solatio eorum quorum parentes, consanguinei, etc. in haeresi Lutherana vel Calviniana decesserunt. Possunt enim et privatim pro eis orare, et si sacerdotes sint in Sacro eorum meminisse sub simili conditione, puta, si forte decesserunt in haeresi solum materiali, et alioquin in statu gratiae fuerunt."

My contention is that in this place Sporer is speaking of suicides and heretics in general, *qua tales*, and in whose case there is nothing to afford presumption that they were anything else, and that the external act or state in which they died was not one of formal mortal sin; and who, therefore, in human judgment, are ordinarily presumed to be amongst the *damnati*, of whom he is here treating. And Sporer, so far from leaning to the more rigorous side, is showing here how far we may go in indulgent charity to help even these, but does not thereby limit what may be done for any others.

When Sporer treats *ex professo* of suicide (in V. Praecept. cap. iii., sect. 1), he defines, limits, and makes distinctions; and shows how a proof or a presumption of *bona fides*, or of ignorance, or of contrition before death avails to make the offering of Holy Mass lawful for one who has even voluntarily and deliberately died by his own hands.

Thus n. 40: "Illos dumtaxat qui voluntarie et deliberate se ipsos occiderunt Ecclesia sepultura et suffragiis privandos . . . Addit recte Dian. P. v., Tr. 4, Resp. 30, neque eos qui ex ignorantia invincibili et bona fide (quam in hoc casu dari posse supra notatum est) se ipsos occidunt in certo casu. . . ."

41. "Quando tamen constat, quod sibi ipsi mortem intulerit, dubitatur autem an deliberate, an vere ex amentia, vel errore invincibili sit factum, jura significant, et Ecclesia observat, quod talis sepultura et ecclesiasticis suffragiis privatus sit, quia sicut in aliis criminibus, ita etiam in hoc inspicitur factum externum per se malum, censeturque voluntarie admissum, et poena statuta dignum, nisi in contrarium adsit praesumptio vel probatio: qualis praesumptio in contrarium esset, si homo probatae vitae, religionis, probitatis et scientiae, etc."

. . .

43. "Etiam si aliquis voluntarie sibi ipsi mortem conscivisset, si tamen vera signa contritionis dedit antequam expiravit, jam in loco cum consuetis suffragiis sepelire *posse*, et si confessus et absolutus fuit, etiam debere communis D.D. et praxis est Ecclesiae, teste Layman. Quamvis in foro judiciali saeculari propter talem poenitentiam non remittatur poena legibus decreta. . . ."

Now, we do not of course mean that all Sporer says with regard to, as it seems, *public* ecclesiastical sepulture and suffrages, is applicable to the practice and discipline of the present day; in his time too the condition "*secluso scandalo*" would have to be taken into account. We are here insisting on Sporer's principles, and from them we think it evident that in the case of a notorious suicide, held generally in popular opinion, or even by legal sentence to be voluntary and deliberate, and where consequently on account of scandal, any public ecclesiastical act, v.g. sepulture, or public Mass must be withheld;—yet, if from private personal knowledge, or from information of others the priest had a good presumption in the poor deceased man's favour, he would be certainly justified in saying Mass for his soul.

I remember well some years since, being suddenly called to see a man next door at his last gasp, who had just committed suicide, clothed with the circumstances I have supposed, saving the judicial verdict of formal guilt. The Parish Priest told me that on account of a presumption he had in the poor man's favour, he had, when asked by the friends, consented to say Mass for him without announcing it publicly, but so far as I remember, that he had refused to "bless the clay."

We have seen that Sporer commenced with a parallel of prayer for a suicide and prayer for a deceased Protestant; and we think that had he gone on to treat *ex professo* the case of the latter, as he has that of the former, he would have continued the parallel with regard to the offering of Holy Mass. We must content ourselves here with quoting some words of his which contain principles concerning heretics, and leave it to the reader to draw from them any analogical reasoning and conclusions:—

"Primi gradus haeretici materiales sunt Christiani, sive alias illam veram Fidem Catholicam, sive sectam falsam et haeticam professi,

qui assentiuntur alicui errori contra veritatem Fidei ex invincibili omnino, et inculpabili ignorantia vel errore, adeoque absque omni pertinacia, qui proinde non tantum a crimine haeresis sed etiam ab omni peccato contra Fidem immunes sunt, et nisi aliunde deficiant, salute non excidunt. Tales sunt plurimi, maxime rudiores . . . inter haereticos; nam omnes rite baptizati, sive a Catholicis, sive ab haereticis postea vero inter haereticos vel infideles educati, et continuo conversati, ubi de vera Fide et Religione Catholica, aut omnino nihil audiunt, aut audiunt solum confutando, irridendo, blasphemando referri, aut non audiunt, nisi absurda et infanda ut Papam esse Antichristum, . . . adeoque vere invincibili ignorantia verae Fidei Catholicae laborant: hi sane retinent habitum fidei in Baptismo infusam, qui non nisi per actum infidelitatis formalis amittitur. Deinde eas Fidei veritates, quas nobiscum communes habent, unde de SS. Trinitate Verbi Incarnatione aliisque mysteriis Symboli fide divina et supernaturali credunt. Certe nisi aliunde peccent a salute excludi minime possunt. Lege D. Augustini Epistolam 162 supra citatam." The words of the holy Doctor are as follows:— "Quis nescit illo tempore (Arianorum) obscuris verbis multos pauci sensus fuisse deceptos &c. . . . Qui sententiam suam quamvis falsam, atque perversam pertinaci animositate defendunt praesertim quam non audacia suae praesumptionis pepererunt: sed a seductis atque in errorem lapsis parentibus acceperunt: quaerunt autem cauta sollicitudine veritatem, corrigi parati cum invenerunt, nequaquam sunt inter haereticos deputandi."

It would be well to illustrate this passage from Sporer, and the words of St. Augustine which he cites, by those quotations from Dr. Murray and Dr. Crolly of Maynooth, given in Fr. Flanagan's letter.

I cannot bid farewell to Sporer without transcribing what he so lucidly says on the large interpretation to be given to the Constitution *Ad evitanda*:—¹

"Dixi: *saltem non toleratis*. Nam pro excommunicato tolerato, et non vitando (quales sunt omnes praeter vitandos sc. solum nominatim denunciati et notorios percussores clericorum) simpliciter posse offerri sacrificium, etsi plures negent: attamen ex communi recte Tannerus . . . Tamburinus . . . Ratio est, quia illud nullum jus clare prohibet, quin favet Concil. Constant. Extrav. *Ad evitanda* . . . universaliter permittens fidelibus in quibuslibet etiam in Sacris communicare cum excommunicatis toleratis, seu non vitandis. Quae concessio ad dilatandas conscientias data, non est restringenda sine fundamento, et licet principaliter data sit in favorem fidelium, et non excommunicatorum, tamen etiam hic agitur de favore fidelium, ne restringatur libertas orandi, et sacrificandi pro quibuslibet."²

¹ De Sacram, P. II., c. iv., 276.

² See S. Alph. Th. M. De Censuris.

No doubt the opinion of Müller, adduced by Fr. Flanagan, is expressly opposed to our thesis; the reasons however by which it is supported are by no means incontrovertible.

First, the dictum of Innocent III.: "quibus non communicavimus vivis non communicamus defunctis," may be said to be inapplicable to the tolerati,—nay even convertible into an argument for the opposite opinion; which claims as lawful to give just so much communication to a Protestant when deceased as, according to theologians, it was lawful to grant him when alive, viz., the offering in our case of the Holy Sacrifice in his behalf.

It may be noted, moreover, that the above dictum, as one of Canon Law, is not a divine but an ecclesiastical principle, admitting modification and change according to circumstances, as evidenced by the Constitution *Ad evitanda*, and by one or other fact which might be adduced from the ecclesiastical history of an earlier date.

Secondly, with regard to the inference Müller draws from the Briefs of Gregory XVI., other theologians are of a different opinion. It is clear, they say, that these Briefs condemned whatever would seem to give ecclesiastical sanction to funerals of deceased non-Catholics, as being utterly opposed to the holy Canons and tradition of the Catholic Church; but that there is nothing in them that would condemn the private application of Mass, in the quiet and unobtrusive way Fr. Lehmkuhl suggests, in some particular case where there were positive grounds for presuming that a non-Catholic had died *bona fide* in only material heresy, and with the necessary supernatural dispositions.

That some persons externally outside the pale of the Catholic Church may still belong to the soul of the Church and be saved, is a doctrine entirely conformable with Catholic Faith, taught in all dogmatic theology, and inseparably connected with the truth that Catholic Faith is necessary for the attainment of salvation, and "extra Ecclesiam nulla salus."

THOMAS LIVIUS, C.S.S.R.

ON THE BEST MEANS OF SAVING OUR YOUTH, WHEN THEY LEAVE SCHOOL, ESPECIALLY IN LARGE TOWNS.

A GOOD deal has been said and written lately about “payment by results.” I would ask what are the *results* of all that *we pay* in England to keep our Catholic schools at work? What do our poor schools really cost us?

- I. We have often a hard time of it to get a building.
- II. A large and expensive machinery of Training Colleges, with collections throughout the country.
- III. The difficulty of getting and keeping a proper staff.
- IV. The trouble of getting children into school regularly and punctually, requiring the perpetual visits of the clergy.
- V. The constant harass of getting the fees.
- VI. Subscriptions and collections at charity sermons.
- VII. The wear and tear of complying exactly with the multitudinous requirements of Government.

These are some of the costs of educating our children; and all this expressly and only that we may turn them out *good Catholics*.

We all work hard to get our children into Catholic schools, and make it a “*sine qua non*” in the working of our mission—fighting with the guardians, quarrelling with the parents, urging the teachers, and visiting the schools and the parents incessantly: but I have frequently, when on my rounds, with a long list of absentees, asked myself the question “*cui bono*,” getting the children into school is indeed an important work, but when it is all over what are the results? Of course we all labour to teach them the love of their Religion, Reverence, Humility, Obedience, and Purity; but do they, as a rule, carry these virtues practically away with them into the world?

Is it not true, that a large number of our children, when they have left school a couple of years, begin to leave off going to the Sacraments? and how many neglect Mass and eventually marry Protestants and drift away?

I have consulted London priests, and those in charge of large schools for years, and this is the one sad response—the number of the lost is very great, too great. If we look round in our churches, where are the vast number of youth that have passed through our schools during the past five years?¹

This is the question before us, where are they? *First Cause of Loss*: There can be no doubt, that if we had in all cases good Catholic parents, the number of failures would be few and far between; but we know and are conscious that for the most of our poor children *home influence* means the undoing of almost all the moral and religious training acquired in school.² But many of these very parents have themselves passed through our schools, and we come upon a “vicious circle” in our argument, or rather a *circle of vice*. The children are bad, because the parents are bad; and the parents are bad because having had bad parents, they too were bad children. What are we to do? Where is this

¹ There ought to be at Mass on Sundays an almost equal number of young people, 13, 14, 15, 16, 17 and 18, corresponding to the number of our children 7, 8, 9, 10, 11 and 12. Where do they sit in the church, where is their place, do they pay at the door, what becomes of them?

² It has been often said that Drunkenness is at the bottom of almost all the mischief. I have scarcely ventured to touch upon this sore place—it is a big subject. How is this evil to be removed from amongst us? Not entirely, in my opinion, by any panacea such as total abstinence for all. No doubt many are bound in conscience to renounce intoxicants altogether: but that will not remove the huge scandal, which is well nigh *swamping* all our endeavours to save our youth. Nothing short of a general uprising of both priests and people against the *real occasions* of this sin, viz., drinking in public-houses or any rendezvous of drinking, will ever overcome so universal a scandal. One who is leading a sober life is rarely bound in conscience to renounce the lawful use of God's creatures, but all are bound to remove as far as possible and to influence others to remove and give up the *real occasions* of this sin. While thousands are taking the total abstinence pledge, millions are being trained in public-houses to habits of treating and standing treat and excessive drinking. The scheme for this has been before the public for years, not the pledge, nor a temperance society, but an organized uprising to make drinking in public-houses and drunkenness unpopular. *Vide “Holy War;” Washbourne; and “Catholic Association for the Suppression of Drunkenness.”* These have too often been worked as isolated confraternities or Temperance societies. This has been a mistake. They are both intended to embrace *all the good*, and make every one feel himself guilty of abetting and encouraging intemperance unless he joins a society which demands of him what he can easily perform, and what is really the duty of Christians.

chain of the Devil to be broken? How are we to hold our children on the line of virtue and religion until they themselves enter upon Catholic family life?

This much is certain, that so long as we have the children in our schools, we are "in loco parentis," and accordingly we have got to teach our children, not only their catechism, but the daily, hourly practice of Catholic life. Now for a work such as this we want very good Religious, or very pious and zealous laymen and women well supported and assisted by the priest; but when we have done our best, the awful majesty of the Government Inspection, claims *more* reverence, *more* time, *more* anxiety—the Government will have her children thoroughly trained.

In some schools, we hear the children execute for the Inspector some really good part singing, whilst the same children will sing for God in the church very miserably.

You will find the time appointed for religious instruction broken in upon, as the *awful day* approaches, not the day of judgment, but what is presently more dreaded, the *day of Inspection* of secular knowledge. It is no use denying it, even good holy Religious feel this terrible temptation to do more for the secular than the religious Inspector.

It is true we have Religious and Diocesan Inspectors, but they cannot test the *heart training* as the others test the *mind training*; they cannot reach with their examination the Catholic tone, the religious feeling of the heart, and the spirit of piety, which are really the *three R's* we are working for. I have known a drunken Catholic master to get rewards of merit for his skill in Catholic training, and many Protestant children in our schools, who have carried off the palm in religious knowledge.

We must, therefore, I imagine, be prepared to sacrifice, even a portion of the hard earned grant, rather than one iota of Catholic training; be prepared to give the preference to a pious, zealous teacher over one who is deficient in zeal and piety, but who holds first-class certificates. I wonder what share the evil spirit had in the Government Inspection scheme! Under the head of supplying the place of parents in the matter of religious education, there are many things we have

not time here to touch upon. One of the questions discussed at the great German Catholic Congress this year was, "how to teach children true reverence for the Blessed Sacrament:"—certainly not by boxing their ears in the church, or cramming them into any corner out of sight of the altar during Holy Mass. We must, however, turn to consider *Second Cause of Loss*.

So far we have spoken only of those who are in our schools, and given some suggestions as to the best method of preparing them for their future fight with the world; but what is to be done with the big boys and girls when they have left school? Behold the crux of many priests.

We Catholics in England are a comparatively small body in the midst of a people who know very little of the Catholic virtues of purity, humility and piety, and who despise us as a body on account of our religious practices. Our children when they leave school to go to work, mingle at once in the thick of the fight. The world, the flesh, and the devil are upon them before they are aware of it; their theology gets many a bang; their virtue is tried by temptation to drink, by loose and dissolute company, and an impure street literature; and nothing can save them as we all know, but the constant recourse to the Sacraments. When at school they too often went to Communion either because they were urged to do so or were actually sent into the church from school: now the case is very different, they have to *go in spite of* every obstacle, and must keep on going regularly if they are to fight their way through. Hence a question of vital importance arises:—"At what age and with what religious accessories ought children to make their first Communion?" The practice of well-informed zealous priests is that they should be carefully prepared by the priest, or some one having the entire confidence of the priest, and make their first Communion *as early as possible*; first, because being more innocent the grace of the Holy Sacrament works in their souls more fruitfully, and even though they are not quite so well instructed as they might be when older, the Holy Sacrament produces "*ex opere operato*" great fruit in the soul of an innocent child. Secondly, because they will then have time *before leaving school* to form a habit of going regularly. As far as possible these

communions should be made free from the trammels of school, and this regularity might be secured by a good Confraternity requiring monthly Communion. In fact what they most need is to be quite out of leading strings before they leave school. The careless and indifferent ones would, of course, require more watchfulness and some little pressure, but if they cannot be trained so as to induce them to go of themselves, they will scarcely go afterwards.

But this done, they would require to continue attached to a Confraternity having all the ceremonial and devotional exercises calculated to impress them; and this Confraternity should embrace the young, and those who are 15 or 16 or even 21 years of age, or until they get married, when they might join "the Holy Family." Some have suggested clubs for our big boys and young men, but on this a separate paper would be necessary. These clubs would only be accessory. What I am urging is the necessity of a good religious organisation to keep all our youths to the Sacraments, and to find them Catholic work to do on Sundays; and then *wherever they go* during the week they will not go far astray, and must remain good Catholics. For the girls the Confraternity of the "Children of Mary" is an immense help, though not quite so suitable for the poorer class of girls to be found in our mission. It is very well adapted for girls in Convent Schools, where under the care of nuns it is doing a good work.

In order, therefore, to answer our question it will be necessary to sketch the outline of such a Confraternity as shall embrace all our requirements for our missions.

1st. It must admit both sexes, and of any age.

2nd. It should have a special work of charity to give occupation to the elder ones. This might be the care of all Catholic children in the parish; to look after them in the church, and visit them at their houses when absent—(a kind of *Sunday School Teacher*.)

3rd. There should be a devotional exercise every Sunday, at which the priest would give a short catechetical instruction—a sort of catechism of perseverance. As a rule, it would be very desirable that those under nine should be kept a part—

big lads will otherwise say, "We are too old to go to catechism with children."

4th. There should be some sort of devotion to practise at home, however short, and have a fixed monthly day for Communion.

5th. There should be a badge or Confraternity habit, and this should be rich and good. This is where many often make a mistake, the badge is too common and too poor. We must remember that these young people are the foundation of the future Church, and a little money added to the member's subscription might be well expended; they prize the badge more, and wear it oftener and more willingly.

6th. There should be different officers and ranks, all under the direction and guidance of the chaplain.

It is of very great importance that the attendance of all both at the Mass and afternoon-service should be marked in a book.

The roll-call is perhaps the best means of bringing any number of young persons together regularly. The example of the famous picture of Miss Thompson will show how sternly the roll-call is carried out in the army.

I have but here given you a summary of the rules of the Confraternity of St. Joseph,¹ which has done this work in some missions. You may call this Confraternity by whatever name you please, place it under whatever patron saint you choose, add anything that you think good; and if you have already the Confraternity of the Children of Mary, work it for the boys side by side. It is one of the rules of the Confraternity of St. Joseph, that Children of Mary, where there is the Confraternity of St. Joseph, rank as professed members of St. Joseph's; but if you wish to save your young people, I would say keep the substance of these rules.

Let us then sum up what we have said:

1st. We must have religion taught and practised in our schools.

2nd. Children should be early trained to go of themselves to Holy Communion.

¹ Vide "*Lily of St. Joseph*," Washbourne, Paternoster-row, London.

3rd. Any catechetical instruction given in the Church should be surrounded with devotional exercises and adapted to young men and young women.

4th. The elder ones should have something to do on Sundays.

5th. The Roll call must be regularly made.

There are other subjects which are very closely allied with this question ;—

1st. Benefit sick clubs for youths. 2nd. Good lending Library of useful books. 3rd. Penny Banks to encourage a spirit of thrift. 4th. Clubs for recreation and mutual intercourse, of which I should doubt the final success; and lastly, whether an occasional social gathering might not help to keep them away from dangerous places. Dancing is taught in our convents and colleges, and, with a little supervision, might become a healthful and invigorating exercise. There is a time for sowing and for reaping—there is a time for dancing and a time for weeping—says the wise man—“*unusquisque in suo sensu abundet.*” I hope I have not appeared to dictate to my reverend brothers, readers of the *IRISH ECCLESIASTICAL RECORD*, many of whom have had such long experience in the working of missions. I have here given you honestly the fruits of thirty years’ experience, and I commend these matters to your serious consideration.

R. RICHARDSON.

THEOLOGICAL QUESTIONS.

THE FIFTH PRECEPT OF THE CHURCH.

“The faithful are instructed by the Catechism that they are bound in conscience and in justice under the above precept to contribute to the support of their Pastors. Would you therefore kindly inform me on the following points :—(a) *Who* are bound by it? Are (1) married women who may happen to be possessed of private means? Are (2) grown-up children who, though living with their parents, have a small salary or allowance of their own? Are (3) domestic servants, labourers, clerks, shop-assistants, et hoc

genus omne, who find it a pretty sharp struggle to keep afloat ? (b) *How much* are they bound to contribute ? And (c) *When* or *how often* are they so bound ?

"It is noteworthy that this precept, grounded, as the Catechism states, on 1 Cor. ix. 14, is only to be found in poor, generous, Ireland ; it is unknown in England, nor is it to be met with amongst the "*praecepta Ecclesiae*" in any handbook of theology I have come across. It is perhaps due to this fact that so many Priests differ in answering, if indeed they answer at all, the above questions.

PASTOR.

St. Paul in the passage mentioned by our correspondent states and proves conclusively that those who preach the Gospel have a right to live by the Gospel. Such is the ordinance of Christ. Such too is the law of nature. If the minister of grace spends his life in attending to the spiritual wants of the faithful, those who expect and benefit by his holy services are assuredly bound, one and all, according to the means of each, to supply his temporal support. This is not merely a duty of sacrificing something to acknowledge God's supreme dominion, from a motive of religion ; it is proximately a sacred debt of justice arising out of a solemn contract implied in the reception of baptism. The Church too, for her part, provides pastors on the understanding that the faithful will, as far as possible, secure them becoming maintenance in return for spiritual services. This, no doubt, is only an aspect of the natural obligation. It suffices, however, to show how the Church could withdraw for a time the ministrations of her priests, if no better means could be found of compelling her children to discharge the duty of maintaining their pastors. Happily, as our correspondent so truly hints, in Ireland there is only question of who in particular come under the law proclaimed in our Catechism. The commandment is intended to enforce by ecclesiastical authority in a definite way an obligation that comes already in substance from the natural and divine law. Our forefathers had stored permanent support in benefices and foundations for the priests of the land ; but alien rapacity devoured the sacred inheritance and made it necessary for Irish bishops and councils to call on the people for

such provision as was possible in the ruin that supervened. The system, in one sense voluntary, is in truth a modified application of tithe legislation and must accordingly be in some measure obligatory. To explain this inference we must go back a little.

In the first centuries, though all priests could not hope to earn their bread by manual labour like St. Paul, the contributions of the faithful towards clerical support, were, for the most part, voluntary. First-fruits (*primitiae*) and offerings (*oblaciones*), which were meant to meet the expenses of public worship and feed the poor, conjointly with maintaining the clergy, came without the asking. It was a time when charity gave more than justice could demand. But after some years the Church thought well to legislate on the subject, and enforce by her Canons the payment of certain customary contributions. Soon first-fruits fell into disuse, but the offerings of various kinds, some free, others of obligation, continued as before, and tithes were almost everywhere imposed. These tithes were of three kinds, *prædial*, *mixed* and *personal*, the latter falling on the produce of industry and labour and accordingly affecting all classes of persons. In Ireland the law began with the Synod of Kells before, and the Synod of Cashel after, the English Invasion. Although the Council of Trent endeavoured to protect them, tithes have gradually passed, in most countries, out of the hands of the Catholic priesthood. The general establishment of benefices and foundations had rendered them less necessary than before, and the hostility of governments hastened their disappearance. As a rule then the law of paying a fixed proportion of yearly produce has gone into disuse, or, as with ourselves, though it may still run "to pay tithes to the lawful pastors of the Church," it means to pay the dues fixed as a yearly contribution to our true pastors, since tithes properly so-called have been seized for another purpose. This is the least the Catechism implies, and we are now free to examine the precept in detail.

1. In Ireland the extent of contributions has wisely been left in great measure to the generosity of the faithful. Obligation seems to affect only the fixed dues or collections.

Hence everything else is perfectly free so long as the priest is suitably maintained. But should he fail to derive from the appointed stipends such a living as becomes his position, the Commandment certainly intends to enforce the obligation that would at once arise from the natural law, and bind every parishioner according to his means, to help in supplying the pastor's wants.

2. Who are bound by the Commandment? As a rule those who are on the priest's list for annual stipends. The heads of families, male and female, are of the number. So in some instances are officials, clerks, and even servants. But usage varies for these classes, and everywhere allowance is made for peculiar circumstances, such as their means, the distance of their employment from home, the kind of contribution demanded.

3. Excusing causes are often present, and even if there be nothing to justify a refusal, we must think twice before proclaiming our rights. Voluntary offerings on other occasions may cover the obligation, or failure may be of rare occurrence. Again, the charm of a clergy maintained by the free contributions of the people should not be broken for a trifle. It is much better to keep the question of right in the back-ground. No reasoning on the subject, at least in a public and disputatious way, would improve the spirit of the faithful in regard to clerical dues. What is true of the people at large, on this head, is also applicable to the case of individuals. Unless there be good hope of success it is useless to proclaim and insist on rights in justice. At the same time laymen who know their obligations and refuse to discharge them, without any excuse or reason for supposing that the priest does not press his right, are plainly committing an offence against God, His Church, and the neighbour. But, owing to the voluntary character that in some measure has passed to the whole system by which the priesthood is supported, a *materia gravis* is not so readily reached in these transactions as in ordinary dealings.

SERVILE WORKS ON SUNDAY.

"The people of this district, living on the sea-coast, depend, in great measure, for their support, &c., on fishing. They are all indeed very poor. The custom of going out on Sunday evenings for this purpose has prevailed among them now some years. They all hear Mass, and observe the Sunday in an edifying and becoming manner. At six o'clock, however, they take out their boats, and row, say an hour at most, on to sea. Having reached the fishing ground, they set their nets, and perform that business in about ten minutes. After this they return, leaving the nets outside until Monday morning, when they haul them.

"A difference of opinion exists among the priests of this district in regard to this matter. Some hold the Sabbath is violated by the fishermen—have even preached it from the altar. Others maintain there is a justifying cause, namely, the loss the poor fishermen would sustain, or be likely to sustain, did they cease the practice referred to. I may add, that the fishing season, for small boats, lasts about six weeks, and that the take of fish depends a great deal on chance. A boat may take the value of five, ten, twenty, thirty pounds or more in one night, and be many nights without taking anything.

"Having explained the case thus fully and fairly, will you please say—Firstly, is there a violation of the Sabbath under the circumstances? Secondly, if the justifying cause be sufficient excuse, is the person who *ex professo* prevented the people from fishing bound to make restitution for the loss they are sure to sustain by following his advice?

1. In such circumstances the fishermen are abundantly justified in plying their oars and setting their nets, as stated. Indeed, the reasons alleged should excuse them, even though their work were considerably more servile than it is described to be. The law was never intended to bind in detail at such inconvenience.

2. At the same time, everyone knows that a priest must now and then, though not, by any means, always, in his public pronouncements, insist rather on the obligation of general observance than on the causes that ground just exemptions, if he wishes to have the law fairly well observed. And in this particular case, although the practice of the fishermen should not have been discouraged, we do not think

that an obligation of restitution was incurred by ordering them to desist. A priest's work, in practically interpreting for his people the application of general laws to individual cases, is attended with many difficulties; and so long as he does not declare the existence of an obligation where the common opinion is against his view, it would appear inequitable to make him responsible for the temporal disadvantages which follow. This, we think, is the state of rights between priest and people; and, though the pastor may err and sin by imposing duties at best only doubtful, he does not seem to incur the obligation of restitution when, as in the case before us, a difference of opinion exists among "the priests of the district in regard to the matter."

ON "IGNORANTIA RESERVATIONIS."

"As I find a very great difficulty in trying to reconcile theory with practice on the question of ignorance of a reserved case, I have determined to get your help in order to clear me out of the difficulty.

"Gury, treating of ignorance of a reserved case (vol. ii. No. 571), lays down the law pretty clearly on the matter. He makes the distinction between what are called Papal reserved cases and Episcopal reserved cases. The former, he tells us, being reserved 'ratione censurae adnexae,' necessarily are void where there is 'Ignorantia poenae.' As to the latter, he assures us that Doctors differ.

"Some hold, then, that a penitent having committed a sin, the reservation of which to the Bishop he did not know, can be absolved by any priest having ordinary faculties. The teaching then, on this point, has at least the grade of probability. Although one might hold this doctrine, it does not follow that should he adopt it in practice he would be, by any means, justified in not pointing out to penitents the reservation of those sins, in order to deter them from them in the future. The power of absolving from such sin is probable. "This is all I want to have for certain, in order to explain my difficulty. That others deny this doctrine goes only to prove that it is not absolutely certain; and the word of Gury, 'melius,' is answered by the axiom: *Magis aut minus non mutant speciem*.

"Well, sir, if a priest told me he acted up to the above theory, I could not condemn him; but I would assure him that I would not do so.

"The difficulty that presents itself to me in the matter comes to

me in the form of the following question :—Am I perfectly right in my interpretation of Gury ? and if I am right, is the great weight of theological authorities in Ireland against me ?

“If you will help me in any way in the clearing up of my difficulty I shall feel obliged to you. That you may have touched upon this question in some former number of the RECORD is quite possible ; but as I have not been able to find any notice of this question in the numbers I examined, I determined on applying to yourself. Many of your readers, too, may have a similar difficulty, and then, ‘*uno ictu*,’ you may clear the way for all.”

We beg to refer our respected correspondent to the RECORD, page 498, year 1880, where he will find this important question fully treated.

MONEY GIVEN TO SAY A PRAYER.

A custom prevails in some parts of the country, of giving money to priests accompanied with the request that they ‘would say a prayer’ or ‘make a commemoration’ for the donor.

“Is it lawful to accept money in such cases, assuming that the money is not intended merely as a gift ?”

There need be no difficulty, as a rule, about taking money offered in this way. Of course if the donor meant to exchange gold or silver for the priest’s prayers his act would be simoniacal, and could not be allowed. But such is not the case. On the contrary, the more generous of the faithful, well aware of how difficult it may be for the minister of the altar to procure that becoming maintenance to which he is entitled, or out of pure good will towards their priest, use from time to time the plea of a prayer or memento, in giving occasional contributions, to relieve his acceptance of all unpleasantness on the ground of benefaction or dependence. Sometimes, no doubt, a donor will desire the priest’s intercession, and intend his gift as an impulsive motive to attain that end, without, however, going the length of imposing an obligation. If this be so, his money is given by way of enticement to prayer, and not by any means as its price. Hence a priest is free to take the offering. Again, an obligation in gratitude, fidelity or justice, may be

intended; and even in this supposition there seems to be no reason prohibiting acceptance, provided always that the money be given and received, not as in any way commensurate with, or comparable in value to, a prayer, but solely on the title of a sustenance-stipend to one who is maintained by similar contributions, as well as by fixed dues, for the purpose of being ever ready to supply the spiritual wants of the people. Now, although sums given to laics for prayers, whether to poor or to pious persons, might wear the aspect, and in some instances involve the reality, of price-money, there is not much more danger of such an evil where priests are the recipients, than arises from the practice of receiving honoraria for masses. The office which they hold, and the annexed right of maintenance, enable them to take and even demand money, *titulo sustentationis*, from those who benefit by their ministrations. And just as independently of every pecuniary advantage they can by promise bind themselves in justice to say mass, or perform any other function, so on the occasion of receiving contributions towards maintenance, they can be similarly bound by law, or private arrangement, or both together, to exercise some spiritual office on behalf of those who give them money. In short, such offerings may be accepted, "*titulo stipendii sustentationis*," whether with or without an obligation to say the prayer, unless there be reason for suspecting the simoniacal intention already mentioned, and no certainty of being able to instruct the donor.

THE OBLIGATION OF DENOUNCING THE HEADS OF SECRET SOCIETIES.

"In the constitution *Apostolicae Sedis*, under the heading '*Excommunicationes latae sententiae Romano Pontifici reservatae*' (fourth section), those who do not denounce to the proper authority the unknown heads of secret societies, are declared excommunicated. Please say in the next number of the RECORD whether this obligation of denouncing and the excommunication to be incurred for neglect of it are still in force, and what is the practice in this country regarding them."

The obligation of denouncing the unknown heads of condemned secret societies under penalty of excommunication,

is still in force in this country. It does not, however, follow that the duty has to be often performed, albeit oppression has unfortunately left us many shoots from the unsightly undergrowth it always fosters. Sometimes the "duces et coryphaei" are generally known. Sometimes the bishop from his peculiar opportunities is among the very few who know them. Frequently the old heads have ceased all activity in connection with these organizations. Or, again, some priest in the parish may be able to effectually put an end to the destructive career of such men, and bring them to repentance. But, lastly, outside these cases which the censure does not affect, there remains that of a condemned society new in the district, or, if old, still active for mischief, under acknowledged heads, who are so unknown that one cannot reckon for certain on the bishop's being aware of their existence and movements. It is here the burthen of denunciation rests on the shoulders of every one happening to have accurate information about the facts. Of course those who are ignorant of the precept cannot be expected to observe it, and from the silence of the Maynooth Synod on this subject, it is reasonable to infer that a confessor should weigh the consequences well before undertaking to explain the obligation to penitents. At the same time, obviously the natural law might require this to be done, especially if it be the means of preventing some great evil. When aware of the obligation, the faithful are not bound to make a judicial denunciation. It will suffice to lay the matter before the bishop, through their confessors. As an illustration of how widely this law is obligatory, it may be interesting to read the following extract from an instruction of the S. Cong. S. M. Inquisitionis, dated 15th June, 1870:—

"At quaeris cui, et a quibus fieri ejusmodi denunciationes in missionibus debeant? Obscurum esse minime potest, a quibus faciendae sint. Generale quippe est praeceptum omnibus fidelibus injunctum. Cui vero sunt faciendae manifestum quoque est, nimirum ei qui pro pastoralis officio vigilare et cavere debet ne oves sibi concredita in lupos incurrant, neve peste inficiantur; cujusmodi est quicumque episcopale vel quasi-episcopale munus in Missionibus gerit; vicarius videlicet vel Praefectus Apostolicus, vel ab iis ad hunc effectum delegatus."

THE MASSES TO BE SAID IN UNITED PARISHES.

"You will oblige by informing the readers of the next number of the RECORD whether parish priests whose livings in Ireland are composed of a union of several parishes, are bound on Sundays and festival days to say, or get said, as many Masses as there are parishes comprised in the union."

Parishes may be united in any one of three ways, and unless the union be *plenary* and *extinctive* there is an obligation of having separate Masses applied on Sundays and Holidays for the parishioners of each. The words of the S. Congregation are ". . . . Parochi teneantur applicatione supradictae Missae pro populo in unaquaque ex ecclesiis parochialibus, quae vel aequae principaliter, vel subjective conjunctae sunt, atque incorporatae, cum applicatio Missae unius tantummodo pro populo locum habeat in iis parochialibus, quae invicem adeo unitae, conjunctae aequae incorporatae sunt, ut ex duabus una prorsus cum extinctione tituli alterius evaserit."

SACRAMENTAL CONFESSION.

1. "In the definition of Sacramental Confession we find such phrases as, 'in ordine ad absolutionem,' 'ad remissionem impetrandam.' Do these mean any greater formality than that the penitent come *bona fide* to receive the Sacrament of Penance?"

2. "When a confessor to get *Materia Sacramenti* asks for a sin of past life thus:—"Have you been angry in your past life?" "Have you been disobedient?" etc., sometimes the penitent replies 'Yes;' sometimes, "Yes, but I told it before." Are both these replies sufficiently 'in ordine ad absolutionem'?"

1. No greater formality is required. Sacramental confession implies that faults are told with the object of submitting them to the *potestas clavium*, and not merely by way of narrative.

2. Both replies are sufficient in case of penitents who are well instructed in the Christian Doctrine. But it is much safer for the confessor to add, "and you now confess it over again and are sorry for it."

LITURGICAL QUESTIONS.

I.

MAY A NUN SERVE AT BENEDICTION?

“ I can find in the books to which I have access, no distinct answer to a difficulty that arises very frequently in England and Scotland, if not in Ireland: Is it lawful in any way for a nun to enter the Sanctuary or minister to a priest during the rite of Benediction?

“ Theologians discuss whether a woman may serve at Mass. All appear to be agreed that in no case may she approach the altar. The more lenient view is that she may make the responses from a distance, while the celebrant ministers to himself the wine and water, or is served by a man who is not able to answer to the prayers. St. Alphonsus says that this may be done sometimes, or under certain circumstances—quandoque—especially if the woman is a nun. But in discussing this question the holy doctor declares that it would be a mortal sin to allow a woman to minister at the altar, *porrigendo urceolos*, etc. Now the authority in Canon Law, which he refers to, seems to be referable to Benediction no less than to Mass. ‘*Prohibendum est, ut nulla fœmina ad altare præsumat accedere, aut presbytero ministrare aut intra cancellos stare sive sedere.*’ Cap. I., *In Prohibendum de Cohab. Cler.* Benedict XIV. quotes the words of Pope St. Gelasius: *Impatienter audivimus* ‘We have heard with surprise and displeasure that women have been allowed to serve at the altar.’

“ Practice, however, seems to distinguish between Mass and Benediction. I have never heard of a nun actually serving at Mass: but nuns often serve at Benediction, even in chapels under the eyes of dignitaries. Sometimes, when there is no boy to serve, a nun places the humeral veil on the priest’s shoulders and removes it. Sometimes this is avoided and the veil is placed beforehand on a small table or on the predella, to be taken up and deposited by the officiant. As regards incense the more common practice is for a nun to bring in the thurible when wanted, hold it while the priest places in it the incense, give it to him and receive it from him. Some priests only allow her to bring the thurible when wanted and lay it carefully on the step, so that they may be able to put incense in by stooping and then gather up the chain, not without

risk of accident. The thurible, however, in this case, is brought to and removed from the altar, not before and after, but during the rite. If it lay there throughout, the coals would be extinct before the second incensation, and the smoke would be intolerable while they were burning. Besides, nothing is gained by this manœuvre. All this is acknowledged to be irregular, but (they say) what can be done? Are the nuns to be deprived of Benediction? No boy can be got to serve; or the nuns refuse to allow to enter their convent and domestic chapel such big youths as are alone available. I would ask, therefore, whether, under such difficult circumstances, a nun may be allowed to approach the altar and minister to the priest? Could it be done quite exceptionally if the boy appointed did not come? If so, what method of service may be permitted? Or could any means be devised by which a priest could bring and replace the thurible without assistance?"

This question, whether a nun may minister to a priest at the altar, is usually raised under the heading of the serving of Mass, because the occasions occur most frequently in connection with this function, when it would be a convenience to have such a server; and also because the decisions of the Sacred Congregation (27 Aug. 1836, 4782, 10), expressly forbidding women to minister the wine and water, and determining under what conditions they might be allowed to make the responses, were given in reply to questions regarding the serving of Mass.

But the law forbidding women to serve at the altar, or to minister to the celebrant, or to assist within the sanctuary at a function, is general; and accordingly applies to Benediction as well as to Mass. You quote correctly the words of the prohibition which is found in *cap. Prohibendum lit. 3 Decretalium tit. 3*: "Prohibendum quoque est ut nulla femina ad Altare presumat accedere, aut Presbytero ministrare, aut intra cancellos stare sive sedere." The ruling is founded on the manifest impropriety of such a practice.

Such customs as you describe should not be tolerated, and we cannot believe but those concerned, both celebrant and moniales, will readily find a remedy for the abuse, as soon as they understand that this mode of serving is strictly forbidden.

Surely a little boy of from eight to ten years old can be engaged to be in attendance whenever Benediction is to be given. This is the more easily arranged, as the hours for the function are generally fixed. A mere child will be able to hand the humeral veil to the priest and to present the thurible.

In case of an unexpected Benediction, when such a server cannot be found, the humeral veil can be laid on the steps or railing, and the thurible placed on a convenient stand outside the sanctuary rails; but in no case is the monialis to put the veil on the shoulders of the celebrant or serve within the sanctuary.

II.

THE BENEDICTIO LOCI BEFORE MASS IN A PRIVATE HOUSE.

"May I ask if there be an obligation on the part of a clergyman who celebrates Mass in a private house to give the '*Benedictio Loci*' before the Holy Sacrifice?"

"I should wish also, in the event of an affirmative answer, to know where is the Rubric directing it to be found?"

1. There is no rubric as far as I know, which enjoins the saying of the *Benedictio Loci* before the celebration of Mass in a private house.

2. There is no such obligation.

3. The *Benedictio Loci* has no special connection with the Mass, but is the general form for blessing an apartment¹ of a house, or a place, meaning thereby a street, or parish, or district.² Indeed in the mind of the Church it has no connection with the Mass, since the Church does not contemplate the saying of Mass in a common room of a private house, and consequently does not provide for the case in her Ritual.

There is, however, a custom of using this blessing in the circumstances described, and as it is an appropriate and laudable custom it ought to be continued. Its appropriateness is obvious from these facts: 1°, the Church prescribes in her Ritual a special form of blessing for public Oratories

¹ Cavalieri, Tom. iv. Dec. ccclxxxiv. cap. xxiv. n. 5.

² Baruffaldus Tit. xlix, 7.

before Mass is celebrated in them; 2°, she prescribes a form of blessing and purification of the apartment in which her priest is to administer the Blessed Eucharist or Extreme Unction to the sick. It is then most fitting that there should be a blessing and purification of the apartment in which the holy Sacrifice is to be offered; and the *Benedictio Loci* is an appropriate form for the purpose.

III.

GLASS LUNETTE.

In many churches the glass lunette is still in use. May one in these churches consecrate the particle upon the glass placed on the corporal?

Yes; but it is the duty of those in charge of the church to introduce the proper form of lunette as soon as convenient. The glass lunette can be altered to the proper form by a silversmith.

IV.

ANointing THE RENES OF MEN.

Has any change in the administration of the Sacrament of Extreme Unction been effected by the Maynooth Synod? For instance, if previous to the Synod it was not customary to anoint the loins of men, may not such usage be still continued, or may it be continued at least in public institutions?

The Synod of Maynooth introduced no change in this matter, for it prescribes in the same words which the Synod of Thurles used, "Orationes et Unctiones omnes juxta normam Ritualis Romani in Sacramento hoc conferendo perficiantur." We must then follow the Ritual, which prescribes the anointing of the Renes of men, except when it cannot be done without inconvenience to the patient. In the Ritual published for the use of the English clergy (*Richardson, Derby, 1856*), writes O'Kane,¹ the unction of the loins is not mentioned; and in the *Excerpta ex Rituali* for the use of the clergy of the United States, it is observed in a note that the usage throughout the States is always to omit the unction of

¹ *Notes on the Rubrics of the Roman Ritual*, n. 893.

the loins. These facts point to the conclusion that any considerable incommodum would justify the omission, and your experience probably teaches you that there is such an incommodum in anointing the loins, where men are together in a public institution. The "*Institutiones Morales Alphonsianae*, just published at Rome, writes: "Romae usitatum est ungere renes virorum ab utroque, vel ab uno saltem latere, super os, quod nominant *ischion* (coxa): sic enim vix moveri debet aegrotus. Alibi, rerum inunctio in omnibus indiscriminatim omittitur. Servanda est consuetudo diocesis." Tom. II., p. iii., Fr. vi. *De Ex. Unct.*, cap, I., Art. II. n. 1875,

V.

MUST THE HOST AND CHALICE BE PLACED ON THE ALTAR-STONE.

"I have a wooden altar in the centre of which I place an altar-stone when saying Mass. The stone is a small one, but I have a large corporal. Is it sufficient to place the Chalice and Host anywhere within the corporal, or is there any strict rule of placing them within the limits of the stone itself? An answer in your next will oblige.—S.J."

There is a rubric which requires the Host and the greater part of the Chalice to be placed on the altar-stone. "Vel saltem ara lapidea, . . . quae tam ampla sit, ut Hostiam et majorem partem calicis capiat. (*Rub. Gen. Missalis. Tit. xx. 1*)

VI.

PRIVATE REQUIEM MASS WITHIN OCTAVE OF ALL SAINTS.

"Was I within the law in saying a private Requiem Mass on the 5th, 6th, and 7th November, Semidoubles within the Octave of All Saints?"

Yes; for this is not one of the privileged Octaves. The privileged Octaves are five in number, namely, Christmas, Epiphany, Easter, Pentecost, and Corpus Christi.

DOCUMENTS.

[SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA
PAPAE XIII. LITTERAE ENCYCLICAE QUIBUS EXTRA-
ORDINARIUM JUBILAEUM INDICITUR.]

VENERABILIBUS FRATRIBUS PATRIARCHIS PRIMATIBUS ARCHIE-
PISCOPIS ET EPISCOPIS ALIISQUE LOCORUM ORDINARIIS
GRATIAM ET COMMUNIONEM CUM APOSTOLICA SEDE HABENTIBUS.

LEO PP. XIII.

VENERABILES FRATRES

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

[SPECIALIS HUIUSCE JUBILAEI OPPORTUNITAS.]

Quod auctoritate Apostolica semel iam atque iterum decrevimus, ut annus sacer toto orbe christiano extra ordinem ageretur, oblatis bono publico caelestium munerum thesauris, quorum est in Nostra potestate dispensatio, idem placet in annum proximum, Deo favente, decernere. Cuius utilitas rei fugere vos, Venerabiles Fratres, nequaquam potest gnaros temporum ac morum: sed quaedam singularis ratio facit, ut in hoc consilio Nostro maior, quam fortasse alias, inesse opportunitas videatur. Nimirum cum de civitatibus superiore epistola Encyclica docuerimus, quanti intersit, eas ad veritatem formamque christianam propius accedere, intelligi iam licet quam sit huic ipsi proposito Nostro consentaneum dare operam, quibuscumque rebus possumus, ut vel excitentur homines ad christianas virtutes, vel revocentur. Talis est enim civitas, qualis populorum fingitur moribus: et quemadmodum aut navigii aut aedium bonitas ex singularum pendet bonitate aptaque suis locis collocatione partium, eodem fere modo rerum cursus publicarum rectus et sine offensione esse non potest, nisi rectam vitae cives consequantur viam. Ipsa disciplina civilis, et ea omnia, quibus vitae publicae constat actio, nonnisi auctoribus hominibus nascuntur, intereunt: homines autem suarum solent opinionum morumque expressam imaginem iis rebus affingere. Quo igitur eis praeceptis Nostris et imbuantur penitus animi, et, quod caput est, quotidiana vita singulorum regatur, enitendum est ut singuli inducant animum christiane sapere, christiane agere non minus publice quam privatim.

[TANTO MAJOR EST ADHIBENDA CONTENTIO, QUANTO PLURA
NOSTRIS TEMPORIBUS IMPENDENT UNDIQUE PERICULA.]

Atque in ea re tantò maior est adhibenda contentio, quanto plura impendent undique pericula. Non enim exiguam partem magnae illae patrum nostrorum virtutes cessere: cupiditates, quae per se vim habent maximam, maiorem licentia quaesiverunt: opinioinum insania, nullis aut parum aptis compressa frenis, manat quotidie longius: ex iis ipsis, qui recte sentiant, plures praepostero quodam pudore deterriti non audent id quod sentiunt libere profiteri, multoque minus reipsa perficere; deterrimorum vis exemplorum in mores populares passim influit: societates hominum non honestae, quae a Nobismetipsis alias designatae sunt, flagitiosarum artium scientissimae, populo imponere, et quotquot possunt, a Deo, a sanctitate officiorum, a fide christiana abstrahere atque abalienare contendunt.

Tot igitur prementibus malis, quae vel ipsa diuturnitas maiora facit, nullus est Nobis praetermittendus locus, qui spem sublevationis aliquam afferat. Hoc consilio et hac spe sacrum Iubilaeum indicturi sumus, monendis cohortandisque quotquot sua est cordi salus, ut colligant paullisper sese, et demersas in terram cogitationes ad meliora traducant. Quod non privatis solum, sed toti futurum est reipublicae salutare, propterea quod quantum singuli profecerint in animi perfectione sui, tantundem honestatis ac virtutis ad vitam moresque publicos accedet.

[SELIGANT EPISCOPI SACERDOTES QUI PIIS CONCIONIBUS AD
VULGI CAPTUM ACCOMMODATIS MULTITUDINEM ERUDIANT,
MAXIMEQUE AD POENITENTIAM COHORTABUNTUR.]

Sed optatum rei exitum videtis, Venerabiles Fratres, in opera et diligentia vestra magnam partem esse positum, cum apte studioseque populum praeparare necesse sit ad fructus, qui propositi sunt, rite percipiendos. Erit igitur caritatis sapientiaeque vestrae lectis sacerdotibus id negotium dare, ut piis concionibus ad vulgi captum accommodatis multitudinem erudiant, maximeque ad poenitentiam cohortentur, quae est, auctore Augustino, *bonorum et humilium fidelium poena quotidiana, in qua pectora tundimus, dicentes: dimitte nobis debita nostra.*¹ Poenitentiam, quaeque pars eius est, voluntariam corporis castigationem non sine causa primo commemoramus loco. Nostis enim morem saeculi: libet plerisque delicate vivere, viriliter animoque magno nihil agere. Qui cum in alias incidunt miserias multas,

¹ Epist. 108.

tum fingunt saepe causas, ne salutaribus Ecclesiae legibus obtemperarent, onus rati sibi gravius, quam tolerari possit, impositum, quod vel abstinere certo ciborum genere, vel ieiunium servare paucis anni diebus iubeantur. Hac enervati consuetudine, miram non est si sensim totos se cupiditatibus dedant maiora poscentibus. Itaque lapsos aut proclives ad molliam animos consentaneum est ad temperantiam revocare: proptereaque, qui ad populum dicturi sunt, diligenter et enucleato doceant, quod non modo Evangelica lege, sed etiam naturali ratione praecipitur, imperare sibimetipsi et domitas habere cupiditates unumquemque oportere: nec expiari, nisi poenitendi posse delicta. Et huic, de qua loquimur, virtuti, ut diuturna permaneat, non inepte consultum fuerit, si rei stabiliter institutae quasi in fidem tutelamque tradatur.

[INCITANTUR EPISCOPI AD SODALITATES TERTII ORDINIS S. FRANCISCI IN SUIS DIOECESIBUS PROTEGENDAS ET AMPLIFICANDAS.]

Quo id pertineat, facile, Venerabiles Fratres, intelligitis: illic scilicet, ut sodalium Franciscanum ordinem Tertium, quem *saecularem* nominant, in Dioecesi quisque vestra tueri et amplificare perseveretis. Profecto ad conservandum alendumque poenitentiae in christiana multitudo spiritum, plurimum omnino valitura sunt exempla et gratia *Francisci Assisiensis* patris, qui cum summa innocentia vitae tantum coniunxit studium castigandi sui, ut Iesu Christi crucifixi imaginem non minus vita et moribus, quam impressis divinitus signis retulisse videatur. Leges eius Ordinis, quas opportune temperavimus, longe sunt ad perferendum leves: momentum ad christianam virtutem habent non leve.

[COMMENDATUR STUDIUM PRECANDI CONSTANS, ET PRAECIPUE FORMA ILLA PRECANDI PULCHERRIMA, ROSARIUM MARIALE, QUAE NOSTRIS TEMPORIBUS CONVENIT, ET USU FACILIS, ET UTILITATE UBERRIMA.]

Deinde vero in his privatis publicisque tantis necessitatibus, cum tota spes salutis utique in patrocinio tutelaque Patris caelestis consistat, magnopere vellemus, studium precandi constans et cum fiducia coniunctum reviviscere. In omni magno christianae reipublicae tempore, quoties Ecclesiae usuenit, ut vel externis periculis, vel intestinis premeretur incommodis, praeclare maiores nostri, sublatis in caelum suppliciter oculis, docuerunt, qua ratione et unde lumen animi, unde vim virtutis et apta temporibus adiumenta petere oporteret. Inhaerebant enim penitus in mentibus illa Iesu Christi

praecepta, *petite et dabitur vobis*; ¹ oportet semper orare et non deficere.² Quibus resonat Apostolorum vox: *sine intermissione orate*.³ obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus.⁴ Quam ad rem non minus acute quam vere illud Ioannes Chrysostomus scriptum per similitudinem reliquit: quo modo homini, cum nudus idemque egens rebus omnibus suscipiatur in lucem, manus natura dedit, quarum ope res ad vitam necessarias sibi compararet; ita in iis, quae sunt supra naturam, cum nihil per se ipse possit, largitus est Deus orandi facultatem, quae ille sapienter usus, omnia quae ad salutem requiruntur, facile impetraret. His ex rebus singuli statuite, Venerabiles Fratres, quam gratum et probatum Nobis studium vestrum in provehenda sacratissimi *Rosarii* religione his praesertim proximis annis, Nobis auctoribus, positum. Neque est silentio praelereunda pietas popularis, quae omnibus fere locis videtur in eo genere excitata: ea tamen ut magis inflammetur ac perseveranter retineatur, summa cura videndum est. Idque si insistimus hortari, quod non semel idem hortati sumus, nemo mirabitur vestrum, quippe qui intelligitis, quanti referat, *Rosarii Marialis* apud christianos florere consuetudinem, optimeque nostis, eam esse huius ipsius spiritus precum, de quo loquimur, partem et formam quamdam pulcherrimam, eandemque convenientem temporibus, usu facilem, utilitate uberrimam.

[INTER FRUCTUS PERCIPIENDOS PROPONITUR CHARITAS
FRATERNAL].

Quoniam vero Iubilaei prior et maximus fructus, id quod supra indicavimus, emendatio vitae et virtutis accessio esse debet, necessariam nominatim censemus eius fugam mali, quod ipsis superioribus litteris Encyclicis designare non praetermisimus. Intestina intelligimus ac prope domestica nonnullorum ex nostris dissidia, quae caritatis vinculum, vix dici potest quanta cum pernicie animorum, solvunt aut certe relaxant. Quam rem ideo rursus commemoravimus hoc loco apud vos, Venerabiles Fratres, ecclesiasticae disciplinae mutuaeque caritatis custodes, quia ad prohibendum tam grave incommodum volumus vigilantiam auctoritatemque vestram perpetuo esse conversam. Monendo, hortando, increpando date operam, ut omnes *solliciti sint servare unitatem spiritus in vinculo pacis*, utque redeant ad officium, si qui sunt dissidiorum auctores, illud in omni vita cogitantes, Unigenitum Dei Filium in ipsa supremorum appropinquatione cruciatuum nihil a Patre contendisse vehementius, quam ut inter se diligenter,

¹ Matth. vii, 7. ² Luc. xviii, 1. ³ I Thessal. v, 17. ⁴ I Timoth. ii, 1.

qui crederent aut credituri essent in eum, *ut omnes unum sint, sicut tu, Pater, in me, et ego in te, ut et ipsi in nobis unum sint*,¹

[CONDITIONES AD LUCRANDAM JUBILAEI INDULGENTIAM IMPLENDAE.—(a) AB IIS QUI ROMAE DEGUNT—(b) AB IIS QUI EXTRA ROMAM DEGUNT. ANIMABUS IN PURGATORIO DETENTIS APPLICARI POTEST].

Itaque de omnipotentis Dei misericordia, ac beatorum Apostolorum Petri et Pauli auctoritate confisi, ex illa ligandi atque solvendi potestate, quam Nobis Dominus licet indignis contulit, universis et singulis utriusque sexus Christi fidelibus plenissimam peccatorum omnium indulgentiam, ad generalis Iubilaei modum, concedimus, ea tamen conditione et lege, ut intra spatium anni proximi MDCCCLXXXVI haec, quae infra scripta sunt, effecerint.

Quotquot Romae sunt cives hospitesve Basilicam Lateranensem, item Vaticanam et Liberianam *bis* adeant: ibique aliquandiu pro Ecclesiae catholicae et huius Apostolicae Sedis prosperitate et exaltatione, pro extirpatione haeresum omniumque errantium conversione, pro christianorum Principum concordia ac totius fidelis populi pace et unitate, secundum mentem Nostram pias ad Deum preces effundant. Iidem duos dies esurialibus tantum cibis utentes ieiunent, praeter dies in quadragesimali indulto non comprehensos, aut alias simili stricti iuris ieiunio ex praecepto Ecclesiae consecratos: praeterea peccata sua rite confessi sanctissimum Eucharistiae sacramentum suscipiant, stipemque aliquam pro sua quisque facultate, adhibito in consilium Confessario, in aliquod pium conferant opus, quod ad propagationem et incrementum fidei catholicae pertineat. Integrum unicuique sit, quod malit, optare: duo tamen designanda nominatim putamus, in quibus erit optime collocata beneficentia, utrumque multis locis indigens opis et tutelae, utrumque civitati non minus quam Ecclesiae fructuosum; nimirum *privatas puerorum scholas, et Seminaria Clericorum*

Ceteri vero omnes extra Urbem ubicumque degentes tria templa a vobis, Venerabiles Fratres, aut a vestris Vicariis seu Officialibus, aut de vestro eorumve mandato ab iis qui curam animarum exercent designanda, *bis*; vel duo tantum si templa fuerint, *ter*; vel, si unum, *sexies*, dicto temporis intervallo adeant: item alia opera omnia, quae supra commemorata sunt, peragant.

Quam indulgentiam etiam animabus, quae Deo in caritate coniunctae ex hac vita migraverint, per modum suffragii applicari posse volumus.

Vobis praeterea potestatem facimus, ut Capitulis et Congregationibus tam saecularium quam regularium, sodalitatibus, confraternitatibus, universitatibus, collegiis quibuscumque memoratas Ecclesias processionaliter visitantibus, easdem visitationes ad minorem numerum pro vestro prudenti arbitrio reducere possitis.

[CONCESSIONES IN GRATIAM NAVIGANTIUM, ITER AGENTIUM, ET ALIORUM, QUI QUALIBET JUSTA CAUSA IMPEDIUNTUR QUOMINUS MEMORATA OPERA VEL EORUM ALIQUA PRAESTANT].

Concedimus vero ut navigantes et iter agentes, ubi ad sua domicilia, vel alio ad certam stationem sese receperint, visitato *sexies* templo maximo seu parochiali, ceterisque operibus, quae supra praescripta sunt, rite peractis, eandem indulgentiam consequi queant. Regularibus vero personis utriusque sexus, etiam in claustris perpetuo degentibus, nec non aliis quibuscumque tam laicis, quam ecclesiasticis, qui carcere, infirmitate corporis, aut alia qualibet iusta causa impediuntur, quominus memorata opera, vel eorum aliqua praestent, concedimus, ut ea Confessarius in alia pietatis opera commutare possit, facta etiam potestate dispensandi super Communionem cum pueris nondum ad primam Communionem admissis.

[FACULTAS CONFESSARIUM APPROBATUM ELIGENDI MEMBRIS CUJUSVIS ORDINIS ET INSTITUTI CONCESSA.]

Insuper universis et singulis Christi fidelibus, tam laicis quam ecclesiasticis, saecularibus ac regularibus cuiusvis Ordinis et Instituti, etiam specialiter nominandi, facultatem concedimus, ut sibi ad hunc effectum eligere possint quemcumque presbyterum Confessarium tam saecularem quam regularem ex actu approbatus: qua facultate uti possint etiam Moniales, Novitiae, aliaeque mulieres intra claustra degentes, dummodo Confessarius approbatus sit pro monialibus. Confessariis autem, hac occasione et durante huius Iubilaei tempore tantum, omnes illas ipsas facultates largimur, quas largiti sumus per litteras Nostras Apostolicas *Pontifices maximi* datas die xv. mensis Februarii anno MDCCCLXXIX, iis tamen omnibus exceptis, quae in eisdem litteris excepta sunt.

Ceterum summa cura studeant universi magnam Dei parentem praecipuo per id tempus obsequio cultuque demereri. Nam in patrocinio sanctissimae Virginis a *Rosario* sacrum hoc Iubilaeum esse volumus: ipsaque adiutrice confidimus, non paucos futuros, quorum animus deteresa admissorum labe expiatur, fideque, pietate,

iustitia non modo in spem salutis sempiternae, sed etiam in auspicium pacatoris aevi renovetur.

Quorum beneficiorum caelestium auspicem paternaeque Nostrae benevolentiae testem vobis, et Clero populoque universo vestrae fidei vigilantiaeque commisso Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum, die XX^{VI}. Decembris anno MDCCCLXXXV. Pontificatus Nostri Octavo.

LEO PP. XIII.

LETTER OF LEO XIII. TO THE BISHOPS OF ENGLAND ENCOURAGING THE MAINTENANCE OF DENOMINATIONAL SCHOOLS.

VENERABILIBUS FRATRIBUS, HENRICO EDUARDO TITULO SS. ANDREAE ET GREGORII IN MONTE COELIO S.R.E. PRESBYTERO CARDINALI MANNING, ARCHIEPISCOPO WESTMONASTERIENSI CETERISQUE ANGLIAE EPISCOPIS.

LEO PP. XIII.

VENERABILES FRATRES,

SALUTEM ET APOSTOLICAM BENEDICTIONEM.

Spectata fides et singularis in hanc Sedem Apostolicam pietas vestra mirabiliter elucet in communibus litteris quas a Vobis proxime accepimus. Quae quidem multo gratiores ob hanc causam Nobis accidunt, quod praeclare confirmant id quod probe cognoveramus, magnam partem vigiliarum cogitationumque vestrarum in re versari de qua nullae propemodum curae possunt esse tantae, quin maiores pro ea suscipiendas putemus. Christianum intelligimus adolescentulorum vestrorum institutionem, de qua nuper, collatis consiliis, nonnulla decrevistis utiliter, et ad Nos referendum censuistis.

Ea vero Nobis est perjucunda cogitatio in opere tanti momenti, Vos, Venerabiles Fratres, non elaborare solos. Neque enim sumus nescii quantum in hac parte universo Presbyterorum vestrorum ordini debeatur; qui scholas pueris aperiendas caritate summa et invicto a difficultatibus animo curaverunt: iidemque, docendi munere suscepto, in fingenda ad Christianos mores et primordia litterarum juventute ponunt operam suam industria et assiduitate mirabili. Quam ob rem, quantum vox Nostra potest vel incitamenti addere, vel debitae audis tribuere, pergant Clerici vestri bene de pueritia mereri, ac fruantur commendatione benevolentiaeque Nostra singulari, longe majora a Domino Deo, cujus causa desudant, expectantes.

Neque minore commendatione dignam judicamus Catholicorum

in eodem genere beneficentiam. Siquidem novimus solere ipsos, quidquid in scholarum tuitionem opus est, alacri voluntate suppeditare; neque id eos facere solum, quibus major est census, sed tenues etiam atque inopes; quos quidem pulchrum et permagnum est, saepe in ipsa egestate nancisci quod in puerilem institutionem libentes conferant.

Profecto his temporibus ac moribus, cum ingenuae puerorum aetatulae tot pericula undique impendeant tamque varia, vix quidquam cogitari potest opportunius, quam ut institutio litteraria cum germana fidei morumque doctrina conjungatur. Idcirco scholas ejusmodi quas appellant *liberas*, in Gallia, in Belgio, in America, in coloniis Imperii Britannici privatorum opera et liberalitate constitutas, probari Nobis vehementer non semel diximus, easque, quantum fieri potest, augeri atque alumnorum frequentia florere cupimus. Nosque ipsi, spectata rerum Urbanarum conditione, curare summo studio ac magnis sumptibus non desistimus, ut harum scholarum copia Romanis pueris abunde suppetat. In eis enim et per eas conservatur illa, quam a majoribus nostris accepimus, maxima atque optima hereditas, nimirum fidei catholicae incolumitas; praetereaque parentum libertati consulitur; et quod est in tanta praesertim sententiarum actionumque licentia maxime necessarium, bona civium soboles reipublicae educitur: nemo enim melior quam qui fidei Christianam opinionem et moribus a pueritia complexus est. Initia et quasi semina totius humanitatis, quam Jesus Christus hominum generi divinitus peperit, in Christiana adolescentulorum educatione consistunt: propterea quod non fere aliae futurae sunt civitates, quam quos prima institutio pueros conformarit. Delet igitur omnem sapientiam veterem, ipsisque civitatum fundamentis labem affert, perniciosus error eorum qui puerilem aetatem malunt sine ulla institutione religiosa adolescere. Ex quo intelligitis, Venerabiles Fratres, quanta animi provisione cavere patresfamilias oporteat, ne liberos suos iis committant ludis litterariis in quibus praecepta religionis non queant accipere.

Ad Britanniam vestram quod attinet, id Nobis est cognitum, non modo Vos, sed generatim plurimos e gente vestra, de erudiendis ad religionem pueris non mediocriter esse sollicitos. Quamvis enim non omni ex parte Nobiscum consentiant, intelligunt tamen quanti vel privati vel publice intersit non interire patrimonium sapientiae Christianae, quod a Gregorio Magno, decessore Nostro, per Beatum Augustinum accepere proavi vestri, quodque vehementes, quae postea consecutae sunt, tempestates non omnino dissiparunt. Scimus esse hodieque complures excellenti animarum habitu, qui fidem avitam retinere, quoad possunt, diligenter student, neque raros aut exiguos edunt caritatis fructus. De qua re quoties cogitamus, toties com-

movemur: prosequimur enim caritate paterna istam, quae non immerito appellata ast altrix Sanctorum Insula; atque in eo, quem diximus, animorum habitu videmus spem maximam et quoddam quasi pignus esse positum salutis prosperitatisque Britannorum. Quapropter perseverate, Venerabiles Fratres, curam praecipuam de adolescentia gerere; urgete in omnes partes episcopale opus vestrum et quaecumque intelligitis esse bona semina cum alacritate et fiducia colitote; dives autem in misericordia incrementum dabit.

Caelestium munerum auspicem benevolentiaeque Nostrae testem, Vobis et clero populoque unicuique Vestrum commisso Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die xxvii. Novembris anno MDCCCLXXXV., Pontificatus Nostri Octavo.

NOTICES OF BOOKS.

HANDBOOK OF GREEK COMPOSITION. Henry Browne, S.J.
Dublin: Browne & Nolan.

IN no other department of its comprehensive programme has the Intermediate Education system presented such repellent features as in Greek Composition. No doubt for years past we have had an almost endless profusion of both elementary and advanced works, professing to treat this subject methodically and interestingly. Some of these, such as Sidgwick's and Sargent's, are admirably suited for senior grade students; but none of them are judiciously adapted to the requirements of our junior or middle grade pupils, so as neither to clog their memory with unnecessary details and exceptional forms and usages, nor yet to supply them with too meagre and disjointed a skeleton. The melancholy experience of blighted hopes and profitless labours on the part of numbers of pupils and teachers, can testify that there was here a want long felt and deplored. In our judgment the above attractive handbook adequately supplies this want. No superfluous words encumber its pages, and yet each subject is treated with sufficient exhaustiveness, according to the scope and design of the book. It will relieve teachers from an immense deal of worry, unattended by a corresponding amount of success, and it will enable pupils to make the eye render incalculable assistance to the memory. An experienced teacher will at once recognise that it bears the impress of solid, unpretentious scholarship, combined with a perfect mastery

of the art of conveying knowledge in the most practical and compendious way. The concise wording of rules, the variety of type bringing the important facts of grammar and prosody into relief, the copious and familiar examples, and the natural arrangement of matter, tend to minimise the labour of the pupil, and to consolidate, instead of displacing the knowledge already acquired. In these latter days, many ephemeral productions, undertaken as a commercial speculation, and without a tithe of the originality that pervades the entire conception and execution of the work before us, betray the superficial scholarship and inexperience of their compilers by the perpetual recurrence of the most difficult terminology culled from various sources inaccessible to ordinary students. No traces of such pedantry stain the pages of this admirable handbook. It sometimes happens, too, that a gifted and experienced teacher has been constantly using some convenient and ingenious technical expressions in his class-room for years, until they become so familiar to himself and his pupils, that he forgets where they were first placed on the anvil, and believes them to be universally received and understood. The "*Handbook of Greek Composition*" contains just one, and that a not very faulty, illustration of this latter tendency, in the distinction between the "*Converted*" and "*Unconverted*" Sequence of Mood. We congratulate the distinguished author on having placed within the easy reach of classical masters and pupils such a reliable and much-needed aid in grappling with the difficulties of Greek Composition, and we wish it a cordial and universal welcome at their hands.—E. M.

THE LIFE OF MARY WARD, Vol. II. By Mary C. E. Chambers.
 Edited by Fr. Coleridge, S.J. Burns & Oates: London.

THE unusually long interval between the publication of the first volume of this biography and that of the second, which is now offered to the public, is due to the difficulty of collecting the necessary materials from different sources of information, especially from the Roman Archives, "that are slow in yielding their treasures." We are, however, more than compensated for the delay by the fulness and accuracy with which the chief incidents in the life of this remarkable Englishwoman are treated. The present volume is in every respect worthy of its companion, and must prove a welcome contribution to all who take an interest in the growth and development of modern religious life. It deals with the second and by far the most eventful period of Mary Ward's life, commencing with her visit to Rome in 1622, to lay her plans before the Holy See, and ending with her

death in 1615. In it is published for the first time a number of documents taken from contemporary records that will serve to remove some of the obscurity surrounding her life, and enable us to form a fair estimate of a character on which very opposite judgments have sometimes been passed. There is not, however, forthcoming as much historical evidence as we should wish, to show how far precisely she was guilty of the charge imputed to her in the famous Bull "*Quamvis justo*" of Benedict XIV., viz., that she wrote to the members of her Institute forbidding them to obey the orders of Urban VIII. for its suppression. At an early age she conceived the idea of introducing a system of female religious life, principally for the education of the young, without requiring those who would embrace it to observe the rules of enclosure. To carry out this plan she founded the Institute of English Virgins, which spread with such rapidity, that, within a very short time, numerous branches of it were to be found in every country in Europe. In many places it was opposed by priests and bishops, who were inclined to view it with suspicion on account of the novelty of its mode of life; and in no place was it more violently opposed than by the clergy of her own country. This opposition culminated in the suppression of the Institute by Urban VIII., and the imprisonment of its foundress in 1635. In the present, as in other cases of a similar kind, the Holy See was forced to adopt this course from motives of expediency.

In working out her scheme and bearing up against the many trying difficulties which she had to encounter, Mary Ward showed that she was a woman of great intellectual powers, singleness of mind, and firmness of purpose. Her determination, in a few instances, carried her so far that some writers have not hesitated to give it the name of "obstinacy."

There can be very little doubt, that Mary Ward, in framing the constitution of her Institute, drew her inspiration chiefly from the Society of Jesus, the rules of which she appears to have adopted as far as the circumstances of the case could permit. It was clearly her intention to do for her own sex what St. Ignatius had so effectively done for his in the great work of education. Hence, we find her followers sometimes called Jesuitesses, by which name they are designated in the Bull of Suppression.

About sixty years after her death the work for which she had laboured and suffered was approved by Innocent XI., and re-established under the title of the "*Institute of Mary*." It has spread over the Catholic world, and has become one of the most powerful instruments in the hands of the Church for the intellectual and religious training

of the young. It is still governed by the rules drawn up for it by Mary Ward, and continues to fulfil most efficiently the mission so distinctly marked out for it by its "Mother." The Institute was introduced by Mrs. Ball in Ireland, where its members are known as the Sisters of Loretto. There is a full and instructive introduction from the pen of Fr. Coleridge, who has also performed the work of editor—a circumstance which by itself is a guarantee of the value of the book.—T. GILMARTIN.

"A CATECHISM OF THE CHRISTIAN RELIGION; PRECEDED BY A SHORT HISTORY OF RELIGION." By the Rev. Joseph Deharbe, S.J. New edition, collated with the latest German edition, by the Rev. George Porter, S.J. London: Burns & Oates.

ONE of the most valuable catechetical works on the Christian Doctrine has been written by Father Deharbe, a German Jesuit. Through its French translation, it is known to many of our priests, who find it useful when preparing their instructions on the Creed, the Commandments, and Sacraments. Large catechetical works of this kind, such as those of Deharbe, D'Hauterive, and Gaume, are excellent repertoires of sound practical theology, illustrated by examples from sacred and profane history. They are invaluable to preachers. For priests more particularly who have the direction of Sodalties and Confraternities, who are obliged to address the same audience every week, and who can thus deliver a continuous course of instructions on the truths of our faith and the practices of our religion, we know no more serviceable books. The shortest of the three we have named is that of Father Deharbe, which is published, in the French translation, in three octavo volumes.

The little Manual we are asked to notice now, is a compendium of Father Deharbe's Catechism, although it does not profess to be so on its title-page. We give the title as we find it there; but, on the back of the cover in which the book is bound, it is entitled "Fander's Catechism," and by this name it is invariably known in England, where it is much used and highly esteemed. It is, in fact, a translation of Fander's abridgment of Father Deharbe's standard work. We heartily commend it to all catechists. After a few introductory prayers, it begins with a short History of Religion, which occupies only fifty-seven pages; but is interesting, accurate, and judiciously constructed. Next comes a chronological list of the Popes. Then comes the catechetical part, divided, as usual, into three sections,

which treat respectively of the Creed, of the Commandments, and of Grace and the means to obtain it. There is not a single useless or superfluous question: all of them are important. The answers to them are clear, brief, and simple. When we add that the amount of theological information afforded is marvellously large for so small a book, that the translation is published with the approval of Cardinal Manning, and that it is sold at a very moderate price, nothing further remains to be said in favour of "*Fander's Catechism.*"

L. S.

THE CHAIR OF PETER. By John Nicholas Murphy.
London: Burns & Oates.

AN event of momentous import in connection with the subject of the above handsome volume, has recently been enacted, which makes its republication in its present enlarged and attractive form, most fitting and opportune just now. When in 1870, Victor Emanuel crowned his long career of injustice, aggression, and dissimulation, by seizing on the Eternal City and establishing himself in the papal palace of the Quirinal, the governments of the world looked on with frigid and unmoved indifference. France had, no doubt, before dispersed by timely interference the dark clouds of oppression and revolution that had been long gathering over the fated city, but France was now a suppliant begging life and liberty from her conqueror, and the venerable successor of St. Peter was made the victim of the grossest spoliation the world has ever witnessed. The sacred independence of the chief spiritual ruler falls before the grasping ambition and machinations of an unscrupulous usurper, for whose unobstructed progress the way had been paved by the ring-leaders of secret societies, revolution and infidelity—Mazzini and his nefarious associates. The enemies of the temporal power of the Pope snatched a temporary victory. And though it was purchased by the flagrant infringement of the most sacred obligations, and by a huge and palpable violation of justice; though its natural consequence would be to shackle and impede the vicegerent of Christ in the discharge of his duties as chief Pastor, and to shorten his days by confinement in the Vatican; they who had compassed the assassination of the Pontifical Prime Minister, Count Rossi, were quite prepared to go farther, if necessary, for their dark designs, and even to echo that fiendish sentiment of the Jews, whom they emulated in their fanatical hatred of religion and its representatives, "*Sanguis ejus super nos et super filios nostros.*" The voice of

Christ's vicar, which for ages had been listened to with unquestioning obedience and filial respect, alike by monarch and subjects, was now hushed and unheeded even within the precincts of his own city. The sceptre was dashed from his hands, and only on sufferance was he allowed to retain the tiara on his head, and that in the capital and centre of the Catholic world, in the very city of the Popes! But at last, after fifteen long dismal years, a bright gleam of hope has passed over this cheerless prospect, emerging from a source from which history would have least authorised us to expect it. What must have been the horror and amazement of his enemies, when the Head of the Church, despoiled though he was of all his temporal possessions, was appealed to a short time ago, by one of the most influential of living potentates, Prince Bismark, to arbitrate on the important question of the Caroline Islands? The request was promptly acceded to, and, as our readers are aware, the Pontiff's mediation has, as it was wont of old, been attended with the most successful and beneficial results to both States concerned. This partial revival and recognition of the Papal prerogative, so long in abeyance, has shocked the feelings and disturbed the dreams of those who fancied that the Pontiff's claims as a temporal ruler had been denied and relinquished for ever. It has, moreover, forcibly directed anew the minds of men, especially of thinking and unprejudiced non-Catholics, to the general question of the history, nature, and scope of the Pope's authority. And of the voluminous literature on this subject in the English language, there is no more complete, reliable, and interesting work than this new and popular edition of the "Chair of Peter." Catholics, whether priests or laymen, will read it with interest and profit, as they will find in it an amount of matter, presented in the most orderly and succinct form, which they would experience extra difficulty and labour in collecting together from lengthy and uninviting tomes. The value of the book is very much enhanced by the fact that the statistics are corrected down to date, and by the addition of 130 pages—making a total of over 700—of most interesting matter intimately connected with the subject. It is now a complete handbook of everything, theological as well as historical, which a well-informed layman could be expected to know about the spiritual and temporal power of the Pope. The style is simple and fascinating, the facts are concisely stated, the arguments are forcibly and convincingly just; but what one must admire most of all, is the transparent candour of the accomplished author, whose obvious aim throughout the entire work is to avoid exaggeration and intemperateness in language and prejudice in judgment. It needs no

commendation from us. It is sure soon to find an honoured and foremost place in all Catholic libraries, since it furnishes its readers with handy and undeniable solutions and answers to all the current objections and calumnies against the Papacy. Parents, too, will find it a useful, and in some instance an almost necessary safeguard to put in the hands of their grown-up children. We are perfectly confident that the present impression of the "Chair of Peter" will not be allowed to reach even the brief period of existence attained by its predecessor, until it is followed by another, and we hope that the honest and earnest author may live to see his admirable book widely circulated and read in all English-speaking countries.—E. M.

THE LIFE OF ST. THOMAS BECKET. By the Rev. J. Morris, S.J.
Burns & Oates. London.

A BIOGRAPHER of St. Thomas Becket has advantages which very few writers of biography can expect. His subject is full of the deepest interest, and one on which he has at his disposal many sources of authentic information. The life of the saint has been written by as many as eleven of his contemporaries, all of whom were his acquaintances, and some his faithful and constant companions. There has recently appeared an excellent edition of these biographies in the Rolls Series, published under the critical editorship of Canon Robertson. It possesses many advantages over the former ones brought out by Lupton and Dr. Giles, especially in point of accuracy and in the chronological order observed in the publication of the saint's correspondence. These different sources of information have been freely availed of by Fr. Morris, who has succeeded in producing a biography worthy of his great and sainted subject.

The present, which is the second edition of the book, has been much increased in size, being half as large again as its predecessor, owing to the addition of a number of historical notes in the form of an appendix, and of much fresh matter that has already appeared in the *Dublin Review*.

We should wish to direct special attention to the part of the book which treats of the extent to which St. Thomas accepted the Constitutions of Clarendon. It shows clearly the nature of the evidence on which the opinions of those historians rest, who assert so dogmatically that the saint *signed* and *sealed* the Constitutions. That St. Thomas sealed them rests on the authority of only one contemporary biographer, while four others—viz., Roger of Pontigny (p. 37), Grim (p. 383), Garnier (p. 21), and Herbert of Bosham (p. 288), deny that he attached his seal. When asked to do so he replied: "By the Lord Almighty, during my lifetime, seal of mine shall never touch them."

And if St. Thomas did not *seal* the Constitutions, it is but reasonable to infer, in the absence of any direct evidence to the contrary, that he did not even sign them, for he could not consistently agree to the one and refuse the other. We are not, however, left to mere conjecture on this point, as we have the authority of a contemporary—viz., the Bishop of Poitiers, who says that he had it on the “most excellent testimony of others,” that St. Thomas did *not sign* the Constitutions. Thus while admitting that the saint, under the influence of undue pressure, promised to observe the royal *customs* and *privileges*, the writer denies that he either *signed* or *sealed* those *customs* as subsequently set forth by the King’s orders in those sixteen Constitutions that have invested the name of Clarendon with its historical notoriety.

In the Appendix is added a series of historical notes in which many incidents but briefly referred to in the previous portion of the book are discussed at greater length; as, for instance, the legend of his Saracen parentage, the consistency of his conduct as Chancellor and as Archbishop, the fate of his murderers, and other subjects of a not less attractive character. We are sorry that the limited space at our disposal will not allow us to notice the book as fully as it deserves and as we should wish. It is full without being voluminous, and possesses all the attractions of an agreeable style. No one can read over its six hundred pages without appreciating the more the saintly grandeur of that character that is there so faithfully described, and at the same time feeling how unjust is the estimate which those have formed of St. Thomas who, as Mr. Froude, have been accustomed to view him as the “proud and ambitious priest.”—T. GILMARTIN.

CATHOLIC CONTROVERSIAL LETTERS. By Rev. Philip Sweeney, D.D.

THESE “Letters,” now forming a volume of 168 pages, originally appeared as a series of contributions to a non-Catholic journal in England. They were written by Dr. Sweeney in defence of Catholic doctrine against the attacks of some local adversaries. The “Letters” include, in one way or another, nearly all the points in dispute between Catholic and Protestant theologians. They do not observe any scientific order in the treatment of their subject. Dr. Sweeney took up the different questions, as they were suggested by his adversaries without regard to their connection with what preceded. This mode of treatment, though it may have many local interests, certainly labours under disadvantages in a work intended for universal circulation.

Catholic doctrine has not suffered in Dr. Sweeney’s hands; it

has found in him a skilful and an able advocate. The arguments in favour of Catholic teaching are set forth clearly and forcibly; the objections raised by adversaries meet with a satisfactory solution; and the incongruities of the Protestant system are mercilessly exposed. In some cases, however, we consider that his arguments would gain in force for the untheological reader by having been more fully insisted on and drawn out. The style is simple, terse and lucid; and everywhere the "Letters" give evidence of sound reasoning, deep learning, and a wide acquaintance with philosophy and theology.

THE IRISH TONIC SOL-FA-IST, FOR THE USE OF IRISH CATHOLIC SCHOOLS. By a Priest of St. Vincent's College, Castleknock. London: J. Curwen & Sons. Dublin: M. H. Gill & Sons.

WE feel great pleasure in calling the attention of priests and others, interested in the progress of singing in primary schools, to this little book. It is a collection of songs, suitable for Irish Catholic children, compiled by an Irish priest. The Rev. Editor has done his work well. Besides some compositions of his own, very suitable for young voices, the book contains a number of Moore's melodies and other old National airs, which should make it attractive in any Irish school.

But a word as to the notation. The songs are not written in the old notation of bars, lines, and clefs, but according to what is as yet comparatively unknown in this country, the tonic sol-fa method.

We think the Rev. Editor has made a mistake in not prefacing the *brochure* with a few explanatory paragraphs concerning this method. It must suffice to say here, that in the primary schools of England, Scotland, and Wales, wherever singing is taught according to any system, the tonic sol-fa system has practically superseded all others. This system was invented by a Miss Glover, some fifty or more years ago, and was afterwards much improved upon by an English clergyman, Rev. Mr. Curwen, who felt the very great difficulty of teaching children by the other methods.—D. P.

WORDS SPOKEN AT THE MONTH'S MIND OF CARDINAL M'CLOSKEY.

By the Archbishop-Elect of New York. New York: Benziger Brothers.

THIS is a well deserved and graceful tribute paid by the present Archbishop to his predecessor in the See of New York—the great prelate who has been lately taken from his people. After an appropriate introduction, he sketches the character of the late Cardinal M'Closkey, and briefly recites the history of his labours—and a

wonderful and highly interesting history it is—for the advancement of religion in the great Republic of the West. As a sermon, it has all those qualities which constitute an excellent discourse.

A TROUBLED HEART AND HOW IT WAS COMFORTED AT LAST.

Notre Dame, Indiana : Joseph A. Lyons.

THIS is a very entertaining volume of autobiography. In it the author tells the story of that portion of his life, during which he had been troubled at heart, and tortured by religious doubt. His description of the various mental states through which he passed, of the heretical sects of which he had experience, of their worship and usages, is most interesting and entertaining.

The author brings to his task a very correct and graceful English style, and shows in many passages of his book that he is gifted with descriptive powers of a very high order. This book can be read both with pleasure and profit.

THE POET IN MAY. By Evelyn Pyne. Keegan Paul & Co.

VAGRANT VERSES. By Rosa Mulholland. Keegan Paul & Co.

A few months ago I undertook to introduce Miss Tynan to the readers of the RECORD; I again venture to call their attention to two other children of song.

Poetry is simple, like colour, flavour, or perfume; it cannot be described but felt. The subtle essence impregnates both these volumes; one feels its presence in every page. I shall not attempt to explain wherein the charm lies; it would be impossible. Nor shall I quote specimens, which would be almost unfair. Get copies and read for yourself; you will not be disappointed.

Mr. Pyne's blank verse is even better than his rhyme, and that is no mean praise. He is endowed with two great talents,—a keen appreciation of beauty whether of mind or of sense, and a remarkable power of stringing musical words together. The latter gift is always dangerous, and in Mr. Pyne's case has led to some noticeable defects.

Miss Mulholland's reputation has been long established, and cannot fail to be increased by this collection of "Vagrant Verses." Many of the pieces will be recognised by readers of another Irish magazine, who will find their former high opinions strongly confirmed. Miss Mulholland did well to make this collection; she does not suffer by comparison with herself, because her treasury is so rich, she does not need to repeat herself.

It may be well to add that both these little volumes are very suitable for presents.

W. M'D.

THE IRISH ECCLESIASTICAL RECORD.

MARCH, 1886.

CANONS AND CHAPTERS.

THE terms are used in different senses. Even when run one after the other, as in our heading, they are as likely to suggest well-known divisions of a Council's work, as clergymen of distinguished place and their corporate array. It is right, then, we should state at once that the discursive remarks, here strung together, apply only to persons, whether apart or collectively, and that our treatment aims no further than to give a brief outline of what Canons and Chapters are in the history and organisation of the Catholic Church.

"Eminent," writes the profound Nardi, "in antiquitate splendidis conspicui attributionibus Canonici." Indeed their splendor far foredates their name. For, whatever be the etymology of the word, it is found first applied during the sixth century, whereas the office it designates had been substantially in existence from Apostolic times. The word *capitulum*, too, as applied to a body of Canons, though still less ancient by two or three centuries, in substance represents the same aggregation of clerics as was known in the first century and afterwards by the term *presbyterium*. Bishops, from the days of the Apostles, were wont to gather round them organised bodies of clergymen, to help in instructing, sanctifying, and ruling their flocks. For three hundred years the typical arrangement was that of twelve priests and seven deacons, united together as members, under a bishop as head, in imitation of Christ, the twelve Apostles, and seven deacons. In Rome, because of its Primacy, the numbers

were much larger, and everywhere inferior clerics were found to serve the Church in lower ranks, and qualify for promotion, in due season, to the deaconate and presbyterate. But these latter had no share, at this time, in the *cura animarum*, neither were they members of the bishop's council. No; the *presbyterium*, composed of priests and deacons, formed a Diocesan Senate, which he was bound to consult in all matters of importance. These clergymen were, by common law, the bishop's advisers, during life, in the management of his diocese, and at death became the depositaries in *solidum* of ordinary jurisdiction until his successor was appointed. Moreover, down to the beginning of the fourth century, they alone, but under episcopal direction, had the cure of souls. Sees, at the time, were numerous, and few Christians dwelt in rural districts; so that for a long period the necessary country work could be done by a delegate from the urban clergy. But, as the rural population began to yield to the Gospel, it was found indispensable to appoint special pastors for them. Hence the origin of the parochial system, which began to take form in country districts from the end of the third century, although it did not show itself for a thousand years after the Christian era in episcopal capitals. Hence, too, the early pre-eminence of city priests and deacons, and their long-continued exclusive right to membership in the *presbyterium*. This body enjoyed the full prerogatives of a Chapter, and the arch-priest or arch-deacon, at its head, came to have permanently the powers that are now vested, in a revocable manner, in a vicar-general. The archdeacon, who, after some centuries, was generally in priest's orders, soon took the lead, and had subject to him the whole diocesan clergy, including the archdeacons or arch-priests of important rural divisions, with whom also he formed, in some instances of a much later date, a separate corporation. In short, the *presbyterium* of the early Church had, in substance, the rights and grades of a mediæval Chapter, and was to a greater extent responsible for the administration of the Sacraments than its better known and better equipped successor.

Perhaps it is scarcely correct to speak of succession in

this context. In reality there was only a change of names accompanied by such modification of duties as the growth of the Church made expedient. At least this is the common view, although Muratori holds that before the time of Eusebius of Vercelli only faint outlines of the new institution are observable. He, however, alludes chiefly to *form*, in which, as indeed in several functions, all must admit the introduction about this period of important changes. If the *cure* of souls was not so extensive as before, the daily choir service became more stringent in obligation, the regular life was more expressly sought after, and in many important churches which were not cathedral, Colleges or Chapters of the clergy were formed to promote public worship without the burthen of a share in diocesan administration. Obviously it is Chapters Cathedral that are practically 'identified with the ancient *presbyteria*, and not the later institutions to which we have just alluded, and which are known as Chapters Collegiate.

Indeed, the latter so far recede from the primitive form, that Bouix prefers treating them as Chapters improperly so called, and includes in his definition only such as follow the Apostolic pattern, "*Capitulum est collegium clericorum ab ecclesia institutum ad auxiliandum et supplendum episcopo in diocesis suae regimine.*" Choir service and the splendour of public worship being no more than secondary objects with Cathedral Chapters, this able writer would not apply the common term univocally to them and to other associations of clergymen, which have for their sole end what is certainly subordinate in the original institution. As, however, the Vicar-General need not be a Canon, and as it depends on custom whether diocesan dignitaries are or are not members of Cathedral Chapters, many authors, with Icard, think it better to make the definition turn on what is common to all bodies going by the name, and would accordingly define a Chapter to be a "*collegium clericorum qui, sub praelato constituti, unum corpus efficiunt, et ab ecclesia cultui publico addicuntur.*" It matters little which method we follow, provided we remember that the definition of Bouix points out what remains to our own time the chief functions of

Chapters in the usual and more ancient form, that is, of Chapters Cathedral. With these alone have we to deal, and accordingly we dwell no further on Churches Collegiate than to remark that all of them, even those not decorated with the title *insignis*, rank before such as are merely parochial. To Chapters of Canons Regular some allusion will be made after the terms of Icard's definition have been more fully explained.

Whether secular priests borrowed the term *capitulum* from monastic usage or not, its precise etymology still remains uncertain. Some derive it from the custom of reading a chapter (*capitulum*) of the Rules, or of Sacred Scripture, during the divine office at Prime. According to others it owes its origin to the practice of meeting under a head or *caput*. And others again think the appellation is due to the individual way (*capitativum*) in which Canons deliberate and decide their capitular affairs.

In any case a Chapter is a college or corporate collection, composed exclusively of clerics. For valid institution at least three members are required, but once established, capitular rights and privileges will remain, even though the number of Canons be reduced to one. These principles, which are taken from the Civil Law on corporations, give rise to some important inferences. For instance a single Canon might come to have the sole right of appointing a Vicar Capitular, or, what is still a greater prerogative, of naming the next bishop. An occurrence of the former kind took place in an Irish diocese within the present century owing to the demise of all the Canons except one, and the latter privilege might similarly be called into exercise in connection with the few Sees in Germany whose bishops the respective Chapters have still the right of *electing* in the strict canonical sense.

The various members of a Chapter are carefully arranged under a chief who is their corporate head. This head is either *principal* or *numeral*, for a *capitulum* has two *capita*, but for different business. The bishop, or some other prelate, having a territory and quasi-episcopal jurisdiction is the *principal* head. The numeral head is the first in number of

those who make up the Chapter, that is the first dignity, whether dean, archdeacon, provost, or other member, according to custom. With us the dean holds first place.

When Canonists speak of the bishop as not being "*de corpore capituli*," they allude to the Chapter considered apart from the bishop, and having rights, interests, and duties peculiar to itself. Under this aspect its head is the *caput numerale*, for the bishop by Common Law has no voice in matters purely capitular. Hence he is not affected by unfavourable legislation or action in reference to the Chapter as such. Still he always remains the only head to whom the Canons belong as members, and when they act as his Council, he is truly "*de corpore capituli*" and presides at their meetings either personally or through his vicar.

It is almost unnecessary to add that in a normal state of things Chapters are corporations with the rights of perpetual succession and of a public seal.

How well these bodies succeed in promoting the grand solemnity of public worship can scarcely be realized to the full by one who has not heard and seen the magnificent choir service with which homage and praise are rendered to God in the fine old cathedrals of Catholic countries.

Chapters are divided into—1°, Cathedral and Collegiate; 2°, Secular and Regular; 3°, Exempt and non-Exempt; 4°, Numbered and Unnumbered.

These divisions are more conveniently explained in connection with the corresponding classes of Canons than in this place. At present it is enough for us to say that, although a bishop cannot erect a Chapter Cathedral, nor most probably a Chapter Collegiate, without Papal authority for the purpose, he may, speaking generally, appoint the usual Dignitaries and Canons, when once the Chapter has been canonically established. But, apart from custom, he is expected by Common Law to act in this matter with the consent of his Chapter, and not to forget the two officials on whose appointment the Council of Trent lays so much stress. These are the Canon Theologian and Canon Penitentiary.

By way of definition, it suffices to describe *Canons* as the members of Chapters. How the term came at first to

be applied is somewhat uncertain. No doubt these clerics had from the beginning particular rules to observe, although community life was not introduced among cathedral clergy until the end of the fifth century. Hence, some assign the derivation to *κανων*, a rule. But much more probably the same word, in the sense of a catalogue or list, gave rise to the term. A Canon (canonicus) then would be one on the list of clergymen attached to a particular cathedral.

Canons are divided into—1°, Cathedral and Collegiate; 2°, Prebendary and non-Prebendary; 3°, Numbered and Supernumerary; 4°, Secular and Regular. Passing over the first division, as having been already explained, we shall take up the other three in the order in which they are here given.

Prebendaries are such as enjoy Prebends in addition to their canonries. For although the Canon Law seems to suppose that a Prebend is attached to each canonry, the authors generally admit "*praebendam non esse de substantia canonicatus*," or in other words that a canonry can exist without a Prebend. It is the former and not the latter that constitutes the legal title. For a canonry is defined to be the title by which one becomes a member of a Chapter, obtains a stall in choir and a right to take part in capitular meetings. The Prebend, on the other hand, is only an accessory. It consists in the right to use the fruits of certain ecclesiastical property appointed for the becoming maintenance of one on whom membership in the Chapter confers honour and imposes obligations.

A Canonic Prebend ranks before benefices to which the cure of souls is annexed, and accordingly in unfavourable dispositions of law with regard to benefices, it will not be held to come under the term *beneficium* unless its inclusion be declared. This privilege is the natural outcome of the history of Chapters. From the sixth century, and more especially later on, the clergymen composing them and the bishops had for the most part common property and sat at a common table. Next we find a division made between the bishop and Chapter. From this stage it was easy to pass to the third, wherein the Chapter property was

parcelled out among the Canons so as to yield (*præbere*) each a suitable and separate support year by year. This origin and the fact of their being annexed to Canonries secured for Prebends their higher rank. Nor has the status passed away even in our own time, when the Church has often to be content with an annual stipend from Government or the contributions of the faithful for the yearly return which is required to support becomingly the title of Canon.

Of Supernumeraries, sometimes called non-Prebendaries, three classes are distinguished by our writers. To the first belong those who are appointed beyond the number assigned for the Chapter, but with a right in every case to the next vacant prebend. After the Tridentine legislation (*Sess. xxiv., cap. xix. de Reform.*) such appointments in expectancy are invalid, unless ordered by the Holy See, or justified by immemorial custom.

The second class includes Supernumeraries for whom new Prebends are established. This is easily done when the number of Canons is not fixed by the Holy See. If so fixed, we are to distinguish between an absolute limitation on the one hand, and on the other, a determination of the number with the object of not allowing the Chapter revenue to be overdivided. In the latter event, increase of funds would justify the creation of a new Canonry and Prebend.

Of all Supernumeraries, Honorary Canons, constituting the third class, are best known at the present day. They cannot be appointed except where a Chapter already exists. Care also must be taken not to honour too many clergymen in this way lest the name and office of Canon should suffer by the commonness of the appellation. The earlier writers, indeed, look upon Honorary Canons with marked disfavour. A Canonry, without a benefice actually or proximately annexed, seemed to them unworthy of ranking with the ancient preferment known by the name. Still it scarcely admits of doubt that Honorary Canons of some kind date as far back almost as Chapters themselves. Bishops and even kings used to hold the office. Charlemagne, for instance, was a Canon of several Chapters. And in recent times great Chapters have shown their appreciation of distinguished

services to the Church by enrolling clergymen of eminence on their list of honorary members. This, however, is not the chief motive for perpetuating the system.

The large numbers of Honorary Canons, allocated to cathedrals in France and other countries, are selected for the purpose of enhancing the majesty of public worship, especially where sickness, absence, or fewness of members, might at any time leave a church imperfectly manned, if Prebendaries alone were employed in its service. They do not take part in Capitular meetings. Neither are they provided with prebends. They do not even enjoy a right to the distributions, whether *daily* or *manual*, unless this privilege be conceded by the bishop and Chapter. And yet they possess Canonries, inferior no doubt to those of Prebendaries, but sufficient, all the same, as titles to confer the *name*, *insignia*, and *choir stall*, together with the right of irremovability, except for a Canonical cause. Their number is often fixed for particular cathedrals by the Holy See; and Canonists more commonly hold, that the tacit consent of the Chapter is required, in order that the bishop's creation may be valid.

In former ages no division of Canons was more celebrated than that into Canons *Regular* and *Secular*. And although regular Chapters have, in many instances, been secularized, it is well to recall to mind the distinction which must always separate the two organisations. Canons regular, besides attending to the duties of the sacred ministry, as priests, in a cathedral, collegiate or parochial church, observe, as *religious*, the vows of a true religious order. Canons secular may indeed lead a community life, and observe a special rule in addition to their active duties among the people; but they do not take the vows that constitute a religious order in the strict sense.

St. Eusebius of Vercelli is said to have been the first in the Western Church who combined the active duties of the sacred ministry, with the religious life of monks, in the clergy under his control. He was followed in this direction by the great Bishop of Hippo. St. Augustine was most anxious to introduce, among his working priesthood, the observance to a large extent, of the mode of living which he had

previously prescribed for his monks. Modifications were, of course, needed to meet the requirements of toiling ecclesiastics, whose daily life was not even mainly one of contemplation. The new constitutions were not consigned to writing, perhaps from a motive of desiring long experience as a test of suitableness, but were wisely preserved in the daily life of the clergy. In a discourse addressed to them, St. Augustine thus speaks of their institute:—

“Volui habere in ista domo Episcopi mecum monasterium clericorum. Ecce quomodo vivimus. Nulli licet in societate nostra habere aliquid proprium . . . Ergo clericus professus est sanctitatem, professus est communiter vivendi societatem . . . qui hoc non vult habeat libertatem; sed videat utrum habere possit felicitatis aeternitatem.”

The Bishop of Hippo did not insist on his clergy joining this holy institute. But his strong recommendation went far with them and others similarly placed. We must not, however, suppose that this rule was generally followed by cathedral clergy in the West. Indeed a strong tendency soon showed itself towards breaking up every form of community life among Canons. This state of things ill suited the needs of the Church in the seventh and eighth centuries, when, if not preserved by the tie of life in common, discipline and learning were exposed to serious danger of being forgotten. To grapple with this evil, Chrodegang of Metz, about the middle of the eighth century, endeavoured to revive the observance of the religious life among Canons. His lead was rapidly followed in several churches of France and Germany.

Soon after Charlemagne lent the weight of his influence to the movement, by having a law made that all clérics should follow either the canonical or monastic rule of life. Several Councils were held to enforce this discipline. Two convened at Rome about the middle of the eleventh century under the advice of St. Peter Damian, insisted that Canons should live in community, and no longer hold private property. Those who yielded to legislation such as this began to be called *regular* Canons. But it is not certain that at this period they constituted a Religious Order in the strict sense. Only in the twelfth century, when Popes began to require of them the observance of what was known as

S. Augustine's rule, did they for certain rank as true religious. Indeed Muratori and several other writers deny that any body of Canons, even the clergy of St. Augustine's household, before this time, constituted an Order properly so called. However this may be, from the twelfth century downwards the Canons Regular were undoubtedly a Religious Order in the strict sense, and spread rapidly into all parts of Catholic Europe. They were frequently attached to cathedral and collegiate churches, but sometimes lived in communities without such responsibility. Their Order attained a high degree of prosperity and success in these countries, supplanting in many instances the Culdees, who were practically secular Canons. Even the monks of St. Columba had sometimes to make way for them in our churches.

There were many branches of Canons Regular. The Norbertines or Premonstratensians, who still remain, though in reduced numbers, and observe the Augustinian rule, were popularly known in England as White Canons, whilst the Canons Regular of St. Augustine, from their different dress, received the appellation of Black Canons. Those of St. John Lateran are Canons Regular of St. Augustine.

During the middle ages the Chapter was a great power. A collegiate or rural one had its own prestige. But the Cathedral Chapter was to the Bishop for his diocese what the College of Cardinals was to the Pope for the Universal Church. Indeed, the words "Cardinal" and "Canon" were long interchangeable, and did not cease altogether to be so, until the former term was confined to peculiarly designate the Canons who surround St. Peter's successor. Traces of this usage are observable even in the Anglican Church at the present day; and of course among Catholics, wherever Chapters are established, the resemblance to the College of Cardinals is still obvious. But the Supreme Pontiff, whose own powers cannot be limited by the will of his counsellors, has thought well to allow bishops also to free themselves from many restrictions which the common law had imposed in favour of their Senates. What prescription and the Council of Trent have done in this direction we may have an opportunity of stating in a future number of the RECORD.

PATRICK O'DONNELL.

ST. MANCHAN: HIS CHURCH AND SHRINE.

ABOUT three miles north-east of Ferbane, King's County, skirting the main road to Clara, may be seen the site of the once celebrated monastic establishment founded about the middle of the seventh century, by St. Manchan, of Liath. Standing on a low swell, an armlet of well-reclaimed bog, it gently rises above the extensive moors with which it is almost surrounded. Here, in the midst of scenery of a character altogether desolate and lonely, but poetic and sublime, are to be found what remains of the Church and house of Manchan. Both repose beneath the shadow of one of the "*Seven Fair Castles*" of MacCoughlan of Delvin Eathra, and within sight of St. Columb's famous Durrow, and the now celebrated Intermediate College conducted by the Jesuits at Tullabeg. Lemanaghan was originally subject to the jurisdiction of Clonmacnoise, having come out from that great centre of religion, science and art, as a *monastic foundation*.

Like so many others of our once famous abbeys, it had its origin in royal munificence, as the following passage taken from the Annals of the Four Masters will clearly show :

"A.D. 645, the battle of Carn Conaill (probably Ballyconnell, in the vicinity of Gort, Co. Galway), was gained by Dermot, King of Ireland, over *Guire*, King of Connaught, in which the *two Cuans* were killed—viz., Cuan, the son of Énda, King of Munster; and Cuan, the son of Connell, Chief of Hy-Figente; and also Talmnach, Chief of Hy-Liathin. Guaire was routed from the field. On marching to the battle King Dermot passed through Clonmacnoise, and the congregation of St. Kieran prayed to God for his success, and through their prayers he returned safe.

"After the King's return he granted Tuaim-n-Eirc, *i.e.*, Liath Manchan, with its divisions of land, *i.e.* (all the lands included under that name), as an Altar Sod or Altar land, to God and St. Kieran, and he pronounced three maledictions on any future King of Meath if any of his people should take (with violence), even so much as a drink of water there."

MacGeoghegan, in his translations of the Annals of Clonmacnoise, gives much the same account :—

"The battle of Carne-Connell, in the Feast of Pentecost, was given by Dermot MacHugh Slane, and going to meet his enemies went to

Clonvicknoise to make his devotion to St. Queran, was met by the abbots, prelates, and clergy of Clonvicknoise in procession, where they prayed God and St. Queran to give him victory over his enemies, which God granted at their requests, for they had victory, and slew Cuan, King of Munster. and Cuan, King of Feiginty, and so giving the foyle to his enemies, returned to Clonvicknoise again to congratulate the clergy by whose intercession he gained the victory, and bestowed on them *for ever* Foyminercke, with the appurtenances, now called Lyavanchan, in honour of God and St. Queran, to be held free, without any charge in the world, in so much that the King of Meath might not thenceforth challenge a draught of water thereout by way of any charge."

It was thus Clonmacnoise obtained the ownership of that place, a spot afterwards celebrated through its connection with him who established thereon a monastery. The personal fame and greatness of its founder and patron was the occasion of acquiring for it a new name—viz., Liath Manchan—a name by which not alone the group of monastic ruins, but the entire parish—is called and known even to this day.

The founder and patron of this old monastic establishment was Manchan.¹ Considerable uncertainty, however, surrounds his identification, for there were several saints of that name. In the Irish calendars, records are to be found of twelve distinct festivals set apart to honour saints called *Manchan*. Just as there have been many saints called Ronan and Lasera, so, too, there have been several Manchans. Of these the more celebrated were Manchan, Abbot and Bishop of Tomgraney, County Clare; Manchan, of Dysart Gallen, Queen's County, who was called the *wise* Irishman. The remains of his church and monastery are still to be seen in a sequestered and romantic valley, surrounded by scenery of a character charmingly picturesque and lovely. But Manchan, of Liath Manchan, was the greatest of them all. Ware states that amongst the alleged works of Richard Fitzralph, Archbishop of Armagh, was a *Vita Sancti Manchani*.

It is even said that Ussher had it in his hand, but Dr. Todd and others searched for it in Ussher's Library and failed to

¹ Petrie, O'Curry, and indeed all Irish writers on surnames, are unanimous in saying that *Monahan* is the modern name of *Manchan*, which is derived from *Monachus* or *Monach*, a monk. O. Maoinachain (*Monahan*) signifies esteem, wealth—*O'Hart's Pedigrees*, p. 346.

find it.¹ Some say it is in the Bodleian Library, Oxford. If so, I hope yet to read it. Meanwhile, I shall set down now what appears to be certain from present available sources regarding Manchan of Lemanaghan.

The Annals of Clonmacnoise state "it was erroneously affirmed that Manchan was a Welshman, and came to this country with St. Patrick." It seems good then to set down his pedigree to disprove their allegations. Manchan was the son of Failve, who was the son of Augine, who was son of Bogany, who was son of Connell Galban, the ancestor of O'Donnell, as is confidently laid down among the genealogies of the saints of Ireland. It is, moreover, certain that he was a very learned man, at least in the Scriptures and Theology, for he was called the Jerome of Ireland, being "very like unto him in habits of life and learning. He wrote a book entitled the "Wonders of the Scripture," which is still extant in the third vol. of St. Augustine's works, and is falsely ascribed to him. Several writers assert that James, the Son of Zebedee, propagated the Gospel in Spain and the western countries, and came to Ireland and wrote his canonical epistle there. Manchan denied all that, and held that *the epistle* was written by James, Son of Alphoeus, and that neither of the Apostles of the name of James ever left their own country. "He slew James with the sword, and set the people to seize Peter also." (*Acts* xii.)

Besides he was a poet of a very high order, having composed that charming poem—

"Would that, O Son of the living God !
O eternal, ancient King !" &c., &c.

O'Flaherty quotes another poem of Manchan's, beginning with the words, "Since Idols were expelled."

It appears to be beyond all doubt that he was very highly venerated in his time for learning as well as sanctity, for Tigernach, the earliest of our annalists, having recorded his death as Bishop and Abbot, speaks of him as one of the most eminent persons who fell victims to that great mortality

¹ The writer has made extensive and laborious searches, but in vain, for Fitzralph's Vita S. Manhani. The Librarian at Oxford spared no trouble in causing searches to be made for it, but so far it has not turned up.

which, sparing neither sinner nor saint, prevailed in Ireland about the year 661.

It is thus recorded in the Annals of Clonmacnoise "A.D. 661, Enos of Ulster and St. Manchan of Leith, together with many other princes, bishops and abbots, died of the said pestilence." It was called the Buidhe Connail, or yellow plague. The Four Masters record his death at the year 664, but they are generally three, and sometimes five years later than the Annals of Clonmacnoise.

Archdall, after placing the death of St. Manchan, the patron of Lemanaghan, under the year 661, adds, under the year 694: "We find another St. Manchan of Leth, who lived after this year." For this he refers to Colgan, *Acta, S.S.*, p. 382, but the year 694 *there* is only a misprint for 664, which is the date of the Four Masters, from whom Colgan translated the passage. Petrie thinks Archdall's mind was a blunt one.

In the year 1838 Mr. Petrie visited Lemanaghan, and he tells us in the record of his visit that he sketched the original church and oratory of St. Manchan, and found it to be only twenty-four feet in length, and fifteen in width. He added that "it presents to the antiquary an interesting characteristic specimen of the architecture of the seventh century." The parish church still remains, and is situate in the village of Lemanaghan, and in tolerably good preservation. It is of much larger size and of later age, as is observable from its ornamented doorway, which exhibits unmistakable features of the architecture of the eleventh or twelfth century.

Not far distant are three holy wells, to which the blind, lame, and persons afflicted with other chronic diseases come on the anniversary of the patron saint's death, the 24th January.

A *togher* or paved causeway leads to one of these wells, and extends further on by several yards, until it reaches the low swell on which is to be seen the *cell* which St. Manchan built for his mother. The antiquarian will be much interested on reaching this spot. This road, which resembles in many respects that leading from the *Seven Churches* to the Church of the Nuns, or *Dervogail's* restored Church, is paved with large flag-stones. At the end of it you come upon an old

Cyclopean building, surrounded by an ancient *Mur*, or wall of earth, faced with stonework.

The enclosure is rectangular and measures fifty yards by thirty-six.

About the centre of this enclosure stands a rectangular cell of extreme antiquity, measuring about eighteen by ten feet, the walls being over three feet in width or thickness. The doorway is squareheaded. The lintel passes through the entire thickness of the wall. There is no sign of any mode of hanging or fastening a door—the sides are inclined, and there is no window in the sides of the building. This is the cell which tradition states Manchan built for his mother, St. Mella.¹ *How appalling was not the rigor and severity of sanctity in those days!* Ivy now mantles this curious cell, and the enclosure or Cashel is planted with trees.

But the most interesting object of all connected with this celebrated monastic foundation is the shrine of St. Manchan. *Scrinium Sancti Manchani*, the *Annalists* declare to have been called, *opus pulcherrimum quod fecit opifex in Hibernia*.

This venerable shrine certainly holds a conspicuous place amongst Irish ecclesiastical antiquities. Being a monument of very high antiquity, it cannot fail to awaken at all times a lively interest amongst antiquarians, affording, as it does, an illustration of a class of objects formerly numerous, but now very rare. "It was covered by Roderick O'Connor, and an embroidering of gold was carried over it by him in as good a style as a relic was ever covered in Ireland."—*Four Masters*.

There is, and always was, an intimate connexion between shrines, reliques, pilgrimages, and processions. The shrine containing a relique was at first a plain chest of wood. Gradually it became the subject of more or less ornament in proportion to the veneration attached to the object it contained. Shrines originally portable, thus became in course of time large and stately structures, and were set up in churches for the veneration of the faithful. The origin of shrines is traceable to a very remote period. The Israelites, for example, when they were departing from Egypt, took with

¹ Sweet name; doubtless taken from our own St. Mel of Ardagh.

them the bones of Joseph (according to his own direction) and kept them during their many years' journeyings into the promised land. When the dead man was restored to life on touching the bones of the Prophet Elisha, when diseases departed and evil spirits went out of them, to whom handkerchiefs and aprons that had touched the body of St. Paul were applied; the foundation was laid for that veneration which found one mode of expression in the decoration of the shrine. The veneration amongst Christians for reliques and shrines began in the Apostolic times. St. Ignatius, who was a disciple of St. John the Evangelist, and who is believed to have been the child that our Lord took in his arms, was martyred at Rome, A.D. 107, and his bones were afterwards collected and placed in a napkin, and carried to Antioch, and preserved as an inestimable treasure left to the Church. Likewise, after the martyrdom of St. Polycarp, Bishop of Smyrna, who is commended in the "Revelations," and who was a disciple of St. John, the Christians who were present at his death, A.D. 147, "took up his bones more precious than the richest jewels and tryed above gold," and deposited them where it was fitting, and probably in some secure depository until they could be honorably enclosed in a shrine.

In Ireland, the use of shrines is contemporaneous with the introduction of Christianity. So great has been the veneration in which our ancestors held them, that in spite of the wars and revolutions of so many centuries, a few well authenticated examples are still to be seen amongst us. And there are many places in Ireland which have been called *Skryne* or *Skreen*, owing to the bones of some saint having been deposited there in a shrine. The shrine of St. Colomba, per varios casus per tot discrimina rerum—the chief object for so long a time of the roving and murderous northmen's search—was brought from Iona to Ireland for safety. Walafridas Strabus thus writes of it:—

"Ad sanctum venere patrem pretiosa metalla
Reddere cogentes queis sancti sancta Colombae
Ossa jacent, quam quippe suis de sedibus, arcam
Tollentes tumulo terra posuere cavato
Cespite sub denso gnari jam pestis iniquae
Hanc praedam cupiere Dani."

In England, Durham and Canterbury possessed the most celebrated shrines, viz., those of St. Cuthbert, the Venerable Bede, and Thomas à Becket.

By the order of Henry VIII. both were despoiled, when that of Cuthbert, an Irish saint, was broken open, the Commissioners, to their amazement, observed the body of the saint entire and uncorrupt, arrayed in his pontifical vestments. Dismayed, they stopped short, until they learned the king's pleasure. When it was known, the body was buried beneath the place where the shrine had been.

Scott, following the popular traditions regarding the concealment of St. Cuthbert's reliques in some part of Durham, wrote the following:—

“Where his cathedral huge and vast
Looks down upon the Wear,
There deep in Durham's Gothic shade,
His relics are in secret laid;
But none may know the place,
Save of his holiest servants three,
Deep sworn to solemn secrecy,
Who share that wondrous grace.”

In England, nearly all the shrines were broken and plundered at the time of the Reformation.

Those of Edward the Confessor, and of St. Werburgh, remain, and are preserved at Westminster Abbey and Chester.

In Ireland, the destruction was not so complete, owing to the tenacity with which its ever faithful Catholics clung to their faith. Its shrines, reliques, and consecrated objects, they guarded as the apple of their eye. It is honorable to our national character to have preserved, in spite of the strongest temptations, with such becoming fidelity, those sacred deposits, and over so many generations after they had lost their other possessions. But to return to the shrine of St. Manchan. It is preserved in the Chapel of Boher, near to the Prospect Station, on the Great Southern and Western Railway to Athlone. It was formerly kept in a small thatched building used as a Chapel in the penal times. Local traditions state that the Chapel was burned, but the shrine was miraculously saved from the fire.

It was afterwards cared by Mr. Mooney, of Doon, who finally placed it in the hands of its natural and best guardian and protector, the Parish Priest for the time being, where it now rests.

Like Colomba's shrine, it has travelled much, but under different circumstances and from different causes. It has been at *two of the great Exhibitions* in Dublin. It was at one of the great *London Exhibitions*, and it was at one of the great *Exhibitions of Paris*, held during the reign of Napoleon III., who sent a *gold medal* to the then Bishop of Ardagh, Dr. Kilduff, of happy memory, in consideration for the loan of so valuable a relic. The following is the inscription on the medal :

EMPEREUR NAPOLEON III.
Exposition Universelle
De MDCCCLXVII. A Paris
REV. EVÊQUE KILDUFF
Histoire du travail pour services rendus.

In the lapse of time it has lost some of its original ornaments,¹ but a fair idea of what it was in its perfect state may be gathered from the fac-simile (No. 1857) by Dr. Carte, to be seen in the Gold Room of the Royal Irish Academy. In this fac-simile the deficient parts have been restored from those which remain. In form this very valuable relic (four hundred pounds sterling were offered for it, but they would not sell it for money) resembles that generally belonging to the ancient Ciborium, and usually represented by the top of the stone crosses. Some think the form of this ancient shrine was adopted in imitation of the high pitched stone roofs which covered the ancient *cells* of the Saints in whose memory and honor they were made. Its material is of yew, and artistically covered with brass-work, inlaying of ivory and enamelling. On each of its two sides are crosses formed in the centre, and extremities by five large cups or paterae. Underneath are to be seen figures in bass-relief, formed of brass also and separate from each other. The figures of one side have been lost altogether, but eleven still remain on

¹ The writer accidentally found one of the lost ornaments whilst he was Parish Priest of Kenagh, County Longford.

the other. There are fifty-two figures missing, which filled in the other six compartments.

The vacant places in the wood of the shrine proclaim their absence. Mr. Graves, in his beautiful essay on this shrine, illustrated by striking and excellent photographs, which are so valuable in connexion with such a subject, observes that he heard on undoubted authority, the servant-maid of one of its conservators, set to work to clean it, and succeeded in scouring off most of its gilding. It reminds one of the fate of the CONG IRISH MANUSCRIPTS, IN VELLUM, SPLENDIDLY ILLUMINATED. One of the figures, however, is in the Petrie Collection of the Royal Irish Academy in the same room with the Crozier of the Clonmacnoise Abbots and the Chalice of Ardagh, objects of much interest to the antiquarian. There is also at present another of these missing figures in possession of his Lordship, Dr. Woodlock, the venerated Bishop of Ardagh.

A learned writer on this subject thus briefly describes this shrine: "The Shrine of St. Manchan is a wooden chest of cruciform figure—that is of a wedge resting on its base with the edge uppermost. The two principal sides which slope upwards after the manner of a double reading desk, overlap both the base and the triangular ends or gables." But any description of this Shrine, minus photographic views, can convey only an imperfect notion of its beauty. There is one figure, that of a warrior helmeted and wearing the philibeg or kilt, which deserves a passing notice, for it, together with the other figures, illustrates not only the state of the fine arts in Ireland before the arrival of the English, but, moreover, proves that the use of the *kilt* was not confined to the Scottish Highlanders, but was common amongst the Irish.

Petrie tells us in his Book on the Round Towers, that before the irruptions of the Danes in the eighth and ninth centuries there were few distinguished Churches in Ireland without costly shrines containing the relics of their founders.

Cogitosus speaks of the two shrines of Kildare and their costly materials. There were, moreover, the shrines of Sts. Bridgid and Ciaran, and Ronan and Comgall, and a host

of others. There were the decorations of St. Bridgid's Church, of which Cogitosus tells, and the frescoes at St. Cormac's Chapel, on the Rock of Cashel, not yet wholly destroyed; there were the illuminations of the religious books in which the painter's skill was best known.

There was that copy of the Four Gospels seen by Cambrensis, and so much praised even by him.

There were those beautiful works of art and many others well calculated to excite admiration. But the Annalists say *pulcherrimum opus quod fecit opifex in Hibernia fuit Scrinium Sancti Manchani*. Surely the words of the great sceptical poet Byron, apply here with double force:

“Even the faintest relics of a shrine
Of any worship wake some thoughts divine.”

The following extract from Petrie will, I hope, appropriately conclude my observations regarding this shrine:—

“This reliquary, sadly mutilated as it is, still preserves enough of its original characteristic features to enable us to form a correct idea of its primeval, costly and elaborate beauty, and to become intimately acquainted with what may be regarded as the final development of that phase of Celtic art-ornamentation in Ireland, which has excited such a deep interest throughout Europe in our own time.

“And in this shattered, mutilated shrine we behold an impressive illustration of the final extinction of that graceful imaginative art, as well as that of the Monarchy, which had seen its birth and fostered its development.”

Throughout this essay I have assumed that the word *Moethail*, which occurs in the “Annals of the Four Masters,” is one of the errors of transcription, or guesses to supply an obliteration, in the Annals of Clonmacnoise, from which they copied the reference to this shrine. Moreover, many writers suppose St. Manchan of Mohil, and St. Manchan of Lemanaghan, to be the same person, and thus he is styled the patron of Seven Churches, and invoked in the Tallaght Martyrology in the following words:—

“Sanctum Manchan cum ejus centum et viginta fratribus invoco, per Dominum nostrum Jesum Christum, &c.”

From what I have written, the following conclusions may be drawn:—1st, Manchan was a practical man, in that he was

the builder or promoter and patron of Seven Churches; 2nd, he was a poet; 3rd, having been the most learned man of his day in the Sacred Scriptures, he was therefore a distinguished theologian; 4th, he was a saint. This is a union of qualities rarely found in the same person.

J. MONAHAN.

NOTES ON THE PASSION-PLAY AT THIERSEE.

AS the tourist enters Kufstein from Innsbruck, his attention is called to a huge, cumbrous peak that rises on the left and heaves itself heavily to the clouds. At the foot of this lies Thiersee, the rival of Ober-Ammergau in its representation of the world-renowned Passion-Play.

A rugged and circuitous road, adorned at intervals with crucifixes and other religious emblems rudely but lovingly carved, climbs the height from Kufstein and leads the pedestrian, after a brisk walk of something more than an hour, around the Bavarian boundary to the foot of the peak.

Having refreshed ourselves at Kufstein, my companions and myself set out in good spirits, and ere sunset saw before us the beautiful lake, from which the village derives its name, sleeping peacefully in the shade of the lofty hills that on every side surround it, while a little beyond we caught a glimpse of the village church with its graceful spire pointing warningly to heaven. A few minutes more brought us to the *gasthaus* of the town, where we found a plain but excellent supper ready for us, and secured beds for the night. On the wall of the *gasthaus* in a conspicuous place was the following "poster," printed in large black letters:—

"With the Most Gracious Permission of the Royal Imperial Municipal Council of Innsbruck, will be given on Sundays and holidays, from April 5th to September 13th, 1885, at Vorder Thiersee, a Religious Representation of the Sublime Tragedy of Golgotha; or the Bitter Passion and Death, The Glorious Resurrection and Ascension of our Lord and Saviour Jesus Christ; arranged from the Four Holy Gospels and Illustrated with Tableaux from the Old Testament and Tradition.

Per Order, Passion-Play Associat."

Supper over, we expressed our surprise to the *wirth* at the small number of strangers we found in the village, and hinted that the Passion-Play had not yet made much of a stir in the outside world. "True," he replied with a good-humoured smile, "Thiersee is not yet famous; that is, not so famous as Ober-Ammergau, although the play has been produced at irregular intervals since 1802; still you must not imagine that we are altogether unknown; wait till to-morrow and you will see plenty of strangers."

"How does the play here compare with that of Ober-Ammergau?" one of us asked.

"Quite favourably," said the *wirth*. "Indeed, our text—the work of Prof. Weissenhofer, a Benedictine of Vienna—is said to be the best yet produced; but there is a certain splendour about the tableaux of Ober-Ammergau that so far we have failed to equal."

"Are all your players residents of the village?"

"Every one, and all are farmers, except Joseph Joufanger (*Christus*), he is by trade a carpenter. But that is not all, we built our own theatre, made our own costumes, and, in a word, did everything that pertains to the play, except paint the scenery, without any outside assistance." And with a smile of pardonable pride, as the varied talents of his fellow-townsmen came to his mind, the *wirth* bustled off to look after the comforts of his other guests. In the morning on drawing aside the curtain I saw that our host was correct in what he said of the strangers we should see, for the open space beneath my window seemed literally alive with people, all talking loudly but good-naturedly, and breakfasting *al fresco* on bread, beer and the inevitable sausage, so indispensable to all German-speaking nations.

After attending early mass, we returned to our inn, breakfasted, and waited till the loud boom of a cannon, at eight o'clock, called us to the theatre. This was a large, unpainted, barn-like structure, with a seating capacity of 1,400. The seats were divided into five classes, ranging in price from two and a-half florins (about four shillings) to forty kreutzers. Before the stage was a curtain of considerable artistic merit, the work of some local Claude Lorrain, portraying a view of Thiersee.

Fifteen minutes after the doors were thrown open nearly every seat was taken, the audience being made up principally of Tyrolese and Bavarians. More than two-thirds of those present were women, each one dressed in the picturesque costume of her native valley. At a quarter after eight the band struck up and played an overture for ten minutes. Another boom from the distant cannon, the tinkle of the prompter's bell—and the curtain rose.

There was a moment's pause, and then from either side of the stage entered the *Prologue and Chorus*.

The *Prologue* was attired in a pale blue tunic, bound with a crimson girdle; a crimson mantle hung gracefully from his left shoulder, and after passing around under the right arm, was secured at the waist by a golden brooch; on his head he wore a crown. The *Chorus*, consisting of four males and four females, was similarly attired, only the tunics were crimson, and the mantles bright green trimmed with gold. Arrived at their places, the *Prologue*, placing his left hand on his breast, and slowly advancing the right, commenced. His first few lines were slightly suggestive of the opening of "Paradise Lost":—

"Of man's first disobedience, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden, till one greater Man
Restore us, and regain the blissful seat,
Sing, Heavenly Muse."

The *Prologue* with those on his left then walked slowly to one side of the stage, while those on his right withdrew to the opposite, and turning faced each other. The same thing was observed throughout in the explanation of the tableaux. As soon as the *Chorus* was in position a curtain rose, disclosing Adam and Eve standing beneath the forbidden tree in Paradise; as the *Prologue* continued, Eve plucked the fruit and ate thereof, then passed it to Adam who also partook of it. but immediately seemed to recollect himself, and looked at his wife with some remorse, but apparently more reproach. While they both stood abashed, another curtain rose, revealing the Deity in anger, while 'mid peals of thunder the Angel

with the flaming sword entered and drove them from the garden. The curtain before the Deity dropped, and the first member of the *Chorus* related the story of misery and ruin brought upon the human race by Adam's disobedience, but gave assurance that God would not leave man forsaken, but through a greater Eve raise up a Redeemer who should make atonement for our first parents' sin. A third curtain rose and discovered the "Immaculate Conception." A half-suppressed murmur of admiration burst from the audience. Indeed nothing could be more beautiful. The representation of the Virginal Mother, standing on the earth, with the "old serpent" writhing at her feet, her hands clasped before her breast, and her eyes lifted trustfully to heaven, was so divinely fair, that the bosom of the coldest stoic would thrill to behold it. The tableau was so perfect, the position so graceful and statuesque that, for a while, I thought it must needs be some beautiful image procured for the occasion; even later, when I had seen and spoken with nearly all the participants in the play, I found it hard to believe that a simple peasant girl was the representative; but, nevertheless, such it was. The next tableau showed angels venerating a cross, and the second member of the *Chorus* explained that this was the Sacred Instrument of man's redemption. The *Prologue* and entire *Chorus* thereupon knelt with the angels to the cross; a hymn was sung, and the great curtain dropped on the introduction.

Scarcely a moment passed before the real action of the play commenced. This was Christ's triumphal entry into Jerusalem. First came little children, followed by men and women of the city, all bearing palms and singing:

"Hosanna to the Son of David!

Hail to the Son of God!"

Then came *Petrus*, leading the ass on which *Christus* was seated, and afterwards *Maria*, *Maria Cleophae*, and the Apostles. Last came *Judas* bearing the purse. The appearance of all these characters was wonderfully like the pictures familiar to us, which we have grown to believe really resemble those whose names they bear as they appeared on earth. Three times the procession crossed the stage, the scene being changed each time by means of a drop, the men

and women singing alternately a triumphal hymn, of which the refrain was :

“Hosanna to the Son of David!
Hail to the Son of God!”

The third time a semicircle was made about *Christus*, who, as the scene closed, raised his right hand high above the crowd as if in benediction.

Before the curtain rose on the next scene, a confused murmur of voices was heard upon the stage, and we knew that the “buying and selling in the Temple” was to be represented; so, indeed, it turned out, and admirable was the effect. The sacred edifice was filled with tables, over which the High Priests and Elders were selling to huckstering women, doves, fruits, eggs, and what not. The purchasers true to the female character were expostulating at the prices charged by the dealers, while they in turn insisted they were selling at a great personal sacrifice. All was clamour and confusion when suddenly, high above the din, a clear, manly voice cried, “Hold!” In an instant the turmoil ceased and buyers and sellers, alike dismayed, turned to where *Christus* stood frowning down in anger upon them. The face which in the last scene beamed with tenderness and love, was now cold and stern, and the hand that was raised in benediction, now bore a scourge of thongs. Passing to the centre of the stage and upsetting the tables as he went, *Christus* cried in a voice suppressed with emotion, “It is written, ‘My house is a house of prayer,’ but you have made it a den of thieves!” Raising the scourge, he drove the buyers from the Temple, and turning faced the High Priests and their parasites. These meanwhile appeared speechless with amazement; but now seeing their customers gone, their tables overturned, and the business of the day destroyed, gathered courage and cried in wrath: “And who art thou? And by what authority comest thou hither?” Before *Christus* could reply, the little ones who still seemed to keep up in childish play, as little ones are apt to do, the solemn procession of “Palm Sunday,” entered the Temple, singing the old refrain:

“Hosannah to the Son of David!
Hail to the Son of God!”

Turning benignly to the children *Christus* replied to the High Priests, "You ask me whence I am? Lo, here is your answer!"

"Art thou the Son of David?" sneered a wily Pharisee, "then tell us, prithee, is it lawful to pay tribute to Cæsar?" Thus was introduced the incident of the penny, confounding the Pharisee and filling the High-Priests with dread. At the reply of *Christus*, "Render, therefore, to Cæsar, the things that are Cæsar's, and to God, the things that are God's," the children sing aloud once more—

"Hosanna to the Son of David!
Hail to the Son of God!"

And amidst their innocent praises, *Christus* passed out. Throughout the entire scene, every word and action of *Christus* was marked with a majestic dignity that thrilled the audience with feelings of admiration amounting almost to awe.

"Tobias leaving his parents" was the next tableau, followed by the supper in the house of Simon, the publican; the anointing by Magdalen; and Christ's departure from His blessed Mother. During this last scene there was scarcely a dry eye in the theatre; and sobs, low but heart-drawn, were heard on every side. The bitter anguish our Divine Saviour must have felt when submissive to His Father's will He bade a last farewell to that dear Mother who gave Him life, could hardly be depicted more graphically—"Their looks became as so many arrows to wound those hearts that loved each other so tenderly."

So, scene by scene, were the last hours of Christ on earth portrayed; each scene being preceded by a tableau in which the Messiah was prefigured. These were: Joseph sold by his brethren, the offering of Melchisedech, Samson ridiculed by the Philistines, Naboth falsely accused, Daniel in the lion's den, the afflicted Job, and Joseph's blood-stained coat shown to his father. As the first act hurried on, the interest in the play became absorbing; the spectators scarcely daring to breath, so binding was the spell cast over them. Many scenes were startling in their reality, and displayed no mean dramatic talent on the part of the actors.

But space forbids even the bare mention of each successive scene, not to speak of any attempt at description. Suffice it to say, that the Gospel Narrative was followed in its minutest details throughout.

The Last Supper, the Agony in the Garden, the Bloody Sweat, the Betrayal by Judas, the Apprehension of Christ, and all the bitter history of the Sacred Passion, was represented in a manner wonderful beyond belief. The mockery of Christ in the Court of Herod was heart-rending; and strong men wept like children—strong, indeed, those eyes must be that could behold it without tears. The scourging was simply cruel; the drop revealed *Christus* covered with blood, hanging limp, and apparently lifeless, from the pillar, while around him stood the brutal soldiers exhausted from their fiendish task. *Christus*, on being unbound, fell backwards as if dead; and the rude soldiery, fearing they had overstepped their command, withdrew for a while to give him a few moments' respite. In their absence a woman entered, knelt by the body of *Christus*, and pressing the head reverently to her bosom sang a plaintive dirge, the first stanza of which was something as follows:—

“ Bleeding from a thousand wounds,
Jesus, Saviour, find I Thee?
O, for ever let me kneel,
And Thy loving mourner be!”

It was a touching sight; the body of *Christus*, cold, rigid, and covered with blood; his face pale and wan, save where the traces of the awful sweat remained; his hair matted and damp with death-like dews. It was only a representation, to be sure, but it was difficult, I may say impossible, to sit there with that mournful requiem ringing in one's ears, with that ghastly, dead-like form before one's eyes, and not remember that the Son of God once suffered for sinful man what was here shown in tableau, and, remembering, not be proportionately moved. The woman having departed, the soldiers re-entered, rudely awakened *Christus* from his trance, crowned him with thorns, placed the reed-sceptre in his hand, and rehearsed all the dreadful, blasphemous mock-homage that the Sacred Book records. If

the mockery before Herod was painful to behold, this was infinitely more so.

The next scene—Christ condemned by Pilate—closed Act I. No words except the simple words of Scripture, can adequately describe it. The jealous frenzy of the high priests, the fury of the rabble, the distraction of Pilate, the patience of Christ, were all admirably represented. The character of Pilate was drawn so as to awaken pity rather than contempt, and his efforts in Christ's behalf, his appeals to the mob—to their humanity in showing them their scourged and thorn-crowned king, to their reason by contrasting him with Barrabas whom they would free, were almost sublime. But all in vain; the rabble thirsts for the last drop of the blood of Christ and cannot be appeased. In their unbridled rage they forget the sacred authority that clothes the person of the governor, and when at length Pilate declares emphatically that he cannot condemn the innocent man before him, a few of the bolder ones rush forward to storm the palace. Tumult at once asserts her awful sway and the person of Pilate himself is threatened, when a herald seeing the danger of his master, snatches a trumpet and sounds a few hurried notes of alarm; the Roman guard rush to the rescue, and in a moment peace is again restored. But the proffered violence of the mob had the desired effect; Pilate, fearing either personal injury or loss of power, washes his hands from the blood of Christ, and immediately commands the death-warrant to be read. This was as follows:—

“I, Pontius Pilatus, subject of the Emperor Claudius Tiberius, whom the Gods preserve, and Governor of the Roman Province of Judaea, hereby, in the name of the Emperor of Rome, decree the following Sentence: I condemn Jesus of Nazareth, whom the High-Priests accuse as a Violator of the Laws and Disturber of the Peace, in proclaiming Himself the Son of God, to Death; and, moreover, to the Death of the Cross, corresponding thereby to the desire of the High-Priests, who have long requested at my hands the Crucifixion of the aforesaid Jesus of Nazareth. Given at Jerusalem, in the Nineteenth Year of the Glorious Reign of the Emperor Claudius Tiberius.

“(Signed), PONTIUS PILATUS.”

“Long live Pontius Pilatus!” howled the mob, while Caiphas begged for the cross-inscription.

"It is ready, also;" and turning with something like a smile of triumph towards the herald, Pilate commanded, "Read the inscription."

Herald : Jesus of Nazareth, King of the Jews.

The Mob : False! false! He is no king!

Caiphas : You should have written, "Jesus of Nazareth, the self-proclaimed King of the Jews;" then it is right.

Pilate : What I have written, I have written.

Caiphas : Go forth with him to Golgotha; another moment and all may be lost!

The Mob : Hurra! To Golgotha! To the cross with Jesus of Nazareth! On to Golgotha!

And falling like fiends upon their victim, the infuriated rabble dragged him forth to die on Golgotha the shameful death of the cross; while the curtain slowly dropped, as if to shut out from human eyes all remembrance of the bitter scene for ever. It was by this time one o'clock and an hour was given for dinner; but where to get dinner was a problem. There was only one *gast-haus*, and that by no means a large one, in the village, and this was expected to accommodate over a thousand hungry mortals at one and the same time and in less than sixty minutes send them on their way rejoicing. Of course the *gast-haus* failed to come up to expectations; and the crowd of hungry strangers, running this way and that, rating the half-dozen bewildered waiters who were doing their best to please everybody and never succeeding, and jostling one another without mercy in their eager efforts to be first served, was a sight to behold. By a little foresight we thought to avoid all this confusion by bespeaking our dinner the evening before, with the request that it should be served in a private room. So after watching for awhile with considerable amusement the less thoughtful ones in their praiseworthy but almost vain attempts to find anything substantial to eat, we hastened to do justice to our own little banquet. There it was, sure enough, but there also was a party as numerous and, without a doubt, as hungry as ourselves, playing havoc with it. The servant had brought over dinner as requested but left the key in the door (which was not requested) and that decided the destiny of the viands. It was too late to

protest; even as we gazed the second course was rapidly disappearing; so all that remained for us to do was to join the pandemonium below and, to use an expressive phrase, "fish for ourselves." So off we dashed, and, following the example of hundreds of others, seized upon everything available; getting an egg here and a sausage there, now a glass of beer and again a poke in the stomach, till a boom from the cannon announced that the hour was up and the play about to recommence.

The second part of the play opened with two imposing tableaux; *The Sacrifice on Moria* and *The Brazen Serpent*, the last being especially fine.

About the stage, in every position of agony and death, lay the afflicted Jews, with the cold and slimy serpents wreathed in horrid coils about their forms. In the background, raised high upon a cross, was seen the serpent of Moses, and to this, with hopeful eyes, the few survivors turned. The general effect was good, while the tableau itself was admirably adapted for the awful scene that followed: "The Way to Calvary and the Crucifixion." Than this nothing could be more painfully realistic; and the sobs, which in other touching parts throughout the play were partially suppressed, now burst forth with uncontrollable emotion. The procession entered from the rear, preceded by a herald with a trumpet and the usual proclamation: "Be it known to all people here in Jerusalem, that by order of the Governor, Pontius Pilatus, Representative of the Roman Emperor in this Province of Judaea, Jesus of Nazareth, with two other criminals, shall this day suffer the penalty of crucifixion; everything to be conducted according to Roman Law, Justice and Custom, and as the Warrant declares!"

Following the herald came boys with the inscription for the cross, nails, and hammers; ferocious-looking Jews and soldiers, guarding the thieves; and, finally, borne down with the weight of the heavy cross, bound around with cruel ropes, and wearing still his crown of thorns, came *Christus*; and, oh! how pitiable, how abject he appeared. His steps were weak, slow, and tottering—his breath hard and fast; even as we looked with pity towards him, he stumbled and fell, the

heavy cross falling with him. A few minutes are given for rest, during which *Maria* and *Johannes* enter. *Maria* gives one short cry of agony, "My son!" Raising languidly his weary, thorn-crowned head, *Christus* with inexpressible love looks towards *Maria*, and faintly moans, "My mother!" *Maria* and *Johannes* are immediately hustled off by the soldiers, *Christus* forcibly dragged upright, the cross placed again upon him, and the procession, closed by High-Priests, Sadducees, men, women, and children, passes out. Step by step the road to Calvary was portrayed. The falls of Jesus under the cross; the lamentation of the women of Jerusalem; the loving act of Veronica; the compulsory assistance of the Cyrenean: in a word, everything was shown with the most perfect adherence to tradition and the Scriptural account. On reaching the summit of Calvary, *Christus* was stripped of his garments, and led to the cross. Embracing the instrument of his death, he addressed it in the most endearing terms, kissed it lovingly, and the scene closed.

Shortly after the drop rose, and revealed *Dismas* and *Gemas* already crucified, while the Jews were shown nailing *Christus* to the cross; a few moments sufficed for this, and then the image of the Sacred Tree was raised on high; the only means of support which *Christus* possessed being the spikes which apparently pierced the centres of his hands and feet. The continuation of the scene was represented with fearful exactness and life-like details; the "setting" of the stage and grouping of the various characters making the most awful and impressive picture of Calvary I ever beheld. Not a single incident was omitted; not the smallest particular forgotten.

The lots cast for the seamless garment; the mockery of the Sadducees; the triumph of the priests; the blasphemy of *Gemas*; the prayer of *Dismas*; the seven words of *Christus*; besides the indescribable bustle and commotion of the throng of curious spectators who assembled to see the execution were all in their several ways thrilling and sublime.

The last moment when *Christus* cries out with a loud voice, "It is finished; Father, into thy hands I commend my spirit!" baffles description. Quick as thought, darkness

falls upon the stage, while peal after peal of thunder smites the ear. Priests and people stand awhile in speechless dread, and the soldier, Longinus, striking his breast exclaims, "Truly, this man was the Son of God!" The cry is taken up: "We have slain the Messiah! We have slain Jehovah's prophet!" resounds on every side, while the lightning-flashes grow more intense and the thunder peals more loud and deep. Remorse, terror, frenzy and despair take possession of the crowd; some fall upon their knees and shriek for mercy; some tear their hair and rend their garments; mothers seize their babes and press them to their bosoms, and amidst the wildest confusion the curtain falls. It was grand, terrific, sublime.

The next scene showed Pilate filled with remorse, gazing from his palace window, and commenting on the fury of the elements. Thinking, no doubt, that

"Either there is a civil strife in heaven,
Or else the world, too saucy with the Gods,
Incenses them to send destruction."

Whatever be his chain of thought, it is broken by the mob who, shrieking, howling, praying and blaspheming, dash by his palace gates. In vain he bids them stay; terror lends fleetness to their limbs, and in their present frenzy what care they for Pilate or his words. The governor stands amazed, but his amazement increases when a band of Roman soldiers without order or discipline rushes by demented as the mob. "Halt!"—(he might as well have spoken to untrained colts)—"Halt, I say." Military rule asserts itself, and the soldiers stand. "Where is your Commander?" A trembling under-officer replies, "Lord Governor, we have decamped; from Calvary all have fled to the city. Fear and terror."

"Fear and terror! Speaks a soldier there? A Roman?"

"Lord Governor, place us in camp or battle-field; and we will stand and Romans be; but rashness, madness is't against unknown, invisible power to fight. The Nazarene, Lord." "He Who hangs upon the cross?" "The same, yet dreadful is his might." Enter the rabble, shrieking: "The dead—the dead arise! The graves are giving up their trust! Jehovah help us! O Nazarene! O Nazarene!" Then to Pilate:

"Thou, unjust, unrighteous judge, hast brought this affliction on us! Thou, thou alone art to blame!" etc., etc., till a new calamity is announced: The Veil of the Temple is rent in twain! At length Annas and Caiphas enter, and by threats and cajolery persuade the people to assemble at the Temple, till they learn Jehovah's will. Pilate being again alone, Joseph and Nicodermus enter, and beg the body of *Christus* to bury it. Their request is granted, and the scene closes. Again the curtain rises and discloses Calvary. On the crosses hang three cold and lifeless figures. The barren mountain is deserted, save by the Roman soldiers whose sense of duty, stronger than fear, keeps them there, and the tearful man and sorrow-stricken woman who cluster round the central cross. All is still and solemn. The soldiers examine the bodies of the thieves, and finding them dead, the bones being already broken, one suggests that the same thing be done for the Nazarene.

Longinus : I myself will see if life remains ; with my lance will I probe his heart.

Maria : Have mercy ! Have compassion ! This bitter pang, at least, O, spare me !

Johannes : O, do it not ; in life no rest this noble heart hath found ; disturb it not in death.

Magdalena et Cleophae : Have pity on the anguish-smitten mother-heart !

Longinus : Give way ! I only do what duty bids.

Grasping his spear more firmly, the brawny soldier strides forward to the cross, raises his weapon to the side of *Christus*, and with given determination plunges it forward with all his force. O, horror ! A stream of blood bursts from the wound ; crimson the side of *Christus*, and sprinkles the anguished group beneath. So real, so *cruel*, seemed the act, one almost heard the cutting of the flesh, as the pointed lance went speeding to its goal. The bodies were then taken from the crosses, and the drop fell. In rapid succession followed the burial of *Christus*, the High-Priests' conference with Pilate about guarding the tomb, the preparations of *Magdalene* and the pious women for embalming the body, and the tableau, "Christ's descent into hell." The scene showed a dark and dismal prison where the Just of the Old

Law, from Adam and Eve down, were confined. Suddenly the doors sprung open, and *Christus* stood before them. The first to turn and greet him were our great parents through whose sin "death entered the world, and all our woe." I noticed a slight anachronism in Limbo, by the way, in the person of a Franciscan monk.

The Roman guard, at the tomb of *Christus*, formed the next scene; the time being a few hours before sunrise. The soldiers lay upon the ground in every position of careless ease, and apparently little dreading intrusion from friend or foe. Naturally their talk is of the man whose grave they watch. They speak of Nature's terror at his death; the darkness of the sun, the earthquake, and the resurrection of the dead. One relates how their comrade, *Longinus*, on opening the side of *Christus*, had sight restored to his blind eye by a drop of blood that fell upon it; another calls to mind the many miracles *Christus* in the few years past, performed throughout Judaea. As the conversation runs on apace, the east begins to redden with the dawn, and the soldiers show signs of weariness after their night's watch. To while away the few remaining minutes *Marcus*, the captain of the guard, relates an incident which he saw with his own eyes, and can therefore vouch for its truth. It is the story of Lazarus; and as he proceeds, a thrill of fear creeps over his hearers. At the words, "Lazarus, come forth!" they spring to their feet and seize their lances. "And," continues *Marcus*, "so help me, gods, as I speak the truth, the man—the man who three whole days had lain cold and lifeless in his tomb—arose, and at the bidding came forth!"

A slight rumbling is heard in the distance; louder and louder it grows, nearer and nearer it comes, till at length it seems to roll beneath the very feet of the soldiers. They grasp their spears with steadier hand, and look courage into each other's eyes. If they must perish, they will fall as Romans. Vain men! A peal of thunder crashes on the air; the great stone is lifted from the sepulchre; and glorious and triumphant, bearing the banner of victory, rays of light playing round his head, and groups of radiant angels surrounding him, CHRISTUS IS RISEN. With a prayer for mercy

the soldiers fall prostrate to the earth; the band strikes up a soul-stirring march; the spectators, who till this moment never dreamed to what a fearful tension their nerves had been stretched, breathe a big sigh of relief; and the curtain drops on the grandest tableau Christian eyes care to behold.

The rest of the text was clipped considerably, and the play hastened to an end. The remaining scenes were—the visit to the sepulchre by Magdalene and the pious women, the apparition of *Christus* to the Magdalene, and the Blessed Virgin at the tomb. As our Blessed Lady was represented slowly, sadly, and alone, wending her way to the grave of her Beloved, angels preceded her scattering flowers in her path; and although *Christus* appeared first to the Magdalene, it was in the guise of a gardener, to his mother he showed himself in all his glory. Next came the tableau, “Joseph making himself known to his brethren,” followed by the tableau, “Christ making Himself known to His Disciples;” and, finally, the scene in the country by Bethania where the disciples receive in full their commission to preach the Gospel to every creature. In the background stood *Christus*, giving his last instructions to his chosen twelve; nearest him were his *Mother*, the *Magdulene*, *Petrus* and *Johannes*, while the remaining disciples clustered around, listening attentively to their Master’s words. Raising his right hand, *Christus*, in conclusion, commanded: “Going, therefore, teach all nations; baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, behold, I am with you all days even to the consummation of the world.” Then, gently as a feather is wafted by the breeze, calmly as an eagle holds his airy course, he slowly ascended and disappeared from sight. “And whilst they were beholding Him going up to heaven, behold, two men in white garments stood by them, who also said: ‘Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken from you into heaven, so shall He come as you have seen Him going into heaven.’”

The curtain in the rear rose displaying the tableau, “Christ re-united to His Father,” and the Passion Play was over.

It was five o'clock in the evening when the last curtain fell, and if you remember the play commenced at half-past eight in the morning; yet no one seemed to feel fatigue; on the contrary, as far as I could judge, the audience regretted it could not last longer.

Considered from all sides there was everything in the play to be commended. The scenery was varied and appropriate; the costumes for the most part graceful and correct; the tableaux artistic, and the acting natural and effective. For "scenic effects" the little theatre of Thiersee falls not far behind the Court-theatres of Munich or Vienna, and in the manipulation of the scenes it may safely be pronounced equal to either. There was not a single "hitch" or moment of unnecessary delay throughout the entire representation.

The characters of *Christus*, *Petrus*, *Judas*, *Pilatus* and *Herodes* were excellently taken, and made one marvel how in the world simple, uneducated peasants could ever be trained to such perfection.

Christus throughout, even in the most abject and humiliating scenes, preserved a dignity that charmed even while it awed all hearts.

Judas from a dramatic point of view was the best defined character of the play. It was powerfully drawn and well interpreted. Had the farmer who took the part been trained to the stage, he would scarcely be surpassed as *Iago*.

The acting on the part of the females, with the exception of *Magdalene*, was not so good, being something of the style of convent girls on Commencement Day; still, it is only fair to admit that the maiden who played the character of *Maria* was so affected in many scenes that the tears actually rained down her cheeks.

In conclusion, a word about the *morale* of the Passion-Play. As we saw it represented, it cannot fail to be productive of unspeakable good. The people are simple, pure, honest and industrious, and look upon the play more as a religious ceremony in which the sufferings of our Divine Lord are forcibly impressed upon the mind than as a mere dramatic representation; so, indeed, did the audience also, if

one may judge from outward effects. In the entire drama there was not a word or action unbecoming, undignified, or sacrilegious, and the *thinking man*, whatever be his creed, after beholding it cannot but sigh when he reflects how the stage—that mighty engine of good or evil—has degenerated since the time of the miracle-plays in the good old Past.

The Austrian and Bavarian papers speak highly of the Thiersee representation, some placing it ahead of that of Ober Ammergau in every particular while all agree that the text and acting have never been equalled,

It will be produced again in 1890.

RICHARD J. MCHUGH.

FREQUENT COMMUNION.—III.

WHILE discussing some of the questions touched upon in the last paper, Suarez, De Lugo, Collet, &c., inquire, with much minuteness of detail, by what specific acts the *manduco* of the Sacred Text (“Nisi manducaveritis”), and the precept it involves are verified. Interpreted by the etymology of the word, the divine precept “manducandi hunc Panem,” would be absolutely fulfilled by the reception of the Sacred Species “in ore tantum suscipientis”—a doctrine which some few theologians at one time held. For, it is argued, *manduco* is derived from *mando*—which word, it is fair to assume, is itself derived from *manu do*—and implies no more than a transmission “de manu in os.” However, the Sacred Context tells us that the Panis Eucharisticus “vero est cibus;” “cibus autem haud proprie manducatus dicitur, cum excipitur ore; tum quia exspui potest; tum quia ubique receptum est ut nihil cibi sumere dicatur infirmus, qui nullam alimenti partem deglutire potest.” (Collet.) The “manducatio” of the text, therefore, requires “trajectio de ore in stomachum.” In this it may be said to differ essentially from the “manducatio panis naturalis;” for even though the latter “in ore dissolvatur, saltem aliqua alimenti pars

accipitur." Not so with the Sacred Species: "*Sacramentum enim non existit cum species alteratae sunt; unde colliges haud receptum iri Eucharistiae effectum 1º, ab eo qui receptas species exspueret, non valens eas propter aliquam naturae infirmitatem deglutire; nec, 2º, ab eo qui tamdiu Hostiam retinet in ore ut ante corrumpantur species quam deglutiantur: neque enim is Hostiam manducasse censetur.*" (*Ibid.*) It is right to add that Suarez holds that the precept of receiving Holy Communion is satisfied, and the effect of the sacrament produced "*cum species per guttur transeunt*"—which theory is strengthened by the consideration that when the Sacred Species have passed the oesophagus, they have gone beyond the control of the will, and the *manducatio*—so far as it can be the matter of a precept—is therefore, ipso transitu, completed.

They enter into this question, not solely as an interesting subject for scientific speculation, but much more because of its very pertinent bearing on some practical and important matters. For, in the first place, it follows that the precept of receiving Holy Viaticum is fulfilled, and the grace of the sacrament received, by one "*qui species ore trajecit [in stomachum vel ultra oesophagum] trajectasque evomit paulo post; is enim non digerit quidem, sed vere manducavit, cum manducationem supponat vomitus; porro effectus sacramenti pendet a manducatione, quae independentem a digestionem completa esse potest.*" (Collet, La Croix, &c.) In the next place, we see the reason of that strict law by which "*vetant canones ne eis detur panis sacer, qui eum deglutire non possunt, ut docent Gonet et alii vulgo doctores.*"

When, therefore, it is certain that the sick man "*deglutire non potest,*" we are plainly bound not to administer Holy Viaticum; for, when the swallowing of the Sacred Species is impossible, the fulfilling of the precept is *eo ipso* impossible, and the placing of the consecrated Host, "*in ore tantum aegrotantis,*" would be no less an unmeaning and inexcusable irreverence than a direct violation of the Canons.

But how should we act if we doubt whether the invalid can or cannot swallow? The solving of this perplexing doubt is, in reality, the *cruz* which usually presents itself.

Our doubt may arise either from the very imminence of death, or it may arise from such a paralysed condition of the throat as we sometimes find continuing day after day for a protracted period. In the latter event we are bound to apply one or other of those experiments suggested by theologians—repeating the experiment, if necessary, at reasonable intervals, and for a reasonably long time—and can administer Holy Viaticum only when the success of some such experiment shall have assured us that deglutition is at last possible. In the former case, in which “the priest believes that death is so very imminent that he also believes that the person would be unable to receive the Communion, or at least to consume the Sacred Host,” O’Kane and De Herdt adopt the teaching of Baruffaldi and Cavalieri, that “notwithstanding the risk, the practice of the Church and the Sacred Canons sanction the administration in the circumstances.” The “Canons of the Church,” however, which they cite in support of their view are *one* Canon “which supposes that the Eucharist might be administered under the species of wine—*‘infundatur ori ejus’*”—and from this “they infer that every effort should be made to administer the Viaticum in the only way permitted by the present discipline, that is, under the species of bread.” (O’Kane, n. 822.)

I have no doubt that before reconciling their consciences to this teaching, and shaping their practice in accordance with its spirit, priests in general have been haunted with fears that possibly they have not caught its true significance; for it unquestionably seems at variance with many universally accepted principles of theology. We instinctively shrink from exposing the Blessed Sacrament to the risk of even “material” irreverence, especially when experience warns us of the frequency and varying forms of its occurrence, even after some experiment, with (v.g.) an unconsecrated particle, has happened to be successful. In the presence of such risk, we cannot fail inquiring why we should not be satisfied with administering the Sacraments of Penance and Extreme Unction—particularly when we call to mind that “*Sacramentum Eucharistiae non est ad salutem necessarium, necessitate mediæ, aut in re aut in voto.*” We are strongly

tempted to believe that the Church—the jealous guardian of the Sacraments—would hardly enforce its precept, or permit us to incur so grave a risk, in circumstances which presuppose the possibility of grave irreverence. Nevertheless, I can find no writer who hesitates in justifying the incurring of these risks; they universally permit it on the principle that “*melius esse videtur ut Sacramentum exponatur incerto periculo irreverentiae materialis, quam ut homo, in cujus bonum Sacramenta sunt instituta, privetur certo fructu Communionis.*” Moreover, the assumed success of the “experiment,” seems to them to have so far attenuated the danger, that we may, *salva conscientia*, disregard it. In cases of parched or of semi-paralysed throats—and in what may be considered as the parallel cases of throats obstructed by the growing of polypus or other tumours—the danger is still further lessened by our requiring the patient to previously moisten the fauces with a small quantity of water, which, of course, he may swallow. Many add that in every such instance this preparation should be *invariably* made—a counsel which experience ratifies; and some of them recommend cold fresh water as preferable to every other fluid, since it is the least likely to cause irritation.

The reverence due to the Blessed Sacrament requires that we should be at all times prepared to act in the very possible contingency of the Sacred Species not having been swallowed, notwithstanding all our precautions. In the event of the immediate actual death of the patient, the rules just now to be given are our only guide, “when the Blessed Sacrament is visible.” But if, when death does not supervene, we discover that the Sacred Species still remain, after the lapse of a considerable time, *in ore aegrotantis*, our difficulty is not so easily solved. There is sometimes manifest danger in endeavouring (as some suggest) to promote deglutition by repeating the infusion of water, which might provoke vomiting; and the attempt to remove the Sacred Host by introducing the finger or a spoon (as is frequently recommended) may quite easily produce the same effect, owing to the exquisite nervous sensibility of the palate. In such circumstances, experience tells us that the most

reverential course is to permit the Sacred Species to naturally and gradually dissolve *in ore infirmi*; and this method is always feasible in the absence of violent coughing or uncontrollable expectoration. But if we be ultimately obliged to withdraw the Blessed Sacrament, the following instruction is to be observed:—

“In casu quo infirmus statim moriatur [vel actu non deglutiat] et Sacra Hostia in ore appareat, eadem reverenter extrahenda est, et ponenda in vase aliquo decenti, distincto a Pyxide, vel saltem in corporali . . . et in Tabernaculo reponatur, donec corrumpatur, et postea in sacrarium projiciatur.”

The instruction given by La Croix, in a strictly parallel case, is practically more convenient—at least on many country missions:—

“Species purgari debent et sumi; si autem purgari non possint, vel si nemo sit qui velit sumere, nefas esset comburere, sed immitti possunt aquae, donec dissolvantur, tuncque aqua injiciatur in sacram piscinam.”

These perplexities are proportionately increased when, as happens often enough, the sick man is, in addition, “*sensibus destitutus*.” “*Ipsae sane*,” observes Gury, “a praecepto dispensatur, cum nullius legis observandae sit capax.” His non-reception of Holy Viaticum would, therefore, not involve him in a new sin; but, in this particular point, the obligations of patient and pastor are not co-extensive. “Non ideo tamen dispensatur Pastor ab obligatione Eucharistiam ipsi ministrandi, si ante rationis amissionem dispositus fuerit. Sacramenta enim *ex opere operato* in eo operantur, qui cupivit ea recipere, antequam usum rationis amitteret. Excipe tamen si adsit periculum irreverentiae, aut si timeatur ne Hostiam deglutire non valeat. *Ita communiter*.” We need not be embarrassed, in such a case, by the absence of “actual intention” in the sick man; for Suarez, De Lugo, Sporer, La Croix, &c., teach that “in moribundo ad Eucharistiam recipiendam intentio etiam *interpretativa* sufficit, praesertim si antea confessus fuerit, quamvis jam a mente sit amotus.” Layman exhorts us to remember how easily “fieri potuisse ut in peccato mortali quod vel ignorabat, vel de quo imper-

fecte contritus erat, cum proposito confitendi, in amissionem sensuum inciderit: quo casu per susceptionem SS. Eucharistiae justificari atque salvari poterit—qua de re Suarez, &c. (L. v. c. 4). He then adds this most important clause: “Ipsos, seu explicitè, seu implicate, desiderasse eo ipso praesumitur, quod Catholice, atque obligationis suae haud immemores vixerint.” Obviously the experiment in particula non consecrata should in these cases be almost invariably employed; and we should never omit assisting the quasi-mechanical effort to swallow, by pouring into the invalid’s mouth a small quantity of fluid, “aut simul cum administratione S. Viatici, aut paulisper post.”

Omitting all formal reference to “perpetuo amentes,” to “surdo-muti,” and many other practically uncontroverted cases, it may be of use to briefly refresh our memory on the teaching of theologians regarding children who have not as yet been admitted, in the usual course, to First Communion. There can be no difficulty in dealing with those who are undoubtedly *rationis impotes*, to whom the universal discipline of the Latin Church refuses it. St. Liguori approvingly quotes and adopts the opinion according to which, “qui aliter ageret, graviter peccaret.” Neither should there be much difficulty in recognising our obligation towards children who are *rationis compotes*; for Suarez, “cujus sententiam sequuntur communiter alii recentiores” (De Lugo) teaches, “quod possit, imo et debeat, hujusmodi pueris dari Eucharistia in articulo mortis.” The words of Suarez are exceptionally strong: “Existimo in articulo mortis dandam esse Communionem cuicumque homini habenti usum rationis *ad peccandum*, et capaci Confessionis et Extremae Unctionis. Quod Navarrus quidem fatetur esse omnibus consulendum; ego vero existimo *esse obligationem tam ex parte petentis, quam dispensantium*.” Benedict XIV. (Syn. Dioc. L. vii. c. xii. n. 2), writes that bishops would be acting within their jurisdiction in compelling their priests, “ad administrandum SS. Viaticum pueris mox discessuris, si eos compererint tantam assequutos judicii maturitatem ut cibum istum coelestem et supernum a communi et materiali discernant.” For a stronger reason, we should feel it our duty to impart it to those children whom

the same Pontiff describes as "pueri quos Parochi, diligenti prae-misso examine, tanta compererint pollere ingenii perspicacia, ut latentem sub speciebus sacramentalibus Christum et firmiter credunt et reverenter adorant." (*Ibid.* n. 3). Layman, writing of *semi-fatui* (whose position is exactly parallel), definitely teaches in comprehensive terms, "Sufficere si ad SS. Eucharistiam accedat tanquam ad cibum non profanum, sed spiritualem, in animae suae salutem divinitus institutum." In reply to an objection he writes: "Respondeo satis dispositum esse talem hominem qui invincibili mysterii ignorantia laborat, si veritatem SS. Eucharistiae agnoscat *implicite*, credendo esse spirituale donum Dei, ad animae suae salutem institutum, quod proinde accipere velit secundum intentionem quae ab aliis fidelibus, seu tota Ecclesia, accipitur, *etsi interim* speculativam privatam persuasionem habeat, esse aliquod pure creatum." Bouvier tells us that in *dubio capacitatis*, we should not defraud such children of the immense augmentation of grace which they would receive in Holy Viaticum.

The chief arguments on which this teaching is grounded may be thus briefly summarised from Benedict XIV. (1) In the early Church the Blessed Eucharist was administered to infants immediately after Baptism; and, not only then, but frequently during infancy. This custom, St. Thomas tells us, prevailed in the Eastern Church even in his day. They are, therefore, *per se*, fitting subjects for this Sacrament. (2) "*Plerique* doctores docent omnes pueros, statim ac sunt doli capaces . . . obligari ad communicandum in Paschate, nisi forte de proprii sacerdotis consilio ob aliquam rationabilem causam ad tempus ab hujusmodi perceptione duxerit abstinendum;" while our best theologians maintain that the discretion thus left with Parochi for children ordinarily, does not (and there can be no "*rationabilis causa*" why it should) extend to the *articulus mortis*. In common cases priests may have abundant reason to "interpret" the period which the divine precept has not definitively fixed; and they are empowered to do so by the Council of Lateran. But no Council has permitted them to "interpret" the epoch which the *articulus mortis* itself defines so specifically. As La Croix

puts it: "*Praeceptum divinum obligans ad Viaticum nihil committit iudicio Ecclesiae vel confessarii circa aetatem.*" Of course it is assumed throughout that the attending priest has laboured to communicate to the child all the fulness of knowledge, and all the tenderness of devotional piety, which the circumstances of age, and time, and capacity, will reasonably permit.

Before closing the observations on Holy Viaticum, which the letter of J. H. has emboldened me to make, I would take the liberty of submitting to the "*Spes gregis nostrae et Decus*"—our younger priests—that the anxiety, as well as the responsibility, which "shadows" the receiving of almost every "sick call," will be reduced to its minimum, by their resolutely adopting, from the very beginning of their career, as a rule from which they shall never deflect—absolute promptitude in attending to it. Speaking with the experience of many years, I know that this rule infallibly ensures, not alone tranquillity of conscience, but also personal happiness and positive enjoyment. But—far above all other considerations—this is absolutely the only rule which we are safe in following. A very methodical dispensary doctor once told me that he had ascertained, by careful calculation, that of the "night calls" which he received during a number of years (and all of which calls he attended), no fewer than ninety-five per cent. were "unnecessary." A similar grouping of statistics would produce for priests an equally strong evidence of the general "unreasonableness" of such calls. But this is, after all, a thoughtless and ungenerous view—one, I may add, which a priest could not be justified in adopting. Calls of this character invariably cost the sender, no less than the messenger, much painful effort; and are dictated by a living faith which it should be our pride to foster tenderly. Besides, what assurance can we have that any particular call is, in reality, "unreasonable?" The reader will kindly pardon me for mentioning a personal matter by way of illustration: I well remember having received five sick calls, to distant portions of a certain parish, on five successive nights, at a time when no epidemic or special unhealthiness was prevalent. Of the five sick persons, four

had died, on four successive mornings, before my return home. Believe me, Aristotle never discoursed in sounder philosophy than when he wrote: "*Leve fit, quod bene fertur, onus.*"

Adverting *tandem aliquando* to the general question of Frequent Communion, I could, perhaps, do no better than adopt the judicious course taken by O'Kane in "referring the reader to St. Liguori, whose authority is the great guide of confessors at the present day." But, having done so, it can be no harm to add, in the words of the Catechism of Pope Pius V., "*utrum singulis mensibus, vel hebdomadis, vel diebus communicare magis liceat (quam non), certa omnibus regula praescribi non potest.*" For my own part, I think we should be exceedingly slow in giving our approval to any penitent's becoming a *daily* communicant, outside of a Religious Order. There is a truly golden medium by which permission may be given on a variable number of week days which we ourselves shall specify, or for which our approval shall be asked and granted. Besides the reasons for hesitancy derivable from the doctrine of the theologians and Fathers which will be just now quoted, there is this matter-of-fact reason that, having once given our sanction, we may encounter infinite difficulty in recalling it, should we consider it desirable to do so. De Lugo writes: "*Cautissime Communio quotidiana danda est, et nonnisi probatae vitae et eximiae virtutis testimonio praeiungitur.*" St. Ignatius (Const. p. 4, c. 3) tells us: "*Frequentius quam octavo die communicare, nonnisi peculiares ab causas, et potius necessitatis quam devotionis habita ratione, permittatur.*" The words of St. Thomas could hardly be stronger: "*Ex parte sumentis requiritur ut cum magna devotione ac reverentia ad hoc Sacramentum accedat; et ideo si quis quotidie ad hoc se praeparatum invenerit, laudabile est quod quotidie sumat. . . Sed quia multoties in pluribus hominum multa impedimenta hujus devotionis occurrunt propter indispositionem corporis vel animae, non est utile omnibus quotidie ad hoc Sacramentum accedere, sed quotiescumque [de die in diem?] se ad illud homo invenerit praeparatum.*" "Ut quis," says Collet, "*frequentem et frequentissime communicet, non sufficit ut a peccato mortali immunis sit, quam probat De Lugo, adductis SS. Thomae, Bonaventurae, &c., &c.*"

auctoritatibus; ‘uno verbo,’ addit Lugo, ‘hoc tenent omnes theologi, scholastici, Morales et Mystici.’”

Benedict XIV. writes in his *Diocesan Synod* (L. 70, c. 120): “Præcipue vero monendi sunt Confessarii ne frequentem ad Eucharistiam accessum iis suadeant, aut permittant, qui in gravia peccata sæpe labuntur, nec de poenitentia peragenda suaque vita emendanda sunt solliciti; *sicuti nec illis* qui, etsi gravia evitent crimina, voluntatem tamen habent venialibus inhaerentem.” St. Bonaventure gives it as his conviction that “*vix aliquis* ita religiosus esse videtur et sanctus quin semel in hebdomada sufficiat ei *ex consuetudine* communicare, nisi specialis causa quandoque, vel ratio plus suadeat, vel infirmitas superveniens, vel singulariter festivitas sollemnis. . . Omnes rationes pro frequentia communionis intelliguntur, salva debita præparatione, quæ in paucissimis est.” Finally, St. Liguori formally takes his teaching from the Decree of the Sacred Congregation, which received the sanction of Pope Innocent XI., and lays down, “ut talis usus frequentis, sive quotidianæ, Communionis relinquatur arbitrio confessoriorum, qui (N.B.) juxta conscientiarum *puritatem et profectum* communionem præscribant. Hinc dicendum, quod confessorius, præsertim *ex fructu frequentiæ* et ex desiderio poenitentis regulam sumere debeat *augendi vel minuendi* usum communionis.

“Quid denique dicendum de sacerdotibus qui quotidie celebrare solent?” De Lugo replies: “(1) ‘Sic vive ut quotidie merearis accipere.’ (2) Constat dubio procul e sacerdotibus esse non paucos quibus cessatio a Missa sit in præcepto; alios quibus eadem cessatio ad tempus optimi sit consilii, quales sunt quibus ex nimia celebratione imminet culpabiliter vel inculpabiliter periculum irreverentiæ et indevotionis. Habent tamen sacerdotes unde cum pari dispositione frequentius sacrum facere possunt quam laici communicare; 1º, Quia in eis ardoris defectus per majorem quam ex officio habent celebrandi obligationem compensatur: cum enim ipsius Ecclesiæ nomine in qua pro populis oraturi deputantur, celebrant, certam ab Ecclesia ipsa recipiunt puritatem, vi cujus Deo acceptiores efficiuntur; 2º, Quia ratione status mentem habent expeditam a pluribus quæ laicis obicem præstant, puta, a curis sæcularibus.”

C. J. M.

A WORD ABOUT HOLY WELLS.

AMONGST the devotions peculiar to the Irish people in the present, but more specially in the past, is their devotion to Holy Wells. Though not unmixed in some instances with superstition, this has been on the whole a well-ordered devotion, one connected with beautiful symbolism, and of Christian origin; whilst at the same time it may be truly said that its roots in some measure extend deeper into the past, into pre-Christian times, and date more remotely from Druidism and other early superstitions. Like the round towers of Ireland, which are rightly considered of mixed origin, partly Christian and partly druidical, the holy wells of Ireland may be said to be of like character.

From the earliest times amongst the Eastern nations—the Persians included, from whom the Celtic race is said to have sprung, and whose traditions and practices they largely preserved—the *well* became naturally the object of special veneration, as it was of such great need, and the constant source of delight and refreshment to the thirsty traveller after his weary march through the desert. In these arid countries where deserts were so numerous and where water was so scarce, the neighbourhood of the well determined the foundation of the city, as that of Samaria beside the well of Jacob and many others: and the possession of such wells was often contended for through long sanguinary wars by rival claimants; just as recently in the Soudan the wells became the vantage ground on which the success or failure of the campaign depended. From being an object of jealous care and natural veneration amongst these Eastern nations on account of its obvious necessity and utility, the well became later on amongst their emigrant descendants, the Celts and Druids, one of the traditional centres or objects of their religious superstitions in the countries where they settled, and where even water was quite abundant. Thus we are told by Gordon in his modern Geography, that in the time of Caesar the ancient Britons worshipped trees and fountains, and in Armoric Gaul, now Brittany, where the druidical super-

stitutions so much prevailed, the same tree worship and fountain or well worship is recorded. The druidic priests cut down from the "sacred oak" with their golden sickles the "bough of the spectres," the modern mistletoe. And they plucked their favourite flowers—the daisy, the lily, the honey-suckle, and the daffodil—and strewed them over their fountains that were sacred to the fairies. In addition to trees and fountains, we read that they also worshipped large *stones*, called menhirs and dolmens, that are still pretty common in these Islands, especially in Wales and Ireland. Around these dolmens they sat in council, or laid their hands upon them when swearing, or else offered sacrifices upon them, and these for the most part of human victims. In evidence of such objects of druidic worship we have still further, in the laws of Canute, heathenism defined as comprising the worship of "*water-wells, stones, or forest trees.*"

In the transition process or conversion from druidism to Christianity these several objects of its superstitious veneration, and more especially the holy well, were of easy adoption or assimilation into Christian worship because of their kindred and appropriate symbolism. We may notice in passing that in the conversion of pagan nations to the true faith it has ever been the policy of the Christian Church to tolerate any pagan customs that were indifferent in themselves, when it was difficult or unwise to abolish them, and furthermore to sanctify even and consecrate some of them by adoption into her ritual. Thus we have introduced into her marriage ceremony the blessing of the *ring*, the symbol of faithful and perpetual love, which was used on like occasions not only amongst the Jews, but much more generally amongst the pagan world, as we learn from Kirchmann in his work "*de anulis*," cap. 18.

Thus, too, in the conversion of druidism to Christianity the Church made the practices of idolatry turn to the glory of God. Such objects of its worship as the well, the tree, and the stone, were after all only *natural* things, indifferent in themselves, and containing nothing intrinsically opposed to Christian worship. Hence she surmounted with the sign of the cross the druidical sacred stone, the menhir, and the

dolmen, fit emblems as they were of our Lord who is styled in the Scriptures the "lapis angularis." We even read of a famous menhir of gigantic height, and one clearly of druidical origin, in the County of Brecknock, in Wales, that bears upon it the words *Mayen y Marynnion*, or "stone of the Virgin Mary." She placed the image of Mary in the hollow trunk of the "Sacred Oak" that was eight or ten centuries old, and from which the druids cut down the fairy mistletoe; as we gather from the history of the famous sanctuary in France of "Our Lady of the Oak." The Blessed Virgin Mary has been variously compared in the Scriptures to the luxuriant and odoriferous tree—at one time to the plane tree "*quasi plantanus juxta aquam in plateis*"—at another time to the cinnamon and balsam. "*Sicut cinnamomum et balsamum aromatizans, odorem dedi*" (*Eccl. 24*), etc., etc. Thus too we have several places in Ireland, such as Kildare, Derry, Dar-innis on the Blackwater near Youghal, etc., all connected with the druidical worship of the "Oak," near which were erected some of the earliest churches in Ireland.

But it was especially in the sacred *Well* of the Druids that Christianity found the most fitting symbol of her who is styled the "*fons signata*," the ever-flowing fountain of grace, the sweet perennial spring of divine loveliness and purity. Beside their fountains then she set up the sanctuaries and images of Mary; and thus we arrive at the Holy Well of Christian times in Ireland, with the general appellation given to it of "Our Lady's Well," and at which we frequently find in conjunction the traditional *tree*, *stone*, and *well*, in quasi testimony of their remote druidical origin and associations.

All this must be said to account, only in part, for the existence of Holy Wells in Ireland; for in truth a very considerable number of them are *exclusively* of Christian origin, and have been instituted in connection with the great Sacrament of regeneration. The general proximity of such to the early churches that were built before the times of canonical baptisteries or fonts, goes to prove they were blessed and used for the purposes of baptism. And, indeed, the very name of "font" given to our present canonical places for baptism, and which means in Latin a fountain or spring, proves sufficiently

that the earliest forms of baptistery must have been the *Well* which was blessed and consecrated for the purpose, and thus regarded as Holy. We have many instances on record of Wells thus used in connection with baptism, and not unfrequently made to flow even miraculously at the bidding of the Saints, when water could not be otherwise obtained. Thus we read of St. Peter, that when his jailors, SS. Processus and Martinian with forty-seven others were converted by him in prison, and wished to be baptised, he caused water for the purpose to spring up miraculously from the floor of his dungeon, which springs even to this day, and is reverently drunk by the faithful. The like is recorded of St. Paul, at whose place of martyrdom, moreover, three miraculous springs suddenly appeared, that have ever since become objects of great devotion and pilgrimage, at the famous church of the "Three Fountains" on the Ostian Way, outside Rome. St. Patrick too, as we read of in early Irish records, baptised many at the Wells of Ireland, several of which bear his name to this day, and have become consequently centres of devotion and pilgrimage. Thus Jocelyn, in his life of St. Patrick, referring to the conversion and baptism by the Saint of the two daughters of King Leogaire, and so graphically described in the "Book of Armagh"—adds: "and when he had preached to them with persuasive eloquence the damsels (Ahne the fair, and Fedelm the ruddy) believed in Christ, and he baptised them even in that *fountain*" (the famous Well "Clebach," that was situated on the sides of Chruchan towards the east, and was for centuries dedicated to the superstitions of Druidism). Another illustration of the use of Wells by the early Saints for the baptism of their converts is found in the history of the foundation of the Church of Trim in the "Book of Armagh," "And there being an open fountain in that place, he (Foirthech) was baptised in Christ by Lomman." And Montalembert tells us in his "Monks of the West," that St. Columbkille blessed many Wells in Scotland, evidently for purposes of baptism, where they were afterwards venerated down even to the seventeenth century. The peasantry of the Border and long after they had become Protestant and Calvinistic,

still prayed at the Holy Wells there that flowed by the ruined sanctuaries of Mary, and carried away the water to cure the sick—a practice much complained of by a Calvinistic writer of the seventeenth century, in his account of the “Presbytery of Pentpont.”

A further explanation of this devotion to Holy Wells would be certain curative properties attaching to them, and imparted either naturally or supernaturally. Examples of this we have in the famous Probatie Fountain or pond referred to by our Lord (*John* v. 2.) ; in Holywell in England, where in our own days most wonderful cures are effected ; and more notably still and recently at Lourdes, whose waters and shrine have become the centre of universal devotion and pilgrimage to the world. The cures wrought at St. Patrick's Well in Dublin are referred to by a writer in the twelfth century—“Therefore, on the morrow, he (St. Patrick) went unto a certain place, and in the presence of many standing around he prayed and touched the earth with the Staff of Jesus (his pastoral staff), and the name of the Lord produced from it a clear fountain. And this is the fountain of Dublinia ; wide in its stream, and plenteous in its course, sweet to the tastes which, as is said, *healeth many infirmities*, and even unto this day is rightly called the fountain of St. Patrick.” Jocelyn, “Life of St. Patrick,” chap. lxxi.

It is beyond all question that the Almighty has from time attached to *places* equally as to persons and things the operation of his extraordinary graces, styled by theologians “*gratie gratis datae*.” The circumstances and conditions of the cure, wrought at the Probatie Pool, prove them conclusively to have been of supernatural character. For they happened only at stated times ; they extended to all kinds of diseases, without exception ; and finally there was a limit on each occasion to *one* only cure, and that of the person who should first descend into the water after its movement by the Angel. These effects could have no proportion or relation with a cause that was purely natural, and hence their supernatural or miraculous character. The history of the Holy Wells in Ireland is replete with such facts, that are beyond and out of all proportion with any natural causes, and that can alone be ascribed to miraculous and supernatural agency.

Superstitions or vain observances crept in, no doubt, from time to time, amongst the Holy Well devotions ; but this was to be expected in matters that were only on the borders, if not beyond the domain, of liturgical law, and where so much was left necessarily to the free exercise of popular devotion. The Church, indeed, always restrained such excesses without condemning the substantial devotion ; wisely discriminating between the right use and the abuse of things—between the stately tree, and the parasitic growth that would attack and strangle its very life. And it must be in accordance with this view that we are to interpret whatever condemnations were issued from time to time against devotions at Holy Wells—even so far back as the sixth century in the Council of Auxerre, one of whose Canons runs thus : “Non licet inter sentes, aut ad arbores sarcivos vel ad *fontes* vota exsolvere.” Also in the ecclesiastical Canons of King Edgar, where it is ordered “that every priest forbid *well-worshippings*, necromancies,” etc. See “Thorp’s Laws.”

If I may venture to add one last word in defence and explanation of this time-honoured devotion of Holy Wells in Ireland, it would be that when the hands of the sacrilegious spoiler laid waste her churches and monasteries, and rifling her treasures scattered the stones of her sanctuaries ; when ruin and desolation reigned around, the only living thing to speak of the dead past was the Holy Well, ever with its murmuring presence shedding the perennial tear over the wreck and ruin which persecution had wrought. And as the poor faithful Irish people loved in life to come and converse with the only living remnant of the past, so too in death they clung to the old ruin, and loved to repose neath its shadow amidst its holy associations, that, mingling their dust with the sainted dead, they may share with them their hopes of a glorious immortality.

P. J. HORGAN, P.P.

THE UNIVERSITY OF ALCALÁ.

EUROPE contains no nation whose history is so interesting as that of Spain. The mighty name with which her schools of Theology and Ascetic literature dazzled the religious world on the one hand; and the splendour of her arms and the chivalry of her sons during the fifteenth and sixteenth centuries, have bestowed upon her the characteristics of a noble nation, great in the recollections of the past; while the historical names that throw such a lustre round her, can never perish or be forgotten in the annals of Europe.

But it is upon the Spain of the sixteenth century that the eye of the scholar and historian loves to rest; not to linger among those beautiful ruins of faded beauty, which to-day cover a land whose lovely valleys and winding streams mingle in picturesque charm with the lofty grandeur of her rugged sierras; no, but on a nation, that rose to the full possession, through liberty and literature, of all those legitimate aspirations, which the genius of the statesman, the fire of the poet, the crozier of the churchman, or the pen of the scholar could enkindle.

Two forces have, in the religious and literary world, made the Spain of that age illustrious:—the power of a mighty mind over the destinies of his country; and the foundation of a great university, whose achievements in scholarly research are stamped with abiding wonder even to our day. At Terraloguna, a small town in the province of Toledo, Ginzalet Ximenez de Cisneros was born. The early lessons of piety, instilled by holy parents, grew in his youthful breast, and bore fruit in the future priest, who was pious as a saint; in the bishop, whose charity to the poor, only equalled his zeal in the cause of morality and the pursuit of knowledge; and, finally, in the statesman, in having attached to his name an undying remembrance of justice and honor.

At an early age he repaired to Alcalá, where Rhetoric and Grammar became his favourite studies; a little later the renowned University of Salamanca finds him amongst her most brilliant students.

Here in that celebrated School, he became a deep proficient in theology and philosophy, mastering, at the same time, the Canon and Civil Law, and manifesting a deep love for those biblical studies, which afterwards produced such abundant and fruitful results. From college he went forth to the mission of his native diocese, to exchange very shortly his position of pastor for the more responsible one of administrator of the diocese of Sigüenza. But the harrassing cares of his office brought little rest to a mind that sighed for the study of theology and the calm of holy contemplation.

In a lonely convent of our Lady of Castañar he put on the coarse serge of the Franciscan novice, and there under the shelter of the chestnut trees, in a hovel built by himself, with bible in one hand and scourge in the other, did he pass some years so tranquilly, that he afterwards declared he would not exchange the brown frock of a poor monk for the purple of a cardinal or the ensign of a regency.

However, much to his mortification, he is summoned from the calm of retreat to wear the mitre of Toledo, then one of the foremost sees in the Spanish Church. A reformer of religious orders and a patron of science, he now combines the dignity of the bishop with the simplicity of the monk. No ornament adorns the walls of his apartment; no silver service graces his table; no trace of pomp or symptom of luxury is allowed to appear about his palace, which he changes to a monastery, living on the coarsest food it could afford, and wearing under the rochet of the bishop the hair-shirt of the cenobite. He slept on the bare floor or on a plank bed. He filled up all his time with labour, prayer and study. Every day on bended knees he perused some chapters of the Holy Scriptures, and numberless times in the day did he gaze on a crucifix, which was attached to his arm by a string. He often performed long journeys through his diocese on foot, exhibiting in his public life all that austerity he cultivated in private, shedding abroad the bright example that springs from a heart stripped of every vestige of human passion—and showing forth a spirit, whose lofty grandeur confronted the luxurious dissipation and moral depravity that reigned around.

By a singular coincidence his ecclesiastical career

synchronised with the new era in which the arts and sciences flourished with undimmed splendour in the glorious reign of Ferdinand and Isabella. The queen herself, seated on a throne, and taken up with the cares of government, found time to learn Latin, to encourage the art of printing lately invented, introduced foreign works, sharpening the diligence of the collectors, and giving such powerful encouragement to learning that a new epoch soon arose in Spanish literature. She distributed prizes to the best workmen and furnished money for the publication of good works. Nor was her energy confined by the boundaries of her own Castile, for she sought in foreign lands those rare and rich treasures of knowledge, which became a most precious seed for the improvement and renovation of the national literature.

To Italy she was chiefly indebted for the brothers Geraldino; from the shores of lake Maggiore, Peter Martyr came laden with the treasures of a country which then surpassed every other by its literary glory and renown. The military life, and love for deeds of splendid warfare—the flashing a gaiety at high festival and banquet hall, so characteristic of a chivalrous land, gave place to the pale cheek of the dark-robed children of science, and we have it on the authority of Erasmus, “that the Spaniards had attained such eminence in literature that they had not only excited the admiration of the most polished nations of Europe, but served likewise as models to them.” Amongst the schools which have gained strength with the progress of time was Salamanca. It was called the Spanish Athens, and was said at one time to have seven thousand students attending its halls. At the beginning of the sixteenth century a new rival—the University of Alcalá—appeared upon the scene, and was destined later on to contest with her renowned sister for the palm of honour and science and learning.

It was called by the Spaniards of that day the “Octava Maravilla del mundo.”

This magnificent establishment grew into great repute under the fostering care of Ximenez; for as soon as he became Archbishop of Toledo, he resolved to devote the immense revenues he possessed to a sanctuary where arts and sciences

could be taught. In a serene spot on the banks of the Henares, Pedro Guimel, the greatest of Spanish architects, drew the plans for the future building; the foundation stone of the College of San Ildefonso was laid by the Archbishop himself amidst great solemnity. He delivered an eloquent discourse on the occasion, and placed in the foundation stone gold and silver coins, together with a brass image representing a Franciscan monk. In the centre was placed the deed of foundation, written on parchment. Alexander the Sixth and Julius the Second granted the most extensive privileges to the new foundation. These were afterwards further augmented by Leo the Tenth.

The College of San Ildefonso was the head of the new University. The name was taken from the patron saint of the Cathedral of Toledo, to whom Ximenez had a special devotion. The professors, properly so called, were all theologians, and occupied for the most part the academic chairs, while some among them appear to have been intended for the post of administrators.

When these latter appeared in public they were, as Gomez informs us, distinguished from the other academic members by their imposing dress, which consisted of a long red robe, closely fitted to the body, together with a kind of scarf of the same colour, and about three inches in breadth. It was thrown over the left shoulder and reached almost down to the ankles, hanging on the back in large folds. The students attended the lectures given by the different professors, who in all numbered forty-two. Of these, six taught theology; six canon law; four medicine; one moral philosophy; four the Greek and Hebrew languages; four rhetoric and grammar; and the rest were occupied with other branches of the sciences and arts taught in the University.

Besides the lectures given in the different halls, special exercises were given at the residence of the students: disputations were held for fourteen days, and very stiff examinations were to be got over before any student could gain admission to a higher class, or to any particular course of lectures on any science.

All these regulations were followed by such great results,

that, according to the judgment of Erasmus, "Alcalá was especially distinguished by its able philologists"—"*Academia complutensis non aliunde celebritatem nominis auspicata est, quam a complectendo linguas ac bonas litteras*"—(*Epis.* 755.)

And we have it on the authority of our famous countryman, Luke Wadding, that from this house came forth a great number of generals of different orders, provincials, bishops, and learned men. Ximenez dedicated the College of three languages in honour of St. Jerome; in it were taught Latin, Greek, and Hebrew, and all so thoroughly, that a strong reference is made to it by a distinguished Spanish writer—Robles—in the following words: "*Tambien el Collegio Trilingue, con titulo de San Geronymo con Treynta collegiales, en guien se ha fundado la puridad de las lenguas, y elegancia, de la retorica.*"

But, besides the foundations of the Archbishop, many other institutions arose which owed their origin to the renown of the University; for the monastic orders established houses of their own in Alcalá, in order to give the young religious an opportunity of studying in such an illustrious place. Ximenez placed the whole University under the perpetual patronage of the King of Castile, of the Cardinal Santa Balbina, the Archbishop of Toledo, the Duke del Infantado, and the Count of Coruña. He invited professors, some from the rival sister Salamanca, some from Paris, and so numerous were the excellent and learned men whom he collected round him, that all the chairs were occupied only eight years after the foundation stone had been laid.

We can gather from most trustworthy sources that students flocked to this renowned seat of learning from all parts of the peninsula, and the king himself honoured it with a visit, inspected all the buildings, attended some of the lectures, and admired the grandeur and beauty of the institution and its surroundings. Having noticed that one of the walls was made merely of clay, the king remarked, "that such a wall but ill corresponded with a building which was destined to last for ever." "It is true," replied Ximenez, "but I am consoled by the reflection, that what is now made of clay will one day be made of marble."

But splendid buildings and princely endowments do not confer immortality on any place. It is genius and the works of the mind that have stamped upon Alcalá in indelible characters that enduring fame which cannot perish. The greatest literary work published there is the Cardinal's celebrated Polyglot. It is styled the Complutensian, because, Complutum was the ancient name of Alcalá. Biblical studies and Biblical criticism received at the commencement of the fifteenth century a wonderful impetus. In former ages the incapacity of copyists and the ignorance of many who undertook the correction of Scripture were so many obstacles which prevented the full growth and development of critical investigation. It is, however, an acknowledged fact, that the Hebrew and Greek manuscripts of the Scripture have not been wilfully corrupted, and that the accuracy of our ordinary text is truly wonderful.

By a singular coincidence, when this impulse was given to philological studies, and the long-delayed hopes of an emendated text of Scripture were about being realized, Germany gave to the world a new instrument of power applicable to all branches of literary knowledge and science. The newly invented art of printing consecrated its first services to the Holy Scriptures, for we find that from the year 1462 to 1500 A.D., no fewer than eighty complete editions of the Vulgate appeared. The Jews were the first who endeavoured to multiply copies of the Hebrew Bible, and in the year 1488 appeared in Lombardy the first complete Hebrew Bible, edited by a Jew.

It was a taunt frequently raised against Catholics that they were behind others in Biblical studies, and to meet this cavil there appeared a man who, in the providence of God, was destined to restore to the Church that ancient renown which arose from the great labours of a Jerome, an Origen, and an Augustine. Ximenez regretted for two special reasons the neglect of Biblical studies.

The first was because such neglect closed up the principal sources of sacred learning—viz., the Bible and the works of the Fathers; and secondly, the ignorance of Greek and Hebrew among the clergy made them incapable of defending

Catholic truth or of giving any opposition to those impious heretics who either abused the Holy Scriptures or perverted them. His ideas on the subject are best expressed in the preface to the Polyglot: "No translation," says he, "can fully and exactly represent the sense of the original, at least in that language in which Our Saviour himself spoke. The manuscripts of the Latin Vulgate differ so much from one another that, as St. Jerome and St. Augustine desired, it would be necessary to go back to the origin of the sacred writings, and correct the books of the Old Testament by the Hebrew text, and those of the New Testament by the Greek text."

"Every theologian," says he, "should be able to drink of that water 'which springs up to eternal life' at the fountain-head itself. To accomplish this object we have made researches in every direction for the best and most ancient Hebrew and Greek manuscripts to revive the hitherto dormant study of the Sacred Scriptures."

Nor was he mistaken as to the men who were to be intrusted with the great work. Antonio de Lebrija, formerly Professor of Salamanca, but for many years of Alcalá, was one to whom Spain owes almost all the glory of her classical knowledge. "*Hispania*," says the *Bibliotheca Nova*, "*debet illi quicquid habet bonarum artium*," and his biographer speaks of him as the "*el restaurador del gusto y solidez en toda buena literatura—maestro por excellencia de la nacion Española*." From Crete he invited Demetrius Ducas to teach the Greek language; Lopez de Zuñiga, so well known for his discussions with Erasmus; Nunez de Guzman, author of several commentaries on the classics. With these were associated several learned Jews, who were specially appointed to compose a grammar and Hebrew dictionary for the Polyglot. The whole plan for this magnificent undertaking was formed by Ximenez himself. With noble generosity and untiring zeal he supplied those learned men with all their wants, and furnished them with every help necessary for their work.

He made researches on all sides for manuscripts of the Old and New Testaments; sometimes he was obliged to purchase

them at enormous expense, while others timely hastened to lend them for his use. The reigning Pontiff, Leo X., a great lover of the fine arts, generously supported Ximenez in the publication of the celebrated Polyglot.

In return Ximenez dedicated the work to his Holiness, and in the introduction gave him public thanks in these words:—"Atque ex ipsis exemplaribus quidem Græca Sanctitati tuæ debemus: qui ex istâ Apostolica Bibliotheca antiquissimos tam Veteris quam Novi Testamenti codices per quam humane ad nos misisti!" In the prologue Ximenez also tells us what pain and trouble he took in order to collect from various parts a considerable number of Hebrew, Greek, and Latin manuscripts. Gomez testifies that seven Hebrew manuscripts cost no less a sum than 4,000 ducats—a sum that would amount in English money to near £25,000 sterling; and that the total expense of the whole work amounted to 50,000 ducats—a sum which, if estimated at the value of money then, could have been expended only by a man who united the wants of a monk to the revenues of a king. The purchase of manuscripts, the remuneration of those engaged in procuring them, the emoluments of the editors, the copyists, and the assistants; the expense also of the new letters, which were all to be cast in Alcalá, the bringing over of able printers from Germany, the printing itself; all these required an enormous outlay. The sale price bore no kind of proportion to the expense of publication, for Ximenez had no more than six hundred copies taken off, while each copy, though consisting of six folios, cost no more than five ducats and a half. The small number of the copies that were printed accounts for the scarcity of the work and the dearness of the price. A short time ago a copy was sold in London for £75. The learned editors commenced their labours in the same year that the design was conceived by the learned promoter, and in twelve years the first volume, containing the New Testament, appeared. This volume contains the whole of the New Testament, and other matter, in the following order: It commences by a kind of preface in Greek and Latin, explaining why the Greek Text of the New Testament has no accents. The ancient Greeks, as we know, did not make use of any accents, and

it appears that the writers of the New Testament did not use them in their autographs; and the editors of the Polyglot followed that ancient custom, as we are assured they made use of only the most ancient and correct manuscripts, which Pope Leo had sent to serve as the basis of the Greek text. Next comes the order of the Canons, which are ten in number. In the first are included all those passages which are found in the Four Evangelists; in the second are the passages which are common to St. Mathew, St. Mark and St. Luke. Then there follow the letters of St. Jerome to Pope Damasus upon the four Gospels. After the introductory parts come the four Gospels themselves, divided into two columns, the largest of which contains the Greek text, and the smallest the Vulgate, with references to the margin of the parallel places and quotations.

The division into verses is wanting both in the Old and the New Testament; but the chapters are sufficiently distinguished from each other according to the manner introduced by Cardinal Hugo in the thirteenth century. Two dissertations in Greek come after this first part of the New Testament, treating, the one of St. Paul's journey, and the other of the chronology of his preaching.

After these come the texts of St. Paul's Epistles, closing with the Hebrews; then follow the Acts of the Apostles, with two prologues; and the Acts are followed by the seven Catholic epistles; and last of all is the Apocalypse. At the end of the Apocalypse of St. John are added five pieces of poetry upon the work itself and upon Ximenez. This volume, and all other copies of the work, though not wholly free from mistakes, are yet very beautifully printed. Each title page bears the arms of the cardinal in red and black letters. The characters are large and clear; the Latin ones are made according to the Gothic form, and the Greek according to the form of letters used in ancient manuscripts from the ninth and following centuries. A few months after the first volume, the second appeared in May, 1514, to serve as an introduction to the edition of the Old Testament. It was the work of the converted Jew, Alfonso Zaneura. It contains a Hebrew-Chaldaic lexicon on the Old Testament, giving the various

meanings of the words in Latin, and pointing out, at the same time, all the places in the Bible where they occur; so that, by the help of the lexicon and index, the Latin can be translated into Hebrew or Chaldee, and *vice versa*.

The four following volumes are exclusively devoted to the Old Testament. The first begins with a prologue, in which an explanation is given of the plan followed in the arrangement of the Polyglot, followed by a dissertation on the origin of the Septuagint, upon the Hexapla of Origen, and the Biblical labours of St. Jerome. Then comes a short treatise on the four different ways of interpreting the Holy Scriptures, viz., the historical, the allegorical, the analogical, and the moral. Thus, whilst the "historical" gives the literal sense, the three other methods aim at the more profound meaning concealed under the literal sense; and this they discover, either in the "moral" precepts, or in allusions to the Redemption ("allegorical"), or in some reference to the Church in its glorious state (anagogical").

These different modes of interpretation are well expressed in the well known lines:—

"Litera gesta docet; quid credis allegoria;
Moralis quid agas; quo tendis anagogia."

After these, and a few letters of introduction, this volume presents us with the Pentateuch in Hebrew, Chaldee, and Greek, together with three Latin translations. Each page is divided horizontally into two sections. The higher section is composed of three parts, which include three columns: the lower section has only two columns. The three columns of the higher section contain the Septuagint, the Vulgate, and the Hebrew texts.

The Vulgate holds the middle place, and the reason for this collocation is given in the second preface, viz., that as our Lord was crucified between two thieves, so the Latin Church stands between the Synagogue and the Greek Church. A good deal of discussion has been raised over the relative positions of the three texts, but as far as we could gather, it was the exterior arrangement that gave occasion to the remarks on the relations of the churches, which remarks were very likely quite out of place. The second volume

contains the books of Josue, Judges, Ruth, the four books of Kings, the two books of Paralipomenon, and the prayer of Manasses. The Vulgate occupies its usual place between the Hebrew and the Septuagint.

The third volume of the Old Testament includes the proto-canonical and deutero-canonical books. The Hebrew text in this volume is wanting in all the deutero-canonical books, viz., Tobias, Judith, Wisdom, and some parts of Esther. Among the proto-canonical, or Hebrew books of this volume, the Psalms have this peculiarity, that the Vulgate is not, as elsewhere, placed by the side of the Hebrew text, but comes as an interlinear version to the Septuagint, with which it corresponds. The fourth and last volume of the Old Testament contains Isaias, Jeremias, the Lamentations, the three books of the Macabees, the prayer of Ananias, the Canticle of the Three Children in the Furnace, the history of Susannah.

The third book of Macabees, not being deutero-canonical, but apocryphal, is not in the Vulgate; and only the books that are proto-canonical are admitted in the Hebrew text. The last volume left the press at Alcalá on the 10th day of July, 1517. As soon as the printer brought the last sheets to the Cardinal, raising his eyes to Heaven, he exclaimed with great joy: "I give thee thanks, O Most High God, that thou has brought to the long-wished for end this work which I undertook." Thus was Ximenez allowed to behold the printing of his great Bible finished; but four months after he died, November the 8th, 1517. The papal permission to publish the work appeared two years after. His work exercised a wonderful influence, for most of the editions of the New Testament from the sixteenth century downwards adopted the Complutensian text entirely for their basis. For two centuries its influence was of a very far reaching character down to the time that the celebrated Polyglot of Brian Walton appeared towards the end of the seventeenth century. This was followed by the edition of Dr. Fell, and by the more splendid and accurate edition of Mill, published at Oxford in 1707. And though the labours of Bengel, Wetstein and Griesbach have thrown the Polyglot of Alcalá in the shade to some extent, it is still upheld as the "editio

princeps" of the New Testament. It cannot be denied that the editors of the Complutensian Bible had none of the best and most ancient manuscripts, particularly that celebrated manuscript, called the *Codex Vaticanus*, which appears to have been written about the fifth century. Dr. Hefele in his life of Ximenez, has good reason for supposing that the *codex* was not known to the editors of the Bible of Alcalá.

It is rather singular that the particular manuscripts sent from Rome cannot be discovered, and Biblical scholars of great name assure us that none of those preserved at the Vatican served as the basis for the Complutensian text. A thorough search was made in 1784 at Alcalá for those precious documents, when to the utter amazement of those who prosecuted the inquiry, they discovered that, as far back as 1749, the then librarian had sold them all for waste paper! Through the energy of a Spaniard named Martínez, a few scattered fragments were collected and deposited in the library at Alcalá. But the house, where chairs were established for the whole circle of sciences, and to whose academic halls flocked students from all parts of the civilized world, with all its glories, has passed away. Revolutionary governments have committed sad havoc with Alcalá. The University was suppressed in 1822, but re-established the following year, to be some time after, in the year 1836, transferred to Madrid by a royal decree, and now forms what is called the "Universidad Central." Thus have all the ancient associations—so honourable and glorious to Spain—ceased to have any connexion with the "Collegio Mayor de San Ildefonso" in Alcalá. The building was sold to a committee, composed of the principal inhabitants of the town, who nobly resolved to prevent its entire destruction, by making some repairs which were absolutely necessary.

The beautiful ceiling of the chapel has fallen in, and the ancient lecture-rooms and halls are completely stripped of their furniture and ornaments, though the courts and front of the building are in good condition.

But Alcalá must ever remain a spot dear, not only to true Spaniards, who love the memory of their great prelates, but to men of every clime, who remember what the arts and

sciences owe to Cardinal Ximenez. The Bible of Alcalá remains for all time in honour and renown, and raises itself aloft untouched amidst the ruin and desolation which for seventy years have laid waste unfortunate Spain. Political revolutionists have destroyed or suppressed those magnificent institutions, which their illustrious founders believed were established for ever; but though they have sunk in their own ruins, and though we can only read in those torn monuments the beauty of the past, the glorious name of their founder rises from their ashes, and the voice of his great Polyglot proclaims to posterity the great mind of its originator and his undying love for Biblical pursuits.

JOHN DOHENY, C.C.

THE REQUIEM OFFICE AND MASS.

DIRECTIONS FOR CHANTING.¹

AS all the Clergy assisting at a Requiem Function are expected to take part in the chanting, it has been thought advisable to publish the following general directions, the better to secure that "devout, distinct, and intelligible" discharge of this sacred duty, so strongly insisted on by the *Ceremoniale Episcoporum* (Lib. 2, cap. i., n. 8, and cap. xxviii., n. 12) and by the Council of Trent (Sess. 24, cap. 12, De Reform.)

I.—*General Directions.*

1. "CANTABIS SYLLABAS, SICUT PRONUNTIABERIS."

This is Guidetti's golden rule: SING THE WORDS AS YOU WOULD READ THEM. The authorised Chant for the Requiem is now safely established in this country, thanks to the complete practical manual, edited by His Grace the Archbishop

¹ These "Directions" were prepared quite recently for the clergy of the Diocese of Dublin, at the request of His Grace the Archbishop, and we are indebted to the kindness of the compiler, Most Rev. Dr. Donnelly, Bishop of Canea, for permission to extend the benefit of them to the clergy of the whole country, through the medium of the RECORD.—ED. I. E. R.

of Dublin.¹ The notation in the old manual rendered the observance of this most important rule practically impossible; but now that care has been taken to give accented notes only to accented syllables, its observance has been made most easy, and the beauty of the chant considerably enhanced. In many passages the number of notes over single syllables has been greatly diminished,² and their proper accentuation and delivery thereby facilitated.

2. Be careful always to emphasise in singing the syllable which you would emphasise in reading. Let that syllable be well delivered by the voice, and then the other syllables will fall into the subordinate positions which they occupy in the word.

3. Observe the pauses and breathing marks. Never drawl out final syllables: sing those gently.

4. In singing, keep united such words as are closely united in meaning, and do not take breath between words that are governed by or depend on each other respectively: you would not do so if you were reading them.

“CANTABIS SYLLABAS, SICUT PRONUNTIABERIS.”

5. Groups of notes over single syllables are to be sung together and smoothly, ascending groups with a *crescendo* of the voice and descending groups with a proportionate *diminuendo*, even should the group consist only of two notes. Where an ascending and descending group are united over the same syllable the same regulation of the voice is to be observed.

6. When a large body is singing, as we now suppose, it becomes most essential that each one should bear in mind

¹ *Officium Defunctorum et Ordo Exsequiarum pro adultis et parvulis, una cum Missa et Absolutione Defunctorum*, cura Gulielmi J. Walsh, S.T.D., &c., &c. Dublini: Browne & Nolan, 1884.

See also his Grace's *Grammar of Gregorian Music*. (By the Very Rev. William J. Walsh, D.D., Canon of the Cathedral Chapter of Dublin; President, St. Patrick's College, Maynooth.) Dublin: Browne & Nolan, 1885.

² For some illustration of the extent to which this improvement has been effected in the revised, authentic, or Roman form of the liturgical chant, see I. E. RECORD (Third Series); vol. iv. (July 1883), page 444.

that he is but one of the body, and that no matter how gifted he may be in voice, or in facility of reading the Chant, his first duty is to *keep with the rest*, especially as the Gregorian Chant is not broken up into measured time-bars, nor is there anyone who may mark the rhythm, as is the case in select choirs, where a leader is appointed for the purpose. Hence St. Bernard's rule of listening to our neighbours demands the closest attention:—

“SIMUL CANTEMUS, SIMUL PAUSEMUS, SEMPER AUSCULTANDO.”

II.—Directions for the use of the New Manual.

There are a few points to which it is necessary to call special attention, wherein the New Manual, containing the authentic version of the Chant, differs from the one hitherto in use.

1. In the *Invitatorium* sing the last syllable in *Omnia* to one note instead of two.

2. The verses to be sung by the *Cantores* should be carefully rehearsed by them beforehand.

3. The versicle *Audivi*, with the response *Beati mortui*, immediately preceding the Antiphon to the *Benedictus*, should be sung as all preceding versicles, the voice only falling a semitone.

4. In the Antiphon to the *Benedictus* there is a slight difference from the old *Cantus*, in the notes assigned to the words from *qui credit*, to *vivet*, inclusive.

5. The *Benedictus* should be intoned as noted, following the rule of the 2nd mode regarding monosyllables and Hebrew names in the Mediation. The fall of a semitone in the Mediation, sometimes incorrectly made, should be avoided. Breath should be taken at the points marked by commas or perpendicular strokes. The universal rule of singing the syllables as we read them, will, if attended to, prevent the undue accentuation of *sa* in *salūtis*, *salūtem*, and of prepositions and conjunctions such as *in*, *ad*, *per*, etc., etc.¹

¹ See the *Grammar of Gregorian Music*, compiled by his Grace the Archbishop, when President of Maynooth College; pages 50 and 131.

6. In the *Introit* the division of the words between the *Cantores* and the Clergy should be made as follows:—

Cantores : Réquiem aeternam

Clergy : Dona eis . . . luceat eis.

Cantores : Te decet . . . Jerúsalem :

Clergy : Exáudi . . . caro véniet.

In the repetition,

Cantores : Réquiem aeternam

Clergy : Dona eis . . . luceat eis.

7. The *Kyrie* is sung alternately by *Cantores* and Clergy, all joining at the final *Kyrie*. There is a notable difference from the old version in the descending passage on the first syllable of *Eleison*; and in singing it, breath need not be taken between *e* and *le*, but the entire word had better be sung in one breath. Finally it should be borne in mind *eleison* is a word of FOUR syllables, *e-le-i-son*, and not of three, *e-lei* (wrongly pronounced as the English word *lie*)-son.

8. Both *Gradual* and *Tract* should be sung. If there be any special reasons for omitting any portion of the Liturgy to be chanted, the S.R.C. permits such strophes of the *Dies Irae* to be omitted as are merely descriptive and do not convey a prayer, such as all the strophes after the first down to "*Rex tremendae*." But the *Gradual* and *Tract* may not be omitted. Even where the *Cantores* are not very reliable, it is not allowable to recite these portions of the Chant. But they may be sung to the Psalm Tone given in the Appendix, page 118, or the *Gradual* may be sung to this Psalm Tone, and the *Tract* to its proper Chant. In the latter case it should be alternated between *Cantores* and Choir; the first double bar marking the entrance of the Clergy, who will continue down to the *V.* or versicle, and again come in at the second *V.*, on the words *Et lucis*. This Chant would require to be studied.

9. The present method of alternating the *Dies Irae* may be continued, but here attention must be specially called to the necessity of singing the words as we read them, as well as to the division of the two last strophes and to the Chant peculiar to the final strophe which differs from the old version.

10. The Offertory Chant is slightly altered and somewhat less difficult than the old version, but will require some practice.

The division of the words between the *Cantores* and the Clergy may conveniently be made as follows:—

Cantores: Domine Jesu Christe,

Clergy: Rex glóriæ profundo lacu:

Cantores: Libera eas lucem sanctam:

Clergy: Quam olim sémini ejus.

Cantores: Hostias et preces. ad vitam.

Clergy: Quam olim sémini ejus.

11. In the *Sanctus*, please attend to the inflection upwards, in the first *Hosanna*. The *Benedictus* should be sung after the Elevation.

12. Note the response to *Pax Domini*, and the *si fiat* (or, as it is sometimes called, *za*), in the *Agnus Dei*, on the *e* of *eis*.

13. In the Communion: the division of the words between the *Cantores* and the Clergy may conveniently be made as follows:—

Cantores: Lux æterna

Clergy: Lúceat eis, Dómine,

Cantores: Cum sanctis tuis in ætérnum,

Clergy: Quia pius es.

Cantores: Requiém ætérnam . . . lúceat eis.

Clergy: Cum sanctis . . . quia pius es.

14. In the *Libera*, the *Cantores* sing to the first double bar; the Clergy then sing to *die illa tremenda* inclusive. The *Cantores* resume at *Quando*: the Clergy enter again at *Dum veneris* (special attention should be given to this portion of the Chant). Thenceforward as far as the repetition of the *Libera*, the Chant is alternate, as clearly marked by the double bars. In the repetition, after the words, *Libera me, Domine*, have been intoned by the *Cantores*, the remainder should be sung right through by *Cantores* and Clergy unitedly.

15. At the *In Paradisum*, the Clergy join after the first colon, and sing the words *in tuo adventu*, down to *Jerúsalem* inclusive: they again join after the next comma, and sing *et cum Lazaro* to the end.

III.—*The Recitation of the Psalms.*

1. The first rule to be observed is to pronounce all the words distinctly.

Where a number unite in reciting the Office, they must necessarily read it somewhat less quickly than when reading it in private. To secure an uniform and devout recitation we must observe St. Bernard's rule:—

“SIMUL CANTEMUS, SIMUL PAUSEMUS, SEMPER AUSCULTANDO.”

All should be on the alert to listen to their neighbour's reading; then the ear will very soon fall in with the rhythmic beat of the Psalm verse, and make one hundred voices read as one.

2. OBSERVE THE PAUSES. These pauses occur principally at the asterisk, and at the end of each verse. They are sometimes wrongly interpreted to mean a drawling out of the final syllables. This is not their meaning. By a pause is here meant a *perceptible interval of silence*, and not a prolongation of sound. If the pauses are attended to, the recitation of the Psalms will be both united and edifying.

3. Whilst observing the Pauses, both at the asterisk, and at the close of each verse, one should not be content to observe the required *interval of silence* for *himself* alone, but should wait and see that *all* have *similarly* paused, so that *all* may *commence together* the next portion of the Text.

“SIMUL PAUSEMUS, SEMPER AUSCULTANDO.”

This point cannot be too emphatically insisted upon. It is indeed manifest that the want of advertence to it is the main, if not the sole, cause of the apparent want of decorum which sometimes mars the devotional effect of the recitation of the Psalms at the Office of the Dead.

The prescribed pause or brief interval of silence, is usually observed, no doubt, by *each individual* member of the body, *for himself*. But notwithstanding this, there is no interval of silence *as regards the body* engaged in the recitation. The observance of the pause in this, the sense in which it is prescribed, can never, in fact, be fully secured, so long as any individual member of the body begins or resumes his recita-

tion of a verse or portion of a verse before the recitation of the preceding portion has been completed by the general body, and the prescribed brief interval of silence has intervened.

In choral recitation, then, *no one*, at one side of the choir, should *begin* a verse of the Psalm until the recitation of the preceding verse, *by the other side of the choir*, has *ceased*.

And no one should *resume* the recitation after the asterisk, in the middle of a verse, until ALL at his side of the choir HAVE COMPLETED the recitation of the words preceding the asterisk.

In this way only can the observance of the prescribed pauses, or intervals of silence, be secured.

The pause, provided it be a real one, may be as brief as possible.

From all this it will be seen how sadly destructive of the suitable recitation of the Psalms is the practice, sometimes to be met with, especially among persons of untrained musical ear, of drawling out the last syllable before the asterisk and at the end of the verse.

THE CONDITIONS REQUIRED FOR GAINING THE PRESENT JUBILEE.

IT will not be considered out of place to set down briefly the conditions required for gaining the present Jubilee.

The conditions are six in number. They must be fulfilled within the period for which the Jubilee is granted, that is, during the present year, 1886. But there is no particular order to be observed in the performance of the prescribed works; the fasting, for instance, may come in the first, or second, or last place, and so, too, with the other conditions.

In order to gain the Jubilee one must of course be in the state of grace when performing the last condition, whichever that be.

The conditions need not all be fulfilled in the same parish.

or diocese. It is only necessary that each condition be complied with in accordance with the regulations made for the purpose by the Bishop of the place where the work is done.

Confessors are empowered to commute into other pious works all or any of the conditions which their penitents are legitimately hindered from fulfilling.

The following are the conditions prescribed:—

First Condition—Six visits to the churches or church appointed for the purpose by the Bishop or his deputy.

Public oratories or chapels may be appointed for the Visits, provided they are used for public service, and Mass is wont to be celebrated in them. It is not necessary to appoint the cathedral, or the principal church of the place.

The churches or chapels to be visited must be appointed for the purpose by the Bishop or Vicar, or by one having the pastoral charge, and deputed by the Ordinary to appoint them.

The Bishop or his deputy will appoint three, or two, or only one church for the visits, considering in his arrangements the convenience of the people.

Where three churches are appointed, two visits must be paid to each of the three, where two are appointed, each of them is to be visited three times, and where only one is named, the six visits are to be paid to it.

Bishops are allowed to diminish the number of visits in favour of Chapters, Congregations, either regular or secular, Sodalities, Confraternities, Universities, and Colleges, making their visit processionally (*processionaliter*). The faithful in general who join in the processions of those bodies to the church, or who visit the church processionally under the leadership of the parish-priest, or another priest deputed by him, participate in this privilege.

The visit must be made to the appointed church; a visit to a corridor or private oratory commanding a view of the interior of the church would not suffice.

The visits may be made on the same or different days.

The visits are considered separate and distinct visits, if

one leaves the church and enters it immediately again; but this much at least is necessary.¹

It is, however, generally held that when one goes to the church for confession or communion, or even to hear a Mass of obligation, a Jubilee visit may be made on the occasion without leaving the church.

Those who are journeying by sea or land are privileged to make the visits to the principal or parish church, when they return home, or arrive at a resting place.

The visits should be made with devotion; but for this it is not considered necessary that the person should recite prayers, or observe silence, whilst on his way to the church. It will suffice to observe the two conditions laid down by Benedict XIV., namely, that one in making the visits should go "*modeste*," and that he should perform the action "*animo exhibendi honorem Deo aut Sanctis ejus*."

Second Condition—Prayers to be said during each visit according to the intention of the Holy Father for the following objects:—

(a) For the prosperity and exaltation of the Catholic Church and of the Holy See.

(b) For the extirpation of heresies, and for the conversion of all who are in error.

(c) For concord among Christian princes, and for peace and union among all the faithful.

An actual explicit knowledge of the objects specified by the Pope is not necessary at the time when the prayers are being said. It will *certainly* suffice if the prayers are offered in general terms for the intentions of the Pope, provided the person who makes this offering has previously had an explicit knowledge of the objects which the Pope proposes.

The prayers must be, according to the most common opinion, vocal. They are to be recited on the occasion of each visit, and to continue for some time "*aliquamdiu*." The precise length of the prayers is not fixed, but writers

¹ S. Poenitentia, 6 Feb., 1875.

² Bullarium, Constit. *Inter praeeteritos*.

commonly agree that five Paters and five Aves¹ will suffice, or other prayers of an equivalent length. No special prayers for the occasion are prescribed.

Third Condition—Strict fast to be observed on two days which shall not be those days excluded from the Lenten Indult, or otherwise of obligation as similarly strict fasting days by the law of the Church.

The Pope allows the fast to be observed in Lent, except on those days to which the Lenten Indult does not extend, that is, the days of black fast. The Ember days or Quarter Tense are also specially excepted; on them the Jubilee fast cannot be observed. (*S. Poenitentia*, 15 Jan., 1886.)

The fast is to be a strict fast. But in places where it is difficult to provide a reasonably good and substantial meal with the fare allowed on black fasting days, the Bishops are privileged to permit the use of eggs and lacticinia or whitemeats (butter, cheese, milk, &c.) This is the case, we presume, in Ireland. Such was the conviction of Cardinal Cullen, when on the occasion of the Jubilee of 1869, he applied for and obtained a similar privilege for Ireland on the ground that “ob defectum olei, fructuum, et etiam leguminum, in Hibernia, difficile omnino esset ac fere impossibile ut maxima pars populi adimplere posset conditionem jejunandi solis cibis quadragesimalibus ad effectum Jubilaei lucrandi.”

Since the fast is prescribed as a condition, it must be observed by all who would gain the Jubilee, even by those who are excused from the ordinary fasts of the Church, *ratione aetatis, laboris, valetudinis*, etc. Confessors, however, are empowered to commute the fasting into some convenient pious work in the case of those who are legitimately hindered from observing it. This power is also given to confessors in regard to the other conditions or any part of them which their penitents cannot fulfil.

Fourth Condition.—Confession. Sacramental Confession, being prescribed as a condition, is necessary for all, even for

¹ Five Paters and five Aves are the prayers appointed by Gregory XIII. in his Bull, “*Quanta in vinea Domini*.”

those in the state of grace, who would gain the Jubilee. (Prinzivalli. n. cexli.)

The Jubilee Confession must be distinct from the Annual Confession.

The Sacred Penitentiary has frequently declared, and most recently in the Instructions for the present Jubilee, published on the 19th January, 1886, that one cannot fulfil the Paschal precept, and gain the Jubilee, by one Confession and Communion: "Una eademque Confessione et Communionem non posse satisfieri praecepto paschali et simul acquiri Jubilaeum." (S. Poenitentia, 19 Jan., 1886.)

But it will be asked whether one may not comply with his Paschal duty and also gain the Jubilee by one Confession and two Communions made within the Paschal term, seeing that it is not a Paschal but an *annual* Confession that is of obligation?

We have no doubt that this would meet both purposes; but this one Confession would not suffice to gain the Jubilee and discharge the obligation of *annual* Confession. To discharge this obligation a second Confession would be necessary sometime within the year. This case was actually laid before the Sacred Penitentiary on the occasion of the Jubilee of 1875, and answered in this sense:—

Quaer.—"Ex S. Poenitentiariae responsione certum est haud satisfieri posse praecepto paschali et Jubilaeum lucrari unica confessione et unica communione; potestne unus et alter attingi finis duabus communionibus et unica confessione?"

Resp.—"*Affirmative; firma tamen remanente obligatione satisfaciendi, si non quis satisfecerit praecepto annuae confessionis.*"

If one should fall into mortal sin after having made his Confession, and before complying with the last of the Jubilee conditions, a second Confession will be necessary, and mere contrition will not suffice. (Benedict XIV. *Bullarium. Convocatis*, n. xlvii.)

It would not be necessary in this case to repeat any of the other conditions.

Fifth Condition—Communion. With regard to this condition it is only necessary to say (a) that a sacrilegious Communion will not suffice; (b) that it must be distinct from

the paschal Communion; and (c) that confessors have power to *dispense* in this condition with children who have not yet made their first Communion.

Sixth Condition.—A donation, according to one's means, to some pious work relating to the propagation and growth of the Catholic faith—"Stipemque aliquam, pro sua quisque facultate, adhibito in concilium Confessario, in aliquod pium conferant opus, quod ad propagationem et incrementum fidei Catholicae pertineat." Each one is free to choose a pious work answering to this description; but the Pope recommends two objects as specially suitable, namely, *Private Schools for Boys*, and the *Ecclesiastical Seminaries*.

The words used in describing this condition for the present Jubilee are notably different from those used on occasions of former Jubilees.

1°. In former Jubilees people were usually required to give a something—whatever their devotion prompted. Thus in the Jubilee of 1869, proclaimed by Pius IX., the condition was "pauperibus aliquam eleemosynam, prout unicuique devotio suggeret, erogaverint;" and again, in the Jubilees proclaimed by the present Pope in 1879 and 1881, the condition was to give a something according to the promptings of one's piety. Now the wording is changed, and one is required to contribute according to one's means,¹ and the Confessor is mentioned as the person whose direction, in case of doubt, is to be sought as to the fulfilment of this condition.

2. In Jubilees previous to that of 1879, it was usual to prescribe the donation as alms to be given to the poor; but in the Jubilee of 1879 the present Pope assigned an alternative object, namely, "the poor or some pious work," (*in pauperes vel in pium aliquod opus*). In the Jubilee of 1881 the object was limited to "the pious work," and in the present Jubilee the object of the contribution is limited to "some pious work relating to the propagation and growth of the Catholic faith." As we said, one is free to choose any good work answering the above description, but the Holy

¹ See decision of S. Poenit. n. viii., pp. 278-279.

Father specially recommends two works, viz., Private Schools for Boys and Ecclesiastical Seminaries.

This Jubilee can be gained as often as the person complies with the prescribed conditions within the present year.

The Jubilee indulgence is applicable, *per modum suffragii*, to the souls in purgatory.

We print among the documents the extract from the Encyclical Letter, "*Pontifices Maximi*," which contains the Special Faculties given to confessors for the purposes of the Jubilee.

Confessors are allowed to exercise those Special Faculties only once in favour of a penitent, and they cannot make use of them at all in favour of a penitent who does not intend to perform the works prescribed for gaining the Jubilee.

We also publish among the documents the decisions of the Sacred Penitentiary regarding the present Jubilee, and various decisions given on occasions of former Jubilees, which may serve to throw light on cases of difficulty.

ED. I. E. R.

THEOLOGICAL QUESTIONS.

DIOCESAN REGULATIONS REGARDING MASSES FOR DECEASED PRIESTS.

"In a recent number of the RECORD it is laid down as certain, that in a case where the Bishop told his priests at a Conference, explaining as it appeared, an existing regulation, that they were bound to celebrate three Masses for every deceased fellow-priest, there is a grave obligation of applying three Masses for every deceased priest of the diocese or deanery, as the case may be. These Masses are declared to be thus obligatory, under the authority of diocesan legislation.

"Now many theologians hold that a Bishop, though he can command the celebration, cannot command the application of Mass. Lacroix holds that he can command the particular application of Mass, but only in urgent public necessity—'Potestque etiam Episcopus

Sacerdotibus saecularibus imponere applicationem Missarum, si sit causa, et necessitas publica urgens, *Pasq.* q. 180.'—Lib. vi., Pars. ii. 214. Lehmkuhl, who is of opinion that Bishops have this power, states that it ought to be very rarely used, since, as he says, the Sovereign Pontiff, although he can, is not accustomed to command such application of Masses.—Vol. ii. p. 153.

"There is no urgent public necessity in the present case; and adhering to the principle that mortal sins are not to be multiplied or presumed *praeter necessitatem*, I should be slow to admit here an obligation *sub gravi*. In the Society of Jesus there are constitutions directing such Masses for deceased members, and of their obligation Lacroix thus writes:—'Missae pro defunctis ejusdem Ordinis (societatis Jesu) sive inducantur per generales constitutiones Ordinis, sive ex Superiorum praescripto, non obligant sub mortali, quia ista tantum habent rationem simplicis mandati, nisi accedat praeceptum obedientiae.'—Lib. vi. n. 169. Of course this does not go to show that Religious Superiors could not impose such an obligation under sin; but if it has been deemed wise not to bind the members of the Society under the obligation of sin in this matter, I do not think we are constrained to presume it in diocesan laws or regulations. Neither am I inclined to admit that such an obligation is imposed on a priest, because he does not disclaim it before the assembled Conference. In many such cases 'silence is golden.' Piety, fraternal charity, mutual fidelity will in almost every case, ensure the fulfilment of this *opus magni amoris*.—E.

We share in our respected correspondent's aversion from multiplying mortal sin, or, indeed, the occasion of any sin, without necessity. It was under this feeling that we argued against the opinion of a previous correspondent who advocated the existence of a grave obligation in justice. The difficulty of interfering in the application of Masses as inferential from the Church's own forbearance was the chief point in our reasoning. It seemed to justify us in confining the obligation, but not in setting it aside. Indeed we were, and are surer of the obligation than of its restriction. All of course admit that a bishop cannot indiscriminately order priests to apply their Masses for purposes named by him; but, on the other hand, such theologians as discuss the point with practical unanimity, hold that he may command the application of the Holy Sacrifice under certain special circumstances. Now if a prelate undertakes to make

a law on the subject in connection with Masses for deceased priests, we certainly should not feel at liberty to overlook this duty on the ground that he has exceeded his powers as legislator and administrator. The example of the Jesuits will not shake the certainty of this obligation. How many things are wisely left free in the great Society which might be imposed under penalty? What it may be wise to exempt from obligation in case of those who cannot receive *honoraria*, it may also be true wisdom to impose under strict precept on those who are at liberty to receive such stipends for private use. Besides, our correspondent knows very well, and indeed states, that Religious Superiors can demand the application of Masses from their subjects, according to the rules of each particular Order.

It is right to add the reason why we hold that a secular prelate can legislate on the matter in question. Our correspondent quotes Lacroix with approval. Well, the hypothesis under discussion has the advantage of contemplating an arrangement which is entirely for the good of the priests themselves, inasmuch as each celebrant will have on the average the benefit of as many Masses as he is bound to apply for others. This is not so in the one case which Lacroix casually mentions. Nor is there any absence of grave spiritual necessity for a diocesan law requiring Masses for deceased priests. What else has placed a regulation of this kind among the statutes of so many dioceses, but the public sense of its being absolutely required to make certain, and secure the priesthood in the conviction, that whether one die poor or rich, young or advanced in years, friendless or surrounded by a throng of sorrowing brethren, the Holy Sacrifice will be offered without fail on many altars to relieve his sufferings? "Piety, fraternal charity, and mutual fidelity" will do a good deal; but without the tie of a diocesan regulation they bind us no more to the majority of our fellow priests in this matter, than to many poor creatures among our parishioners who die without anyone to say Mass for them. Yet a priest who can always have *honoraria*, will generally consider that a *memento*, once or oftener, is sufficient discharge of his obligations to the latter, and should be justified

in acting likewise by many deceased fellow priests if diocesan law did not interpose its weight. Where it does interfere by compelling him to thrice forego a *honorarium* and celebrate Mass for another purpose, we cannot think that his obligation is anything short of grave.

The "Diocesan Statutes" just at hand are those of Cloyne and Ross, published in 1847. It may be well to subjoin what they state on this subject:—

"Sancta et salubris est cogitatio pro defunctis exorare ut a peccatis solvantur. Cum ergo omnino conveniat eos qui in eadem vinea laborant seipsos invicem fraterna caritate prosequi, praecipimus ut, mortuo episcopo, decem Missae a singulis Presbyteris pro ejus animae requie celebrentur. Pro defuncto Vicario Generali, quinque Missae, et mortuo alio quocumque hujusce Diocesis Sacerdote, tres Missae celebrentur. Et ne tam sacrum et magni momenti munus negligatur, mandamus in Domino, ut hae Missae celebrentur, quam primum commodè fieri poterit, post mortem uniuscujusque ex clericis praedictis."

The "Dublin Diocesan Synod" does not demand so much, but uses language of still greater force—" *Strictissime jubemus.*"

HONORARIUM—A CASE OF DOUBT.

"On reading over the interesting article in a recent number of the RECORD by Father Livius, on a Priest saying Mass privately for a deceased Protestant, it occurred to me to ask the following:— A priest attending a sick person receives an intention to say Mass for him, but cannot do so until after the lapse of nine or ten days: at the end of that time he is about to say Mass, but does not know whether the sick person is alive or dead: how is he to offer the Mass, or with what intention? An answer in the next number of the RECORD will oblige."

The Mass is offered up for the donor's benefit, spiritual and corporal if alive, spiritual alone if dead. The priest, in the case made, was bound to explain that he could not say Mass within the time above named, if he had reason to believe that the patient desired to have the aid of the Holy Sacrifice before the lapse of that period. The sick, very properly, are anxious about immediate celebration. P. O'D.

CORRESPONDENCE.

THE LATIN ORDO.

"Some time ago, I noticed a letter in the *IRISH ECCLESIASTICAL RECORD*, urging that, in future issues of the 'Directory,' Mr. Duffy should omit the mass of matter which he inserts after the 'Directory' proper, and make the remainder of suitable size for carrying about.

"To missionary priests, especially in country districts, it is most desirable that the 'Directory' should contain no information either needless or burdensome, and assume an easily portable form, as they often find it convenient to have the *Ordo Officii* with them upon their rounds of duty. They have now either to carry the bulky volume itself, copy the required information, or tear out the leaf containing the desired instructions.

"The inconvenience attending each of these methods needs no pointing out; and, as the suggestion of your former correspondent on this matter has not been much heeded, it might not be useless to recommend that the priests of the country give public expression to their opinion on the advisability and propriety of having the work, whose object is to direct us what Office to say, and what Mass to celebrate, crammed with advertisements and lists of books, and that, if the compilation continue to be published in its present objectionable form, we consider how we can make our protest more practical.—
J. J. D."

DOCUMENTS.

EXTRACT FROM THE ENCYCLICAL, "PONTIFICES MAXIMI,"
CONTAINING THE SPECIAL FACULTIES GRANTED TO
CONFESSORS FOR THE PURPOSE OF THE PRESENT JUBILEE.

IN the Encyclical, *Quod Auctoritate* of the 22nd of December, 1885, proclaiming the present Jubilee, the Holy Father tells us that the Special Faculties granted to Confessors for the purpose of this Jubilee are the same as were granted by the Encyclical, *Pontifices Maximi*, of the 15th of February, 1879; and we are referred to this latter document to learn from it the nature and extent of those

Faculties. It is then important for Confessors to have before them the extract from the "*Pontifices Maximi*," to which they are referred, and accordingly we reprint it for the convenience of our subscribers:—

"Insuper omnibus et singulis Christi fidelibus tam laicis quam Ecclesiasticis, saecularibus et regularibus, cujusvis Ordinis et Instituti etiam specialiter nominandi, licentiam concedimus et facultatem, ut sibi ad hunc effectum eligere possint quemcumque presbyterum Confessarium, tam saecularem quam regularem, ex actu approbatis (qua facultate uti possint etiam Moniales, Novitiae, aliaeque mulieres intra claustra degentes, dummodo Confessarius approbatus sit pro Monialibus) qui eosdem vel easdem intra dictum temporis spatium, ad confessionem apud ipsum peragendam accedentes animo praesens Jubilaeum consequendi, et reliqua opera ad illud lucrandum necessaria adimplendi, hac vice et in foro conscientiae dumtaxat, ab excommunicationis, suspensionis et aliis Ecclesiasticis sententiis et censuris, a jure vel ab homine quavis de causa latis seu inflictis, etiam Ordinariis locorum et Nobis seu Sedi Apostolicae, etiam in casibus cuicumque ac Summo Pontifici et Sedi Apostolicae speciali licet modo reservatis, et qui alias in concessione quantumvis ampla non intelligerentur concessi, nec non ab omnibus peccatis et excessibus quantumcumque gravibus et enormibus, etiam iisdem Ordinariis ac Nobis et Sedi Apostolicae, ut praefertur, reservatis, injuncta ipsis poenitentia salutaris aliisque de jure injungendis, et si de haeresi agatur, abjuratis prius et retractatis erroribus, prout de jure, absolvere; nec non vota quaecumque etiam jurata ac Sedi Apostolicae reservata (castitatis, religionis, et obligationis, quae a tertio acceptata fuerint, seu in quibus agatur de praejudicio tertii semper exceptis, nec non poenalibus, quae praeservativa, a peccato nuncupantur, nisi commutatio futura judicetur ejusmodi, ut non minus a peccato committendo refrenet, quam prior voti materia), in alia pia et salutaria opera commutare, et cum poenitentibus hujusmodi in sacris ordinibus constitutis, etiam regularibus, super occulta irregularitate, ad exercitium eorundem ordinum, et ad superiorum assecutionem ob censurarum violationem dumtaxat contracta, dispensare possit et valeat.

"Non intendimus autem per praesentes super alia quavis irregularitate sive ex delicto sive ex defectu, vel publica vel occulta, aut nota, aliave incapacitate aut inhabilitate quoquomodo contracta dispensare, vel aliquam facultatem tribuere super praemissis dispensandi seu habilitandi, et in pristinum statum restituendi etiam in foro

conscientiae; neque etiam derogare Constitutioni cum appositis declarationibus editae a fel. rec. Benedicto XIV. Praedecessore Nostro, quae incipit *Sacramentum Poenitentiae*; neque demum easdem praesentes iis qui a Nobis et Apostolica Sede, vel ab aliquo Praelato, seu Iudice ecclesiastico nominatim excommunicati, suspensi, interdicti, seu alias in sententias et censuras incidisse declarati vel publice denunciati fuerint, nisi intra praedictum tempus satisfecerint, et cum partibus, ubi opus fuerit, concordaverint, ullo modo suffragari posse aut debere. Quod si intra praefinitum terminum, iudicio Confessarii, satisfacere non potuerint, absolvi posse concedimus in foro conscientiae ad effectum dumtaxat assequendi indulgentias Jubilaei, injuncta obligatione satisfaciendi statim ac poterunt.

“Quapropter in virtute sanctae obedientiae tenore praesentium districte praecipimus, atque mandamus omnibus, et quibuscumque Ordinariis locorum ubicumque existentibus, eorumque Vicariis et Officialibus, vel ipsis deficientibus, illis, qui curam animarum exercent, ut cum praesentium Litterarum transumpta, aut exempla etiam impressa acciperint, illa, per suas Ecclesias ac Dioceses, Provincias, Civitates, Oppida, Terras, et loca publicent, vel publicari faciant, populisque etiam Verbi Dei praedicatione, quoad fieri possit, rite praeparatis, Ecclesiam seu Ecclesias visitandas ut supra designent.

“Non obstantibus Constitutionibus, et Ordinationibus Apostolicis, praesertim quibus facultas absolvendi in certis tunc expressis casibus a Romano Pontifici pro tempore existenti reservatur, ut nec etiam similes vel dissimiles Indulgentiarum et facultatum hujusmodi concessionibus, nisi de illis expressa mentio aut specialis derogatio fiat, cuiquam suffragari possint; nec non regula de non concedendis Indulgentiis ad instar, ac quorumcumque Ordinum et Congregationum sive Institutorum etiam juramento, confirmatione Apostolica, vel quavis firmitate alia roboratis statutis, et consuetudinibus, privilegiis quoque indultis, et Litteris Apostolicis eisdem Ordinibus, Congregationibus, et Institutis illorumque personis quomodolibet concessis, approbatis, et innovatis; quibus omnibus et singulis, etiamsi de illis eorumque totis tenoribus, specialis, specifica, expressa et individua, non autem per clausulas generales idem importantes, mentio, seu alia quaevis expressio habenda, aut alia aliqua exquisita forma ad hoc servanda foret, illorum tenores praesentibus pro sufficienter expressis, ac formam in iis traditam pro servata habentes, hac vice specialiter nominatim et expresse ad effectum praemissorum, derogamus, ceterisque contrariis quibuscumque.

“Ut autem praesentes Nostrae, quae ad singula loca deferri non

possunt, ad omnium notitiam facilius deveniant, volumus ut praesentium transumptis vel exemplis etiam impressis, manu alicujus Notarii publici subscriptis et sigillo personae in dignitate Ecclesiastica constitutae munitis, ubicumque locorum, et gentium eadem prorsus fides habeatur, quae haberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo piscatoris die xv. mensis Februarii Anno MDCCCLXXIX., Pontificatus Nostri anno primo.
L. CARD. NINA.

DECISIONS OF THE SACRED PENITENTIARY REGARDING THE JUBILEE.

THE Sacred Penitentiary has issued the following decisions relating to the conditions required for gaining the present Jubilee. They are for the most part a reprint of decisions issued by order of the present Pope, for the Jubilee of 1879, and again for the Jubilee of 1881 :—

1. Jejunium pro jubilaeo consequendo praescriptum adimpleti non posse diebus stricti juris jejuniis reservatis, nec diebus quatuor temporum per annum, et nisi adhibeantur cibi esuriales, vetito usu circa qualitatem ciborum cujuscumque indulti seu privilegii, etiam bullae Cruciatæ. In iis vero locis ubi cibis esurialibus uti difficile sit, Ordinarios posse indulgere ut ova et laticinia adhibeantur, servata in ceteris jejunii ecclesiastici forma.

2. Christi fidelibus cum capitulis, congregationibus confraternitatibus, collegiis, nec non cum proprio parrocho aut sacerdote ab eo deputato, ecclesias pro lucrando jubilaeo processionaliter visitantibus, applicari posse ab Ordinariis indultum in litteris Apostolicis iisdem capitulis, congregationibus, etc., concessum.

3. Una eademque confessione et communione non posse satisfieri praecepto paschali et simul acquiri jubilaeum.

4. Jubilaeum quoad plenarium indulgentiam bis aut pluries acquiri posse injuncta opera bis aut pluries iterando; semel vero, id est, prima tantum vice quoad ceteros favores, nempe absolutiones a censuris et a casibus reservatis, commutationes aut dispensationes.

5. Ad injunctas visitationes exequendas designari posse etiam capellas et oratoria, dummodo sint publico cultui addicta et in iis soleat Missa celebrari.

6. Visitationes ad lucrandum jubilaeum indictas, dummodo praescripto numero fiant, institui posse, pro lubitu fidelium, sive uno sive diversis diebus.

7. Posse lucrari jubilaum eos qui conditiones praescriptas partim in una diocesi partim in alia, quacumque ex causa, adimplent aut perficiunt, si observent ordinationes Ordinariorum locorum.

8. Confessarios uti non posse facultatibus extraordinariis per litteras Apostolicas concessis cum iis qui petunt absolvi et dispensari, sed nolunt adimpleri opera injuncta et lucrari jubilaum.

Sacra Poenitentiaria die 15 Januarii, 1886.

LATEST DECISIONS OF THE SACRED PENITENTIARY (30TH JANUARY, 1886) RELATING TO THE CONDITIONS OF THE PRESENT JUBILEE.

BEATISSIME PATER.

Episcopus N. —, ad pedes Sanctitatis Vestrae humiliter provolutus, occasione Jubilaei nuper indulti, sequentia expostulat:

I. An valeant pro dicto Jubilaeo declarationes Sacrae Poenitentiariae Apostolicae die 25 Martii, 1881 editae?

II. Quatenus renouentur dictae declarationes, supplicat: 1° Ut opera pro Jubilaeo injuncta, vel eorum aliqua, Confessarius non semel tantum, sed pluries, erga volentem Jubilaum pluries lucrari, commutare possit; 2° Ut ea commutare et super communione cum pueris communionis nondum capacibus dispensare valeat etiam extra actum sacramentalis confessionis; 3° Ut iis qui cum fidelibus ex altera paroecia ejusque Parocho vel sacerdote rite deputato templa processionaliter visitant, applicari possit ab Ordinario beneficium reductionis visitationum.

III. Cum Bulla indictionis Jubilaei statuatur tria templa ab Ordinariis aut de eorum mandato ab iis qui curam animarum exercent pro visitationibus peragendis esse designanda, an Episcopus consulto a designatione abstinere possit, et mandare singulis Parochis Civitatis aut loci ut templa a suis parochianis visitanda designent? Ita forsitan commoditati fidelium consulatur, cum certum sit a singulis Parochis varia templa, et paroeciae propriae respective viciniora, designanda fore.

IV. An ipse Episcopus possit varia templa a singulis civitatis aut suburbiorum paroeciis visitanda designare?

V. An fidelis possit ad lucrandum Jubilaum ecclesiam vel ecclesias loci, in quo non habet domicilium aut quasi domicilium, visitare?

VI. An censeatur processionaliter facta, ideoque sufficiat ad beneficium reductionis visitatio ecclesiae peracta prout sequitur? Fideles ad ecclesiam stationalem indicatam e propria domo privatim singuli accedunt; eis in templo congregatis, elevatur crux, et sacerdos qui processioni praeesse debet, una cum fidelibus preces injunctas in

commune recitat; dein, cruce praeunte, processionaliter ad aliud templum visitandum omnes exeunt.

VII. An valeat pro praesenti Jubilaeo absque nova declaratione responsio Sacrae Poenitentiariae Apostolicae anno 1875 pluries data vi cuius, quatenus processiones fieri nequeant more solito, sufficit collegiis, ad beneficium reductionis obtinendum, ecclesias absque cruce et solitis paramentis sacris, singulis in vestimentis non choralibus incedentibus, ecclesias in commune adire, preces in commune recidando?

VIII. Utrum qui, confessario in consilium non adhibito, eleemosynam praescriptam pro sua vere facultate erogat, lucretur Jubilaeum? Utrum qui eleemosynam suis facultatibus non proportionatam?

IX. Ut navigantes et iter agentes prorogatione Jubilaei frui possint, an requiratur ut per totum annum 1886 a loco domicilii absentes fuerint vel in certam stationem se non receperint? An sufficiat ut per sex menses, vel, Jubilaeo nondum lucrato, in fine anni per mensem vel duos menses absentes, etc., ut supra, fuerint?

X. Quodnam intervallum navigantibus seu iter agentibus, post reditum in locum domicilii vel accessum ad stationem fixam, concedatur ad implendum opera injuncta? An spatium unius anni, an idem temporis intervallum quo per annum Jubilaei navigaverunt seu iter egerunt?

XI. Cum Bulla indictionis Jubilaei concedat eligi confessarium *ex actu approbatis*, nec addat *ab Ordinariis locorum*, an possit regularis regularem sacerdotem a solo superiore regulari, et non ab Ordinario loci approbatum eligere, atque ab eo privilegiorum vel facultatum Jubilaei applicationem recipere?

Et Deus . . .

N . . . die 29 Decembris, 1885.

.
Sacra Poenitentiaria de speciali et expressa Apostolica Auctoritate, benigne sic annuente SSmo. Dno. Nostro Leone PP. XIII., propositis dubiis respondet:

Ad I^{um}. Provisum per novas declarationes die 15 Januarii, 1886, editas.

Ad II^{um}. Quoad I^{um}, Confessarios hac facultate non carere; quoad 2^{um}, Non expedire; quoad 3^{um}, Sacra Poenitentiaria declarat posse.

Ad III^{um}. Affirmative.

Ad IV^{um}. Clarius explicet.

Ad V^{um}. Provisum per declarationes Sacrae Poenitentiariae ut supra.

Ad VI^{um}. Stet epistola indictionis Jubilaei.

Ad VII^{um}. Affirmative.

Ad VIII^{um}. Confessarii consilium adhibendum esse ab iis qui de quantitate stipis sibi conveniente dubitant. Quantitatem vero ipsam salenus debere singulorum facultati respondere, quatenus quae sufficit pauperibus, non sufficit divitibus.

Ad IX^{um}. et X^{um}. In praesenti Jubilaeo nihil de prorogatione proponi.

Ad XI^{um}. Affirmative.

Datum Romae in Sacra Poenitentiaria die 30 Januarii, 1886.

R. CARD. MONACO P. M.

Hip. Cancus Palombi S. P. Secr.

DECISIONS GIVEN FOR JUBILEE OF 1875.

The following Decisions of the Sacred Penitentiary were published in 1875, in reply to questions regarding the conditions required for the Jubilee published for that year:—

I.

An Confessarii absolvere possint poenitentem, qui jam a reservatis et a censuris absolutus in ea denuo inciderit antequam opera impleverit ad Jubilaeum acquirendum praescripta?

R.—*Virtute Jubilaei posse una vice tantum absolvi a reservatis et a censuris; seu negative.*

II.

Ordinarius quidam exposuit, in sua Diocesi nonnullas adessee Paroecias rurales et montuosas; in quibus Oratoria ecclesiaeque minores reperiuntur quidem; sed quae adeo inter se distant, vel in talium summitate montium positae sunt ut notabilis pars gregis ab exequendis praescriptis visitationibus ob difficultatem retrahatur, et indulgentiam propterea Jubilaei non consequatur.

R.—*Ea tantum designanda esse Oratoria, quae publico divino cultui sint addicta; in quibus Missa celebrari soleat et quorum visitatio non sit judicio Ordinarii moraliter impossibilis: iis vero fidelibus qui ob aliquod peculiare impedimentum ea visitare non valeant, provisum per Litteras Apostolicas.*

III.

Revmus. Pater Generalis cujusdam perinsignis Ordinis quaesivit, quoad electionem Confessarii, an iste approbatus esse debeat ab Ordinario Loci, vel ab Ordinario Ordinis?

R.—*Regulares juxta Litteras Apostolicas "gravibus Ecclesiae" ad lucrandum Jubilaeum posse sibi eligere quemcumque confessarium, qui tamen sit a Locorum Ordinariis ad audiendas personarum saecularum confessiones approbatus.*

IV.

An ille, qui ante Paschatis Octavam vel ante terminum prorogationis ab Ordinario concessae paschale praeceptum haud impleverit, queat, post aliquod tempus, Jubilaeum lucrare unica confessione et unica communione; vel abscisse debeat duas peragere confessiones et duas communiones distinctas; quarum unam pro paschali illius anni praecepto adimplendo, alteram autem pro Jubilaeo lucrando?

R.—*Ad lucrandum Jubilaeum requiri Confessionem et Communionem a Confessione annuali et a Communione paschali omnino distinctam.*

V.

An concessa necne intelligi debeat in Jubilaeo Concilii Vaticani facultas illum absolvendi qui complicem absolverit, aut falso accusaverit Confessarium de sollicitatione?

R.—*Provisum per Litteras S. Poenitentiariae diei 25 Janii. 1875; hoc est nullam esse concessam facultatem absolvendi a casibus expressis in Constitutione Benedicti XIV.. "Sacramentum Poenitentiae."*

VI.

An fideles, qui juxta Ordinarii dispositionem quinque tantum peragunt visitationes processionaliter ad Ecclesias, teneantur pro aliis decem visitationibus ab Ordinario remissis, praescriptas a Romano Pontifice recitare preces?

R.—*Standum esse terminis reductionis ab Episcopo vigore Litterarum Apostolicarum concessae.*¹

VII

Ex S. Poenitentiariae responsio certum est haud satisfieri posse praecepto paschali et Jubilaeum lucrari unica confessione et unica communione; potestne unus et alter attingi finis duabus communionibus et unica confessione?

R.—*Affirmative; firma tamen remanente obligatione satisfaciendi, si nondum quis satisfecerit praecepto annuae confessionis.*²

¹ Ratio resolutionis ejusmodi in hoc nobis posita esse videtur. Nam si parumper dubitare liceat an Ordinarius dispensando super visitationes peragendas dispensare queat etiam super preces, tamen haud ambigendum est preces praedictas ita visitationibus conjunctas esse ut eorum essentialem partem constituent. Proindeque remissis visitationibus, et preces remissae intelligantur; salvo tamen casu, quo Episcopus visitationes remittens injunxerit precibus suppleri.—*Note of the Editor of the "Acta Sanctae Sedis."*

² . . . unam confessionem peragere tenetur intra annum; non-taxative intra tempus paschale, aiente Concilio Lateran IV., Can. 21, saltem semel in anno. Ita ut si quis ante id temporis praecepto annuali satisfecerat; aut etiam piam habeat consuetudinem pluries in anno pro sua devotione propria confitendi peccata; juxta praeallatam resolutionem opus non habeat, tempore paschali, duabus confessionibus ad implendum praeceptum et Jubilaeum lucrandum, sed unica confessio cum duabus communionibus satis erunt.—*Note of the Editor of the "Acta Sanctae Sedis."*

VIII.

Ordinarius N. quaesivit a S. Poenitentiariae Tribunali an absolvi queant, virtute hujus Jubilaei, rei rebellionis in Pontificium civile Gubernium?

R.—*Affirmative, sub conditionibus expressis in Litteris a S. Poenitentiaria editis diei 1 Junii anni 1869, sub n. 1.*

OTHER DECISIONS REGARDING JUBILEE QUESTIONS.

The following were also given by the S. Penitentiary in 1875:—

I.

An inter Ecclesias visitandas recenseri possint Oratoria publica?

R.—*Affirmative, dummodo ipsa Oratoria sint publico cultui addicta et in iis soleat Missa celebrari.*

II.

An ad distinguendas numero visitationes necesse sit, et sufficiat, ut fideles egrediantur, et rursus in eandem statutam Ecclesiam ingrediantur?

R.—*Affirmative.*

III.

An Ordinarius loco Ecclesiarum visitandarum possit designare diversa ejusdem Ecclesiae Altaria aut Cruces per agros erectas, sive erigendas.

R.—*Standum esse Encyclicae “Gravius Ecclesiae” et Litteris Poenitentiariae diei 25 Januarii 1875.*

IV.

An tempore paschali unica Communio et unica Confessio sufficiat pro lucrando Jubilaeo?

R.—*Ad lucrandum Jubi'azum requiri confessionem et communionem distinctam a confessione et communione paschali.*

V.

An fideles qui comitantur aut sequuntur Capitula, Congregationes et Confraternitates processionaliter pro lucrando Jubilaeo Ecclesias visitantes gaudeant indulto eisdem Capitulis et Congregationibus concesso?

R.—*S. Poenitentiaria, consideratis expositis, de speciali et expressa Apostolica Auctoritate respondit: Fidelibus cum Capitulis, Confraternitatibus, Congregationibus, etc., seu cum proprio Parocho aut alio Sacerdote ab eo deputato, Ecclesias pro lucrando Jubilaeo processionaliter visitantibus applicari posse ab Ordinariis Indultum in Litteris Apostolicis eisdem Congregationibus et Capitulis concessum.*

VL

Aliis Jubilaeis concedi solet facultas commutandi vota *dispensando*; in praesenti vero conceditur tantum facultas ea commutandi; intelligine potest etiam in hoc casu concessam fuisse facultatem vota commutandi dispensando?

R.—*Negative.*

VII.

In Literis Apostolicis conceditur facultas dispensandi super praescriptis ad Ecclesias visitationibus peragendis cum infirmis, in carcere aut captivitate existentibus, vel aliqua corporis infirmitate, seu alio quocumque impedimento detentis; quaeritur num ad hunc effectum legitimo impedimento detenti habendi sint ruricolae, quorum viculi procul a quacumque Ecclesia distant?

R.—*Statis provisum per Encyclicam.*

VIII.

Quatenus quatuor in die visitationes praescriptae in Ecclesia eadem peragi debeant; quaeritur num ad hujusmodi visitationes inter se distinguendas necesse sit post unamquamque Ecclesia egredi; an vero sufficiat, in eadem Ecclesia manendo, de uno in alium locum transire, aut etiam tantummodo assurgereuti pro Stationibus S. Viae Crucis vulgo usuvenit?

R.—*Necesse esse egredi ab Ecclesia.*

NOTICES OF BOOKS.

INSTITUTIONES MORALES ALPHONSIANAE, SEU DOCTORIS ECCLESIAE S. ALPHONSI MARIAE DE LIGORIO DOCTRINA MORALIS AD USUM SCHOLARUM ACCOMMODATA, CURA ET STUDIO P. CLEMENTIS MARC, CONGREGATIONIS SS. REDEMPTORIS.—*Tom. ii. Rome 1885.*

ALL lovers of Moral Theology will welcome the publication of this work. For many reasons its want has been long felt, and in clerical circles it was no secret for some time past that the Redemptorists were soon to make good in effect the intention announced in the *Vindiciae Alphonsianae* of giving to the world in convenient form St. Liguori's doctrine, whole, genuine, and mature. Hitherto method has not been conspicuous in the arrangement of his entire teaching. What the Saint held in detail could be known in many

instances only by turning over an edition of his works, and these; from the way his theology was written around another's text, from the many changes made by the author and sometimes printed separately, as well as by reason of long annotations introduced by his editors to bring the work up to the latest decisions, were, with all their good qualities, necessarily wanting in lucid order. A remedy for this inconvenience is the object of Fr. Marc's book. He professes to set forth faithfully St. Liguori's doctrine on every question, but not in the saint's words, or arrangement of matter, except in general outline. References to the great moralist are on every page, and Fr. Marc tells us in the Preface that, for making out the Saint's final judgments, he had before him not merely the many emendations inserted by St. Liguori into successive editions of his works, but also numerous annotations and letters on moral subjects, written in the Saint's hand, and happily rescued of late from the oblivion of a century. Other learned Redemptorists, too, have been consulted as to the drift of St. Liguori's doctrine, especially on probabilism. Accordingly, we may look upon the moral system here worked out as the precise one with which the Congregation credits its illustrious founder. Whatever about previous editions, he is held to have embraced Aequiprobabilism in the sixth, and stanchly adhered to it from 1762 until his death. A solidly probable opinion in opposition to an opinion notably more probably is not allowed to be within the range of practical occurrences. In questions of what is licit and what illicit, one is permitted to overlook the law, if its non-existence or non-extension be equally probable, or almost equally probable, with its existence or extension, but not so if it were only equally probable that the obligation of a *certain* law had ceased or been discharged. "*Melior est conditio possidentis*," is the leading argument, and a number of secondary maxims serve to put *liberty* in possession when without them the general principle might be thought to overtax the obedience of frail man. That this is in substance the mature teaching of St. Liguori seems to us a very fair thesis. That one is safe in adopting his reasons, and still more his practical solution of cases, need not be stated after the warm approval of successive Pontiffs. But that we are free to question the universal truth of his principles and seek some modification of them, and of his method, as affording a more scientific basis for the superstructure of a Moral System, is equally indisputable. Hence, many modern theologians, like the old probabilist writers, prefer to build on the broad and common foundation that no doubtful law can directly impose the obligation of observance, nor impose that duty at all, unless so far as a reflex

law, enforcing the particular enactment notwithstanding the doubt, is absolutely certain. And this reflex certainty, they say, is to be gathered partly from moral maxims, and partly from the definitely expressed opinions of theologians and canonists on the various points of probability that occur in different treatises. The principle of possession is not allowed such universal control. As a consequence, doubts about the cessation of a law are not always deemed incapable of setting aside the practical obligation. Moreover, solidly probably opinions are supposed to conflict with others notably more probable. Such are the main points of divergence.

Enough has been written to explain the purpose and spirit of this useful work. It only remains to add that the gifted Author carefully applies the Alphonsian principles to the solution of such questions as have come to the front since St. Liguori's time. Fr. Marc's treatise forms a valuable addition to our class-books of Moral Theology, and though some of our views differ from its conclusions, we look upon it as a successful attempt to set in methodic order before students, professors, and missionary priests, the moral teaching so highly recommended and so deservedly prized. P. O'D.

IMPEDIMENTORUM MATRIMONII SYNOPSIS, SEU BREVIS EXPOSITIO. Auctore: G. Allegre, S.T.D. Parisiis, Rojeret Chernoviz. Marianapoli: Gadiaux et Deronie.

THERE is little need to offer any apology for the publication of a short theological treatise when the subject chosen is of the highest practical importance, and when the treatment of the subject is good. Dr. Allegre has secured for his book these two recommendations. The studied brevity of the book, the absence of detailed treatment, even in the case of important questions, must interfere with its usefulness as a book of reference for priests engaged in missionary work. But the highest merit of a book is to be well suited for the end for which it is written. This merit the little book before us possesses. It is intended for use in seminaries, and it certainly supplies an admirable groundwork for comprehensive explanations by a professor. But it is by no means devoid of utility for missionary priests. It will serve as a useful guide in their studies, and as a complete and suggestive compendium, by means of which they may, without difficulty, keep this important matter fresh in their minds.

The conditions required by English Law in the case of mixed marriages are not given by Dr. Allegre. They may be found in the

volume of IRISH ECCLESIASTICAL RECORD for 1880. The late important decree of the Holy Office *de copula incestuosa* had not been seen by Dr. Allegre when he wrote. The opinion which the Author holds as to the precise efficacy of the *dispensatio in radice* is not very clear. Possibly the obscurity is intentional. An admirable order is observed both in the treatment of each impediment, and in the general arrangement of the treatise. The treatment of the impediment of clandestinity deserves special mention. Dr. Allegre can write an excellent class-book.—A. MURPHY.

SNOWWHITE. By Frances Kershaw. London : Burns & Oates.

A pretty little story for the young, short, simple and unpretending. Its chief merit is its simplicity, its encouragement of early piety and industry, and the absence from it of anything that might wound the delicacy of the most captious.

Miss Kershaw deserves encouragement in her endeavour to supply a long-felt want of wholesome literature for the young.

PROTESTANT MISSIONS IN SOUTHERN INDIA—TINEVELLY AND RAMNAD. By A. Hilliard Atteridge, S.J.

THIS pamphlet is a reprint, with some additions, of an article that has already appeared in the April number of the *Dublin Review*.

We are so accustomed to read in Protestant Missionary organs of the rich spiritual "harvests" that from time to time fall to the lot of some of their favoured emissaries, that it is interesting to ascertain to what extent these accounts deserve credence. In this paper, by Father Atteridge, we are presented with a lucid exposure of a typical account of one of these "harvests" in Southern India. His inquiry is characterised throughout by a spirit of fairness and candour, as well as by the total absence of religious bigotry. While noticing the shortcomings of several of the missionaries, he is careful not to overlook the misguided zeal of many of their number, "whose intentions are, doubtless, excellent, but whose acts are dragged down to the level of the system under which they work."

The evidence he adduces in support of his statement is irrefragable, and is almost invariably based upon the correspondence of the representatives of Missionary Societies, on Government statistics, and on the verdicts of the Indian law courts.

On this evidence he points out that the season of conversion was also one of famine; that of two resident societies, the one supplied with a special Relief Fund was most remarkable for a "Pentecostal effusion of the Holy Spirit;" that, in proportion as the famine ceased,

the religious fervour of the converts relaxed; and, finally, that a portion of the money sent out as a gift was utilised as a loan for the purpose of gaining a greater hold on the converts.

This little pamphlet merits the attention of such benevolent Protestants as readily devour those glowing accounts of heathen evangelisation, and incautiously subscribe to the societies which produce them; unless, indeed, they are of opinion that the increasing difficulty in the procuring of converts demands a corresponding lavishness in the transmission of funds.

THE DEFENDER OF THE FAITH.—THE ROYAL TITLE.—Its History and Value. By Rev. T. E. Bridgett, C.S.S.R. London: Burns and Oates.

Fr. Bridgett gives a clear and concise account of the efforts made by Henry VIII. to obtain a title from the Holy See. He vindicates Henry's claim to the authorship of the "Assertio Septem Sacramentorum," and shows the precise influence which the publication of this book had in procuring for the king the gratification of his cherished wish. Henry's defence of the faith is quoted against himself with telling force. There is no better food for meditation on human weakness, on the necessity of leaning on the strong support of divine grace, than is supplied by perusal of Henry's rapturous admiration of the sanctity of marriage at a time when he was speeding on towards the abyss of sin and degradation into which he finally sank. Fr. Bridgett's pamphlet, which is well worth reading, is singularly clear and satisfactory.—A. MURPHY.

FUNERAL ORATION ON HIS EMINENCE JOHN CARDINAL M'CLOSKEY, D.D., Archbishop of New York. By Most Rev. James Gibbons, D.D., Archbishop of Baltimore. New York, Cincinnati, and St. Louis, Benziger Bros.

Of the merits of the above as a sermon, we have no means of judging. Viewing it as a written sermon, if we may use the expression, it is chaste and elevating; it is simple, what funeral orations usually are not; it is heartfelt, which is a still rarer merit in pieces of the kind, and it is moreover a noble tribute to the memory of the deceased Cardinal.

AUTHORITY AND OBEDIENCE. By J. Augustus J. Johnstone. Revised by the Rev. F. H. Laing, D.D. London: Burns and Oates.

At a time when authority is more or less disregarded and obedience, consequently, but little practised, it is not amiss to define

somewhat distinctly the rights of the former, as well as the duties and obligations of the latter. This Mr. Johnstone has endeavoured to do in his little book, which he has dedicated to the Duchess Dowager of Buccleuch and Queensberry.

He treats his subject under three different heads—domestic, civil, and ecclesiastical authority. In his observations on domestic and ecclesiastical authority, there is nothing that everyone has not heard before; yet nothing, at the same time, that could be repeated too often.

His remarks on civil authority, naturally, take much of their tone from the man. Mr. Johnstone is a monarchist—one, too, of so advanced a type, that he cannot be said to represent any section of latter-day politicians. The divine right of kings, the nobility, and, above all, the House of Lords are the subjects of his heartiest encomiums. Of the latter he says:—"There still remains one institution in the country, the upholder of law, order and authority, the only bulwark we have against mob-law, violence and the general abolition of all right in any property whatsoever Let us rally round and support this institution."

Mr. Johnstone may be right. If he is, he is unfortunate in not being believed. However, few moral reformers obtain at the outset that popularity to which they are in justice entitled. There is still hope.

Throughout his book he is loud in his denunciation of the irreligious tendency of the age, and of the tenets of the upholders of secular education, and urges the absolute necessity of Church and State acting in concert so as to prove a mutual support.

HISTORICAL NOTES ON ADARE. By Rev. T. E. Bridgett, C.S.S.R.
M. H. Gill and Son.

Fr. Bridgett's little book will prove highly interesting to many besides those who may have the pleasure of visiting Adare. The notes taken, I believe, during the leisure hours of a mission in Adare, are, he tells us, drawn principally from "Memorials of Adare Manor," a book printed for private circulation. Fr. Bridgett gives an interesting outline of the history of the town and manor of Adare. He dwells at some length on the history of the Three Abbeys, the "White Abbey" of the Trinitarians, the "Black Abbey" of the Augustinians, and the "Poor Abbey" of the Franciscans. He traces the history down to our own times, and closes with an interesting sketch of the Dunraven family, who are of the old Celtic stock, and whose right to Adare Manor rests on purchase. It will be found that the history of Adare is typical of the history of many interesting places throughout the country.—A. MURPHY.

CHRISTIAN CHILDHOOD : A MOTHER'S RELIGIOUS INSTRUCTIONS TO HER CHILDREN. By the Countess de Flavigny. Translated from the French by Miss Bourdeau.

WE have read "Christian Childhood" with much pleasure. The French work of which Miss Bourdeau here gives us a translation has long been a favourite book for children in France ; and we feel sure that the translation now offered to the public shall be no less favourably received in these countries.

While "Christian Childhood" contains most of what is comprised in ordinary prayer-books, it has much that is seldom to be found in them. The "Instructions on the nature and ceremonies of the Holy Sacrifice of the Mass, on the Sacraments of Baptism, Penance, and the Eucharist, and on the various duties of children," are specially useful.

Written, as it was, for her own children, by the good Countess de Flavigny, it breathes throughout such tender sentiments of genuine piety as cannot fail to win to virtue the hearts of the young.

The translator has done her work well ; while the eminent publishing firm of Burns & Oates have done theirs most tastefully. The translation bears the "Imprimatur" of Cardinal Manning.

We wish the little book every success, and expect soon to see it widely known and highly prized.

MARY IN THE GOSPELS ; OR LECTURES IN THE HISTORY OF OUR BLESSED LADY, AS RECORDED BY THE EVANGELISTS. By Very Rev. J. Spencer Northcote, D.D., Provost of Birmingham. London : Burns & Oates.

THIS is a second edition of Dr. Spencer Northcote's book. For the benefit of those who are not already acquainted with it, we may say that it is devoted to a statement and examination of scriptural difficulties which Protestants feel regarding the religious veneration of the Blessed Virgin. Besides serving this purpose Dr. Northcote brings together all that the Scriptures tell us of the Mother of God ; to read of her must always be a source of pleasure and of profit to Catholics.—W. M'D.

THE IRISH ECCLESIASTICAL RECORD.

APRIL, 1886.

ST. LIVINUS, BISHOP AND MARTYR.

AMONGST the most celebrated of our Irish Saints who left their native land to preach the Gospel, and who sealed their testimony with their blood, was Livinus, "Bishop and Martyr." His festival is found amongst the proper Offices of the Irish Saints on the 12th of November, and the Lessons of the Office give a brief account of his life and martyrdom. But, strange to say, so far as I know, there is no certain reference to Livinus in our domestic records. And this is still more remarkable, seeing that we have a full and authentic life of the saint from other sources, which purports to give an account of his early life at home, as well as of his subsequent missionary career. With a view of inducing some of our learned readers to throw some further light, if possible, on the early history of this distinguished saint, I will give a sketch of his career as recorded in the Latin life already referred to.

It appears to me, after a careful perusal of this life, that it is, notwithstanding a few apparent inconsistencies, the authentic and trustworthy narrative of a contemporary writer.

The author in his preface calls himself "Boniface, a sinful man, the servant of the servants of Jesus Christ." He was apparently the inmate of some religious house in which the memory of Livinus was yearly celebrated with much pomp and ceremony; and it was, he says, the recurrence of

that festival of their sainted father and high priest Livinus that filled their hearts with joy and prompted him to proclaim the glories of his triumphant passion. He felt himself, indeed, unequal to the task, and was, therefore, unwilling to undertake it; but he could not resist the passionate entreaties of Foillan, Helias,¹ and Kilian,² the three disciples of Livinus, who always closely followed his footsteps both at home and abroad, and who knelt down on the ground and kissing his hands and embracing his knees besought him with many prayers and tears to write the life of their beloved father, and preserve it for the edification of posterity. It was from the narrative of these three most intimate disciples, as the writer expressly informs us, that he collected his information regarding the saint. Although these faithful sons of Ireland, who followed their beloved master in all his labours and wanderings, might greatly extol the virtues of their spiritual father and the wonders which he wrought, we cannot for a moment doubt that they furnished on the whole a truthful and accurate narrative of the life and labours of Livinus. And we may be certain, too, that Boniface, though writing in a wordy and somewhat turgid style, gives us, as he undertook to do, a faithful version of all that he had heard from the companions of Livinus.

This life has been attributed to the great St. Boniface of Mentz, the apostle of Germany. But as St. Boniface received his mission about 718 from the Pope, and became archbishop only in 738, it is difficult to see how he could have got his facts from the companions of St. Livinus who flourished nearly a century before. Neither do we think that the style of this life at all resembles that of the letters and other undoubted writings of the archbishop.

The reader will observe that Boniface, the writer of this life of St. Livinus, latinises the Irish names in such a way as to render it very difficult to ascertain the corresponding terms of the original Irish. This is true in many other cases also. Lorcan, for instance, is very different from Laurentius, the Latin name of the great St. Laurence O'Toole. Fearghal,

¹ Helyas.

² Kilyanus, Kylianus.

abbot of Aghaboe, is not easily recognisable as Virgilius, the renowned prelate of Salzburg; and certainly, at first sight, no one would think of identifying the Irish name Adamnan with its classical form of Eunan. Many other similar instances might be adduced of Latin names very different from the Irish originals. It is specially difficult for foreigners to catch the correct sound of the Irish names, and that sound is frequently altogether different from the phonetic sound of the written words. If we add to this the errors of careless or ignorant copyists, it will not be difficult to explain the curious Latin terms that are exhibited in many documents as the equivalent of well-known Gaelic names. In the present case I have failed to identify any of the Latin names with known personages in Irish history, and I should feel thankful to any Irish scholar who could suggest a satisfactory explanation of the Latin names given by the writer of the Life of St. Livinus. Where there are different forms of the name in the various copies of the Life, we shall mark them in the notes in order to facilitate identification.

The writer begins by stating that in the reign of Calomagnus,¹ the illustrious king of the Scots, Theagnius, by birth a Scot,² was the king's most intimate counsellor and the first noble of his kingdom. This Theagnius was married to a noble matron called Agalmia,³ equally distinguished by her birth and by her virtues, for she was the daughter of a most illustrious Irish king, and, like her husband, faithfully served God by the practice of every virtue. The father of Agalmia is called by the writer Ephigenius, "Hibernensium rex clarissimus," but Calomagnus is called "rex Scotorum." It is true indeed that both Adamnan and Bede use Hibernia and Scotia as interchangeable terms, but we do not recollect to have seen the words Hibernenses and Scoti used as equivalent terms by the same writer.

One night a wondrous vision appeared both to Agalmia and her husband. A dove of milky whiteness was seen to float down from heaven on radiant pinions, and alighting on the head of her couch dropped what seemed to be three drops

¹ Otherwise Calomannus.

² Scotigena.

³ Agalunia.

of milk on the lips of the holy matron, and then soared swiftly aloft to heaven. The chamber and the palace were filled immediately with a celestial fragrance, that diffused itself around and typified the odour of those heavenly virtues which hereafter were to adorn the character of her yet unborn child.

Now at this time Menalchius,¹ a man of singular holiness, was archpontiff, and was, moreover, the brother of Theagnius, the husband of Agalmia. He was sent for to explain this wondrous vision, and he told the joyous parents that their child would one day become a great pontiff, the shining light of many nations, and their guide to eternal salvation.

It came to pass that at this very time the Blessed Augustine, a man of wondrous holiness, who had been sent to convert the English, by the Blessed Pope Gregory, went over about his own business to the court of the aforesaid King Calomagnus. He also heard the wondrous tale of the celestial vision, and together with Menalchius assisted at the baptism of the child, to whom his parents gave the name of Livinus, because it was the name of his mother's brother, a great archbishop of the Irish Church,² who had died the death of a glorious martyr for the name of Christ amongst the people called Humbrani.³

The writer here appears to be most accurate and specific in his statements, yet it is very difficult, indeed quite impossible, to reconcile the fact that Livinus was baptized in infancy by St. Augustine of Canterbury, with what he says further on that Livinus was trained under St. Augustine for five years and three months, and then ordained priest by the same great pontiff. For St. Augustine was not more than twelve years in England altogether—from 597 to 608 or perhaps 609. How then could he have been present at the baptism of the child in infancy, and live to ordain him priest? We suspect that Goscelinus, who wrote the Life of St. Augustine towards the close of the eleventh century, and was himself a monk of Canterbury, furnishes the true

¹ Monalchius.

² Hibernensis ecclesiae archiepiscopus.

³ Otherwise Verbanos.

explanation. He says that St. Augustine assisted Menalchius at the baptism of Livinus, who was *then a boy*.¹ Goscelinus saw the inconsistency of St. Augustine's baptising Livinus in infancy, and at the same time ordaining him priest, and hence implies that he was baptised in his boyhood, perhaps when he was fifteen or sixteen years of age. Boniface, the writer of the Life, heard that Livinus was baptised by St. Augustine, and because infant baptism was the rule, he wrongly concluded that Livinus was also baptised shortly after his birth.

On the other hand it is difficult to suppose that his pious parents and his uncle the archbishop, would have allowed the child to grow up without baptism for several years, except indeed the ceremony had been performed in infancy, but some doubts as to its validity having arisen, the ceremony was subsequently repeated. Strange too, that Bede makes no reference to these facts nor to Augustine's visit to Calomagnus, although both the writer of this Life and Goscelinus so explicitly refer to these events.

But whether the baptism took place in infancy or boyhood, Boniface distinctly asserts that St. Augustine did visit Calomagnus, the renowned king of the Scots, and the same statement is repeated by Goscelinus, when writing too in Canterbury itself so early as the eleventh century.

We cannot dwell at much length on the glowing account of the great virtues and wondrous miracles which Boniface attributes to St. Livinus even in his youth. A ray of light, he tells, brighter than the golden sun, shone round his head when the child was baptised, and a voice from heaven proclaimed how dear he was to God. He expelled the demon on Pentecost Sunday in presence of his parents and of a great crowd from two men who were dragged before him chained with iron chains. One was named Herimus, the other Simphronius; and they afterwards lived in great holiness until their death. His nurse, Salvia by name, died after a few days' sickness, and her soul was being led to judgment, but the prayers of the holy youth Livinus caused the angels

¹ *Beatum Livinum tunc puerum cum sancto Monalchio pontifice baptizaverit.*

to bring back the departed soul, and she sat up and gave thanks to God in the presence of all those who stood around the bier.

During these years of his youth he was trained in learning and discipline by the Blessed Benignus, a priest belonging to one of the noblest families of the Scotie nobility. Livinus was taught by this holy man the melodious Psalms of David, the lessons of Gospel wisdom, and the perfect path that leads from virtue to virtue unto the full vision of the God of Sion.

But vain crowds now began to gather round Livinus—he was disturbed in his meditations, and he was afraid that the love of human applause might sap the edifice of Christian virtue in his soul. So he resolved to leave his home secretly and retire from the world. In company with his three beloved disciples, Foillan, Helias, and Kilian, he sought that solitude which is so dear to the saints. They tore their way through brakes and pathless thickets into the very heart of the primeval forest, where they built themselves huts of boughs, giving all their thoughts to God, and living contentedly on herbs and wild apples, with scanty draughts of muddy water.¹ Of earthly goods they had none, for they gave all to the poor. To us, at least, it appears by no means surprising, that men who led such lives for God's sake should cast out demons, and even raise the dead to life.

Livinus was moreover a skilful hand at copying books,² and devoted most of his time in the desert to this pursuit, in order, says Boniface, that he might procure something to give the poor. But men now found out where he was, and even the king and his nobles came to visit him, and the king offered him much wealth for religious purposes and for his own soul's sake. But this only disturbed the thoughts of the servant of God, for he feared vain glory, and he was very anxious in mind, and he knew not what to do—only he had recourse to God by prayer.

Then an angel of God appeared to him, and said: "Hail, brother Livinus, cease to be troubled in mind, for the time of

¹ "Herbis, et silvestribus pomis, aquarumque turbidarum parca libatione contentus."

² "Scriptor peritus erat."

consolation is at hand: go thou to the blessed Bishop Augustine, from whose teaching and pious instructions you will derive much spiritual comfort and profit." Then Livinus, obedient to the messenger of heaven, with the king's permission left his home, and came to the great sea which he had no means of crossing. But a radiant angel stood beside him and said: "fear not, follow me, I am he whom Almighty God hath appointed as the guardian of thy life." And so Livinus and his three companions, Foillan, Helias and Kilian, confidently following God's angel, walked across the sea with dry feet, and it seemed all the while to them that they were walking through green meadows, fresh with all the herbs of Spring, and fragrant with the odours of the roses and lilies.

And so Livinus came to the Blessed Augustine, who knew from the Spirit that he was coming, and who received him with the most tender kindness, and trained him in literature for five years and three months. Then he raised Livinus to the dignity of the holy priesthood, and gave him on the day of his ordination a purple casula, worked with wondrous skill in gems and gold, and likewise a priestly stole, with precious stones inwrought—to be a pledge of the undying mutual love of the master and the disciple.

After this Livinus, bidding farewell to the Blessed Augustine, returned to his own country, and was received with great joy by the king, and by his nobles, and by all the people. A short time before, his uncle Menalchius, the archbishop, had died, to the great grief of his entire flock. But now that Livinus had returned, he was deemed by all most worthy to succeed his uncle, and he was accordingly, consecrated archbishop with the sanction both of the clergy and of the people. And a faithful and zealous pontiff he proved to be, feeding the people with the word of life, constant in labour, earnest in exhortation, vigilant in watchfulness. He continued, too, to work many miracles, for he cured a paralytic leper, Abdias by name; and once when walking near the sea, by his prayers the angry tempest was quelled, and sinking mariners brought safe to shore. Even the shadow of his body, and the touch of his garments healed the sick and infirm, so that the

fame of his sanctity and miracles spread abroad, and "not only the Scottish and the British nation, but also the Irish people,"¹ heard his praises, and came in crowds to hearken to the words of life from his mouth.

This curious passage would certainly seem to imply that the gens Scotica was different from the Hibernenses populi, and consequently that Calomagnus was King of the Albanian Scots, which was then a young colony from Ireland, not yet established in Scotland much more than a hundred years. In that case Livinus would have been also a Scot, born somewhere in Argyle, although the writer expressly tells us that his mother was the daughter of an Irish king, and that his maternal uncle was an Irish archbishop, named like himself Livinus, who had been martyred amongst the Humbrani—in all probability the Pagan Saxons who dwelt along the Humber. But who then was Calomagnus, King of the Albanian Scots? and who was the Irish "Archbishop" Livinus martyred "apud Humbranos?" These are questions, to which it is not easy to give a satisfactory answer. Again, if Livinus were of the Scottish Dalriads, how would he have to cross the "great sea" on his journey to Canterbury?—except, perhaps, he came from one of the Western Isles, or was stopped in his journey by the Solway Firth.

But Livinus felt that he had a call from God to preach to the Heathen, and he was ready to meet a martyr's death. The purple chasuble, which Augustine gave him, was to be dyed in a brighter hue. His uncle, whose name he bore, was a martyr for the faith, and the noble Celtic aspiration—peregrinari pro Christo—filled his soul. He could not, however, leave his flock without a shepherd, and accordingly he invested the Archdeacon Sylvanus with full powers to rule the diocese during his absence, and then set out with the same three companions on his missionary journey.

We are not informed of the time or place of his departure, nor the route which he followed at first. We are merely told that after travelling through many districts, preaching the

¹ "Quatenus non solum Scotica gens et Britannica, verum quoque et Hibernenses populi, &c."

Gospel, and working many wonders, he came to the monastery of St. Peter at Ghent, which had been founded not long before by the holy Bishop Amandus on a spot that had been previously devoted to idolatrous worship. Flobertus, whom St. Amandus had appointed abbot, was a holy and learned man, and received Livinus and his companions with much kindness. Just at this time the Blessed Bavo of St. Peter's monastery, a man of wondrous sanctity, was called to his reward, and many miracles were daily wrought at his tomb. Livinus remained thirty days in this monastery, saying Mass daily, and praying with great devotion at the tomb of the illustrious confessor, St. Bavo. Then giving his episcopal blessing to the community, Livinus and his companions set out to preach throughout Brabant, the good monks of St. Peter's having provided them with all necessaries for the journey.

The Irish strangers greatly admired the rich and fruitful country through which they passed. It was a land, says old Boniface, flowing with milk and honey, and bright with the gladdening promise of a teeming harvest. The people, too, were a tall and handsome race of men, hardy, high-spirited, and brave in battle. But they were a half-Christian, half-pagan people, stained with many foul crimes. Their hands were red with mutual slaughter, they worried each other like dogs of the chase, and were moreover much given to perjury, pillage, and lust. Not a pleasant people to labour amongst, but they had souls to be saved, so Livinus tried hard to save them, and his efforts were to a great extent crowned with success.

He was greatly aided in his apostolic labours by two noble ladies named Berta and Crapahildis. They were two sisters, living together and possessed of considerable wealth, which they spent with generous liberality in the service of God. Crapahildis had a son called Ingelbertus, who had completely lost the sight of his eyes for thirteen years and five months. Livinus made the sign of the cross on his eyes, and the boy at once recovered his sight. This and many similar miracles, which Livinus wrought in confirmation of his preaching, soon brought crowds of converts to the faith of Christ, and the glory of God was magnified, and the practice

of the Christian virtues became general throughout all Brabant.

Only a martyr's death was now wanting to crown the life and labours of Livinus, and evil men were not wanting who thirsted for his blood. They said he was a magician and a deceiver, the enemy of their gods and of their country. One day as he was preaching to the people, a band of these impious men rushed upon Livinus, and scattering and maltreating his companions, cruelly beat him with cudgels. Moreover, one of them, Wilbertus by name, thrusting a pincers into the saint's mouth, pulled out his tongue, and flinging it on the ground cried out, "There is the false tongue of the deceiver."

This impious wretch, however, and sixteen of his companions, were instantly destroyed by fire from heaven, and the tongue of the saint was miraculously healed, so that he preached again to all the people as before.

Our Saviour now appeared to Livinus, and told him to be ready, for the struggle and the reward were at hand. Full of joy at this vision the saint gathered together his flock, and having given them a final exhortation, he affectionately bade them all adieu, and kneeling down on the ground prayed to God for their perseverance. Then he rose up, and tenderly embracing each one of his weeping flock, he gave them his blessing and began his journey with a few companions to the place called Escha, where he intended to preach. Two brothers, ministers of Satan, Menizo and Walbertus by name, fearing that the saint would escape them, gathered a crowd of evil associates and followed in hot pursuit. "O Father," said Foillan, "I hear the footsteps of a crowd approaching, and the clash of their arms;" and, lo! Menizo and Walbertus appeared at the head of their armed band. Livinus addressed them, trying to soften their rage, but in vain. Then he asked for a little time to pray, which was granted. After his prayer, being strengthened from above, he said to them: "Here I stand, a victim to be offered to my God, strike and spare not me; only spare these poor companions of mine who have harmed you not." He then kissed the faithful three who had clung to him from youth, and fervently prayed that God Almighty might guard and protect them in the land of

the stranger. Then signing that he was ready, the wicked brothers rushed upon the saint, first cruelly beat him, and finally cut off his head; "and it was on the day before the Ides of November that he suffered."

Meanwhile the holy matron Crapahildis, hearing what had taken place, came in great haste with her son, who wore still the white robes of his baptism, and she cried out aloud that they had foully murdered a holy and innocent man. Thereupon, the savage Walbertus rushed up and split her skull with one stroke of his axe; he then attacked her son, and cut his body into three parts with his sword, and flung them on the highway beside the body of Livinus. The bodies of Livinus and of the boy were carried away by his disciples and buried in the same tomb, and nigh to them in a separate grave was also buried the body of the Blessed Crapahildis.

It is difficult to ascertain the exact date of the holy martyr's death. Those who identify him by Molibba, Abbot and Bishop of Glendalough, say that he was put to death on the 8th of January, 633.¹ But as Boniface expressly says that the day before the Ides of November was the day of his passion, as it is also the day of his festival, we can only regard the difference between these dates as an argument against the identity of Molibba and Livinus. Besides Livinus only came to Ghent after the death of St. Bavo, which occurred about 653. Hence Lanigan agrees with Fleury in assigning the death of Livinus to the 12th of November, 656.

Escha, where the saint was attacked by Walbertus and his companions was quite near the village of Hauthem, three miles from Ghent. The holy remains were at first buried at Hauthem, but were afterwards translated on several occasions. In the year 842 Theodore, Bishop of Cambrai, caused the relics of Livinus and Briccius—the baptismal name of the noble boy who was slain with Livinus—to be taken up and interred in a splendid monument at Hauthem. Afterwards in the year 1200 they were transferred for greater security to the monastery of St. Bavo at Ghent. At present the sacred remains repose in the cathedral church of St. Bavo, and are greatly venerated by the people of Ghent and

¹ "Loca Patriciana," page 16., *Geneal. Table I.*

of all Belgium, who have the deepest devotion for the memory of St. Livinus.

"Livinus was," says his biographer, "a man of God in manner, and dress, and demeanour. Fasting made him light and spare of limb, but his frame was well-knit, and though not tall of stature, his head was large and well-formed and covered with flaxen hair, that afterwards grew white and sparse upon his temples. His ears were large; his eyes were bright and pleasing; the eyebrows were white and thick; his wide forehead and bare temples were smooth and fair as marble. His cheeks were very thin from fasting yet red withal, and wondrous sweet and mild; his beard was white; the fingers long and thin; and his whole frame was lithe and graceful, with nothing superfluous."

This photograph shows that the writer must have himself seen Livinus, or got his information from those who had seen and known him well. The flaxen hair and florid complexion of the Celt shows that it is true to nature.

It is almost unnecessary to say that there is no foundation for the statement that Livinus was "Bishop of Dublin," there being no such See in existence at the time. But it has been said by more than one writer that he is identical with Molibba, a nephew of St. Kevin, said to be abbot and Bishop of Glendalough. So far as the name is concerned that theory would suit very well, for Livinus is the natural latinised form of Libba, and *Mo* is the usual Irish prefix of endearment; "My Libba." But the similarity of these two names is, we fear, the only argument in favour of their identity. The mother of Molibba is given in Father Shearman's genealogy from M'Firbis as Caeltigern, the sister of St. Kevin. But Caeltigern is very different from Agalmia or Agalunia,—and then who was Calomagnus? and who were the two uncles of Livinus, both archbishops—for St. Kevin was only an abbot? And Colman, the father of Molibba in the genealogy, is a very different name from Theagnius, the father of Livinus, as given in the life by Boniface.

We cannot at present pretend to give a solution of these difficulties, nor to establish satisfactorily the identity of the personages described and named by Boniface with any known characters in Irish history.

That Livinus was an accomplished scholar we have fortunately very clear proof in a poem which is still extant, and has been published in Migne's *Patrology*, volume 87. It is a poetical epistle addressed to his friend Floribert, abbot of the monastery of St. Peter at Ghent, who had requested him to compose a metrical epitaph for the tomb of St. Bavo. Both epistle and epitaph are written in elegiac metre, and in a very elegant style, far surpassing in our opinion the similar productions of most of his contemporaries. The many classical allusions very appropriately introduced by the poet, show that he was a man of wide culture, perfectly familiar with the writers of antiquity, and endowed with a refined and cultivated taste.

✠ JOHN HEALY.

ETERNAL PUNISHMENT.

V.—DIFFICULTIES.

OPPONENTS of the Catholic doctrine draw their arguments from the three chief sources of religious knowledge,—from Scripture, reason, and the teaching of the Church. We have already sufficiently examined the evidence of Tradition; accordingly we shall now confine our attention to the first two sources, looking at them, as far as possible, from our adversaries' point of view.

I.—WITNESS OF SCRIPTURE.—The Catholic Church usually pursues a *via media*. If this is an inconvenience, it is also an advantage; if it exposes us to fire on both flanks, it enables us frequently to fight our battle under cover of a more exposed force.

So it is in the present controversy. The Scripture arguments of our opponents are for the most part directed against Calvinistic Protestantism. Now we do not feel called upon to defend predestination or reprobation *ante praevisa merita*: "let the galled jade wince." We are in accord with the most "liberal" in believing that God sincerely wills all men to be saved; that no human soul shall be condemned to the

torments of hell, unless of its own free will it has neglected to use the means of salvation which God has given it,—unless it has, with full knowledge of the consequences, deliberately fallen into grievous sin.

Thus at one stroke we dispose of at least three-fourths of the Scripture texts which Universalists are wont to urge in favour of their views. Lest this statement should appear exaggerated, I will quote, without a single omission, all the passages which Dr. Farrar¹ has collected from the Gospels.

ST. MATTHEW.

xviii. 11.—“The Son of man is come to save that which was lost.”

xiii. 33.—“Till the whole was leavened.”

ST. LUKE.

ix. 56.—“The Son of man is not come to destroy men's lives but to save them.”

xii. 48.—“But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.”

xix. 10.—“The Son of man is come to seek and to save that which was lost.”

xv. 4.—“What man of you having a hundred sheep, if he lose one of them, doth he not leave the ninety and nine in the wilderness, and go after that which was lost until he find it?” [*John* x. 11; *Ps.* cxix. 176; *Is.* liii. 6].

ST. JOHN.

i. 29.—“Behold the Lamb of God, which taketh away (*ὁ αἵρων*) the sins of the world.”

iii. 17.—“God sent not His Son into the world to condemn the world; but that the world (*ὁ κόσμος*) through Him might be saved.”

iii. 35.—“The Father loveth the Son, and hath given all things into His hands.” [*Comp.* xiii. 3; *Matt.* xi. 27; xxiii. 18; *Heb.* ii. 8].

iv. 42.—“This is indeed the Christ, the Saviour of the world.”

xii. 32.—“And I, if I be lifted up from the earth, will draw all men unto Me.”

xii. 47.—“I came not to judge the world, but to save the world.”

Few Catholics would imagine that there is anything in these texts which could be urged by a reasonable man as an

¹ “Mercy and Judgment,” p 477.

argument against the Church's teaching. Nor is this assertion in the least disrespectful to Dr. Farrar; for it is quite plain that he is arguing mainly against Predestinarian Calvinism.

Moreover, the Catholic Church has always maintained the doctrine of purgatory. We are thus freed from concern about the Scripture arguments which Universalists adduce in proof of temporary punishment after death. These arguments are ours also; they are numerous and cogent; subtract their force from the strength of the "liberal" attack.

After making these deductions, a few passages remain to be urged directly against the Catholic teaching; let us see whether they may not be fairly interpreted so as to harmonize with our belief. We will reduce them to three classes, as it would be tedious to examine separately the meaning of each text.

i.—"I will not contend for ever, neither will I be always wroth; for the spirit should fail before Me and the souls which I have made."—*Is.* lvii. 16.

"The Lord will not cast off for ever; but though He cause grief, yet will He have compassion according to the multitude of His mercies."—*Lament.* iii. 31.

"He will not always chide; neither will He retain His anger for eternity."—*Psa.* ciii. (cii.) 9.

"He retaineth not His anger for ever, because He delighteth in mercy."—*Mich.* vii. 18.

Many other passages of the same drift are quoted; I have selected those which I consider the strongest.

Now remark: these texts do not contain, as at first sight they might seem to contain, a direct and formal contradiction of the Catholic dogma. "He retaineth not His anger for ever," cannot of itself mean, "there is no such thing as everlasting punishment;" unless, indeed, one were to maintain against "liberals" and Catholics alike, that such expressions as "for ever" (*εἰς αἰῶνα*) necessarily, even in the Old Testament, denote endless duration. And even though they did, it would still remain to be shown that the foregoing passages are applicable to *the whole* human race.

For it may be asked,—who are they whom God will not

cast off for ever, and against whom he shall not be always angry? Are they those who die in mortal sin? Or rather those who are living in sin and have yet time to repent? We believe that they are the living, those for whom the Prophets wrote and the Psalmist sang, the Jews who had fallen into great crimes, but who are nevertheless promised mercy and pardon, if they return whilst there is yet time to the Lord their God. This is the true Scripture Universalism, hope for all *the living*, no matter how hardened in wickedness, provided they repent of their evil ways even at the last moment.

ii.—There are other texts which our opponents urge :

“In thy seed shall *all the nations of the earth* be blessed.”
(*Gen.* xxii. 18 ; xxvi. 4 ; xii. 3 ; xxviii. 14 ; *Psa.* lxxi. 17, &c.)

“God hath concluded them all in unbelief, that He might have mercy *upon all*.” (*Rom.* xi. 32.)

“As in Adam *all die*, so in Christ shall *all* be made alive.”
(1 *Cor.* xv. 22.)

“Who willeth *all men* to be saved, and to come to a knowledge of the truth.” (1 *Tim.* ii. 4.)

“Who gave Himself a ransom for *all*.” (1 *Tim.* ii. 6.)

“Who is the Saviour of *all men*, especially of those that believe.” (1 *Tim.* iv. 10.)

Passages of this character, of which pages might be quoted, are backed by a *ratio theologica*. Christ redeemed the whole human race in such a manner as “to crush the serpent’s head ;” to “put all His enemies under His feet ;” to more than compensate for Adam’s fall, so that “where sin abounded, grace might much more abound.”¹ He was to have a complete triumph. But who can imagine a general returning in triumph to his native land with the remnant of a mighty army, whilst the far greater part of his soldiers are rotting in the prisons of the foe?

We reply : such passages “are conclusive against the Calvinist or Jansenist heresy, that Christ died only for the elect ; but they leave untouched the further question, which depends not on the will of God but of man, whether all will

¹ See *Gen.* iii. 15 ; 1 *Cor.* xv. 25 ; *Rom.* v. 21.

in fact avail themselves of the proffered gift. We only see here another instance of that inveterate tendency, . . . both in the arguments of Universalists and of those who use the doctrine of eternal punishment as a pretext for assailing Christianity altogether, to confound Christian orthodoxy with Calvinism."¹ The texts prove nothing more than that Christ really died for all men, and really redeemed them from the power of the devil; that God sincerely wishes the salvation of all, and has provided abundant means whereby all may correspond with his wishes.

With regard to the application of the blessings of redemption, we believe that they are applied to all men, to infants as well as to adults, in a most real manner.

1. For adults God has provided the Sacraments and perfect charity. He is constantly urging them by graces of intellect and of will, to profit by these heavenly remedies. No adult shall ever be condemned to hell, unless he has committed mortal sin with full advertence and perfect freedom.

2. With regard to infants, it is the common teaching that such of them as die unbaptised shall suffer no positive physical pain, and may be blest with supreme natural happiness. Even in the supernatural order God has not left them unprovided for. He wishes sincerely that all of them should be saved, and for that purpose has provided sufficient means in the Sacrament of Baptism.

If it should be asked why He does not interfere to check the operation of natural laws which so often interfere with the administration of Baptism, we can only answer that we do not know. It is a portion of the depth of the riches of His wisdom and knowledge; it is such mysteries that render His judgments incomprehensible and His ways unsearchable. He could have so made the world that there would be in it neither physical evil nor moral guilt; why did He not do so? We know not; it is a portion of the same mystery. One thing we do know,--we do not clearly see that He was in any way bound to have things other than they are.

¹ Oxenham : "Catholic Eschatology," p. 160.

We come to the *ratio theologica*. It is necessary for our opponents to maintain that the only triumph worthy of God is to be found in the glorification of His friends; but how could it be proved that He may not also triumph in the punishment of His enemies? As a matter of fact He will triumph over one enemy, death, by destroying it: "the enemy, death, shall be destroyed last";¹ and many of our opponents will admit that the everlasting punishment of the devils shall redound to God's greater glory.²

It is easy to see the fallacy which is involved in the comparison that is drawn between Christ and some great general. No leader would be worthy of a triumph if he returned with the remnants of a great army, leaving the larger number of his gallant and loyal troops to the mercy of the enemy. But what if that greater part were traitors and rebels? More important still, what if he did not leave them, but brought both them and the enemy bound to his triumphal car, and inflicted on both the punishment they justly deserved?

To duly estimate the full significance of Christ's victory over Satan, we must bear in mind what should be the condition of the human race if we had not been redeemed. We had lost grace, and with it our right to Heaven; we should have fallen into grievous sins, and should have had no supernatural remedy for them. No human soul could ever have entered God's glorious kingdom,—could ever be able to make even one short step on the way thither.

The redemption produced two results. (1) Many, we know not how many, will be actually blessed for all eternity with the vision of God. (2) Means have been provided whereby all may be saved. Every human soul that has once come to the use of reason shall possess the kingdom of heaven, if it be not its own grievous fault,—if it have not with full consciousness and perfect freedom separated itself from God. "No one ever has been, or ever can be, lost by surprise or trapped in his ignorance; and as to those that may be lost, I confidently believe that our Heavenly Father threw His

¹ 1. Cor. xv. 26.

² See Apoc. xiv. 11; xix. 3; and similar texts.

arms round each created spirit, and looked it full in the face with bright eyes of love, in the darkness of its mortal life, and that of its own deliberate will it would not have Him."¹

Nay even in these lost spirits he shall triumph. They shall become His footstool and be made to show forth His glory. Throughout the whole Bible there is not a single passage which may not be interpreted in its fullest significance according to the foregoing outlines; I will ask you to read over again the texts already quoted. Others are omitted for the sake of brevity, and they are almost all of the same character; I have selected those which I believe to be the strongest.

iii.—There are a few passages which might seem to have a wider signification and which demand special attention.

"Until the times of the restitution of all things." (*Acts* iii. 21.)

"That God may be all in all." (*1 Cor.* xv. 28).

"That He might gather to Himself all things in Christ." (*Eph.* i. 10.)

"In the name of Jesus every knee shall bow, of beings in heaven, on earth, and under the earth." (*Philip* ii. 10.)

It is contended that passages such as these leave room at least for hope that all men may ultimately be saved.

No Catholic will deny that the texts are strange and difficult. We do not pretend to have fully fathomed their meaning; yet they are not so definite as to permit us to set ourselves in opposition to authoritative teaching, by entertaining any hope for the salvation of the damned.

It is true that the form of these propositions is universal; but propositions which are universal in form are not always strictly universal in matter. They admit of exceptions, provided the exceptions are either plainly indicated or so well-known as to be supposed.

Now it is quite plainly indicated all through the Bible that a certain class of men shall be for ever lost. Another class shall be for ever blessed with the enjoyment of heaven.

¹ Faber, "Creator and the Creature," p. 368.

Both shall be raised from the dead; the one for shame, the other for glory.

We have reason to believe that after the resurrection and general judgment the heavens and the earth shall be renewed.

“The heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up.” (2 Pet. iii. 10.)

“The expectation of the creature waiteth for the revelation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him that made it subject, in hope; because the creature also itself shall be delivered from the servitude of corruption into the liberty of the glory of the children of God.” (Rom. viii. 19-21.)

“I saw a new heaven and a new earth. For the first heaven and the first earth was gone, and the sea is now no more. And I, John, saw the holy city, the new Jerusalem, coming down out of heaven from God. . . And He that sat on the throne said: Behold, I make all things new.” (Apoc. xxi. 1-5.)

We need not inquire how this shall be, or what form the new heavens and the new earth shall take. We are concerned only with the Scripture texts in which the change is called “the restitution of *all* things,” when God shall be “all in *all*,” and when He shall “gather together *all* things in Christ.” Why “*all*,” if a mighty deduction has to be made for the multitudes of lost spirits?

We contend, in reply, (1) that this deduction is insisted on over and over throughout the New Testament. It was one of the fundamental points of the creed of the first Christians; it was familiar to their minds, so familiar that special mention of it was quite unnecessary. In our own times when preachers quote these texts for our congregations, how many in the Church puzzle themselves with problems about the fate of the lost?

Moreover, (2) there were occasions when the sacred writers had reason to avoid, if possible, making mention of the damned. Thus in the Epistle to the Corinthians it was St. Paul's purpose to deduce the doctrine of the general resurrection as a corollary from Christ's resurrection and complete triumph. He would expose himself to a retort, if he were to mention those who are to share in the

resurrection though not in the triumph. And we fail to see that even an inspired Apostle is called upon to state and answer objections to the truths which he is commissioned to teach.

Besides, (3) after the general judgment the wicked cease to be of any account in the providence of God. He sustains them in existence, of course; but he has no loving care for them. Heaven and earth shall be renewed and freed from the slavery of corruption; the saints shall drink eternally from the river of delights that flow from the throne of the Lamb. There shall be no more sin or sorrow; no more rebellion against God; He shall be "all in all." All things shall be subject to Him and shall participate in His triumph,—all but the damned. They shall have no share; they shall be dead, destroyed; they shall count for nothing in "the restitution of all things," when "all things shall be gathered together in Christ."

(4) May we not go even further and admit that lost spirits shall have some part in the glorious pageant that shall succeed the resurrection? Is not the general judgment intended to manifest to the world God's justice as well as His goodness and mercy? Even the damned shall unwillingly contribute to His glory. They who before were so proud and great shall be made very little indeed; in this sense also God shall be "all in all."

II. WITNESS OF REASON.—I do not know how better to open the case for our opponents than by the following words of Dr. Jellett.¹

"Every day which passes over, religious controversy sees increased weight given to the verdict of the moral sense upon any doctrine which is proposed for man's acceptance. . . . Every day sees an increase in the number of those who will not consent to receive a doctrine on external evidence only, without examination of its moral character. Many would give to the faculty the absolute right to reject as untrue any doctrine appearing to it immoral, whatever amount of apparent Scriptural evidence may be adduced in its favour. Indeed the well-known canon of Bishop Butler—that 'if in revelation there be found any passages the seeming meaning of which is contrary to natural religion, we may most certainly conclude such seeming meaning not to be the real one. . . ."

¹ *Contemporary Review*, April, 1878, p. 154.

"The popular doctrine of eternal punishment—the doctrine 'that when we think of the future of the human race, we must conceive of a vast and burning prison in which the lost souls of millions and millions writhe and shriek for ever, tormented in a flame which shall never be quenched'—is condemned because it is repugnant to the moral sense."

The foregoing argument may be reduced to a syllogism : what reason condemns as false, is false ; but reason condemns as false the popular doctrine of hell, therefore it is false.

With the first of these premises we have no fault to find. We might wish, indeed, to make some changes in the form under which Dr. Jellett conveys his meaning ; but the meaning itself is sound.

The second premise contains the real point at issue : does reason condemn as false the popular doctrine of hell ? Dr. Jellett's answer has been quoted ; he does not give any reason for his opinion. Others are more dogmatic, though not more prodigal of argument than he.

"Reason declares that nothing which the worst of men could possibly do within the compass of his three score and ten years, could possibly deserve such a punishment as the endless torment of Catholic or orthodox theology."—Rev. J. Hunt, *Contemp. Review*, 1878, p. 169.

"That the conception of God. . . inflicting eternal torment upon His creatures by act of material punishment, such as the medieval Church represented, contradicts such elementary feelings [*i.e.*, our moral sense], is fully conceded."—Rev. Henry Allan, *Ibid.* p. 353.

"The sceptic believes in his heart that there is a God, and the wicked shall be punished ; but he crushes the idea of divine justice in his soul, because he has always been taught to associate it with raging flames and endless cruelties, which would soften the heart of a tiger, and make stones weep over the fate of the lost."—Aug. Callet, *L'Enfer*, p. 340.

"Compared with this, every other objection to Christianity sinks into insignificance."—J.S. Mill, *Autobiography*, p. 41.

"L'Eglise Romaine s'est porté le dernier coup ; elle a consommé son suicide le jour où elle a fait Dieu implacable et la damnation éternelle."—George Sand, *Spiridion*, p. 302.

"If this be the logical result of accepting theories, better believe in no God at all."—Leslie Stephen, *English Thought in Eighteenth Century*.¹

¹ Most of these extracts are quoted from Dr. Farrar's "Mercy and Judgment," p. 120.

It will help us to bear up against this attack if we carefully remember what is our own position. The Church teaches *as of faith* that those who die in mortal sin shall be for ever shut out from heaven. Whatever else we believe we do not hold with the same firmness, nor is it taught with the same infallible authority.

1. Confining our attention at first to the dogma of faith, let us examine whether any fair-minded man could say that it is opposed to reason or the moral sense. Consider what the dogma is :—God of His own free will raised us to the supernatural state ; that is, God gave us a claim to a supreme happiness which is so far above our rights as creatures, that of ourselves we could not make the least step to attain it. This happiness is so great that without giving it at all He might have treated us with abounding generosity. Having given us this great blessing of His own free will, He might reasonably have required us to fulfil many conditions. He was satisfied with one,—that neither our first father nor ourselves should fall into mortal sin. This one condition was not observed, and we thereby forfeited our right to heaven.

He then sent His Son to die for our redemption. He gave us back our claim, but again on condition of avoiding sin. Again we offend Him freely and with full knowledge. Who will say that reason compels him to believe that God is now bound to give to rebels what He need not have given from the beginning to the most capable and loyal servant? How then is the Catholic dogma opposed to reason?

2. I take it, therefore, that what the ablest of our opponents object to, is not so much the Catholic dogma, as what the Church teaches about material fire. She does not indeed teach it infallibly, nor does she commit herself to it absolutely and irrevocably ; still she proposes it for our acceptance in such a way as to command our assent.

That there are difficulties against this teaching no Catholic will deny ; but we are fairly entitled to object to the airs of superior wisdom and benevolence which “liberal” opponents almost invariably assume, as if they alone ever brought home

to their minds the full force of these arguments. We feel their force; the Church has felt them in every age. But our love of God and our reverence for His authority are stronger than our feelings of pity. We assent to what God Himself tells us, or what we learn from the teachers whom He has commissioned, even though the effort should cause our feelings a bitter pang. Why will not our adversaries try to be just as well as generous, to face both sides of the question, or at least to give us credit for a different point of view?

(i.) Before proceeding to directly answer these objections from reason, I purpose to act merely on the defensive, and to show how a Catholic may feel called upon to believe in a material fire of hell, without forfeiting his claim to be considered a reasonable man. Let our position be judged as a whole before we are condemned as inconsistent.

This, therefore, is how we stand. (a) The Teachers of the Church have an undoubted right to command our assent to their teaching. (b) This right would cease if ever they required us to believe what we know to be false. (c) But what if we had only suspicions, if we were not sure that we were being led astray? In such circumstances our plain duty would be obedience. What would be thought of a soldier who, in the face of the enemy, should disobey his commander, not because the commander is evidently wrong, but because he is not evidently right?

Such precisely is our position at its very worst. (a) Superiors teach that there is a material fire in hell; and the teaching has strong foundation in Scripture, stronger still in Tradition. (b) There are difficulties in the way; nevertheless we do not plainly see that these difficulties are quite insuperable, that our superiors are evidently wrong. (c) We recognise our duty and yield a willing obedience.

If, like our opponents, we could say either (a) that no superior commands us to assent to this doctrine; or (b) that no superior has a right ever to command us to assent except to what on intrinsic evidence we know to be true; or (c) that our reason revolts against the doctrine of a material fire of hell;—if we could say any of these things, the result might be the very reverse.

It will be seen that there are many points of difference between our opponents' view and ours. Some of these differences are not special to the present question; one only is special; to it therefore we confine our attention.

It is this: does reason tell us that there can be no material fire of hell? Is the testimony positive, conclusive, coercive, so to speak? For it is only perfectly conclusive evidence that could justify disobedience to authority. Our opponents unhesitatingly say, yes; we answer, no.

The difficulty takes two forms.—(a) How can material fire affect an immaterial substance, such as the human soul? (b) How can a God of justice, not to speak of mercy, punish with endless torment an act which lasted but a moment, and in effect did Him no injury whatever?

(a) "How can material fire affect an immaterial substance?" What if we do not know? Our position does not require us to know; and a short paper like this is not the most suitable place to discuss the question. The point at issue is, not whether material fire can affect the soul, but whether we can be sure that the soul cannot be affected by fire. For, I repeat, unless one is sure, one's plain duty is to obey.

Without entering into any deep philosophical inquiry, it may not be out of place to suggest a reflection. Many of our opponents admit that we have souls; and few would be so wanting in respect for great minds both in the present and in the past, as to contend that a soul tenanted the human body, affected by it and affecting it, is an utter absurdity. But it is not easy to see how any one could hold that body and soul can act and react on each other, and yet maintain the impossibility of a spirit being affected by material fire. This observation applies with equal force to the mutual relations of God, angels, and matter.

(b) "How can a God of justice, not to speak of mercy, punish with endless torment an act which lasted but a moment, and in effect did Him no injury whatever?" Again we answer, that is not the question. The question is rather, how can you be absolutely sure that to say He may do so is to deny either His justice or His mercy.

Here again the duty of an obedient Catholic is sufficiently clear. All the common sense of the world is not centred in the unbelievers and "liberals" of modern times. They are great and merciful, no doubt; to many of them we give credit for being thoroughly sincere. But they are not everything; there are good men outside the "liberal" fold,—men, too, with a deep sense of justice and pity in their hearts. Works of mercy are not confined to any sect or party; they did not begin with this century; some persons are even inclined to believe that in certain past ages they flourished more vigorously than now.

This being so, let us consider our position. It is asserted as beyond all possibility of doubt that God cannot condemn sinners to eternal torments in fire. Now this is not a question which requires depth of thought for its solution; it does not depend for its answer on those sciences which have been so much developed in modern times. The most that anyone even the most learned or scientific can do, is to appeal to honest, kindly and unprejudiced hearts. The appeal has been made, uninterruptedly made during the last nineteen centuries at least; and we are content to abide by the result. It is enough for us if the answer be even doubtful, for then the principle of obedience comes in. And we must consider it nothing less than extreme vanity in our arm-chair humanitarians, to assert as they do, that no man with a spark of human pity in his heart, can deliberately believe in a doctrine which was the faith of Francis Xavier, of Vincent de Paul, and of almost all the great and good men who spent their lives in performing works of mercy.

(ii.) So far we have merely acted on the defensive; we may now advance a little. If our opponents will but inspect their own position, many of them will find that the difference between their difficulties and ours is one of degree rather than of kind.

For they will not venture to deny that it is possible for God to preserve the wicked in existence, and yet to keep them perpetually shut out from heaven. Sinners have no right to heavenly bliss.

This being so, let me ask: does the loss of heaven cause pain? Every real loss which a rational being knowingly suffers and which might easily have been avoided, causes pain more or less in proportion to the greatness of the loss. And as heaven is the greatest good which a rational creature can possibly enjoy, so loss of heaven must cause the greatest possible pain.

Our opponents readily acknowledge this; it is in fact the key of their own position. The terrible metaphors of Scripture could be justified only on the supposition that the agonies of the wicked shall be keenest and most intense.

Now surely objects of justice and pity are not restricted to those who suffer bodily torment. It happens, indeed, only too often, that they who are brutalised by coarse vices, feel no sense of compassion for such of their fellow-creatures as have to undergo mere mental agony. This is the natural consequence of our bondage to the flesh. The less we are enslaved, the more we become like to God who is truth and goodness, the more our intellect is refined and our will purified,—the keener shall be our sympathy with all sorrowing spirits. And God's pity must always be infinitely beyond the highest to which the best of men can reach.

Consider, therefore, what our opponents mean. God may cause endless agony of mind,—agony the keenest and most intense. He may do this by way of privation, but not by fire; He may afflict the soul, but the body is sacred and beyond His reach. Catholics are accused of "speaking evil things of God," of teaching doctrines that are unworthy of His holy name; but it seems to me in all sincerity, that some who thus show their readiness to take the mote out of their brethren's eyes, might by a little humble self-examination find no small beam in their own.

In this age of culture, refinement, and civilisation, whoever ventures to express a belief in a material fire of hell, is denounced as little less than a savage. The inquisition and the *auto da fe* are flung in his face; and he is asked triumphantly whether he would have the world roll back again to the feudal times. Such arguments as these are urged even by

men who believe in the fire which consumed the cities of Sodom and Gomorrah, the adherents of Core, the Jews who murmured at the place of burning,¹—not to mention other “barbarous” punishments recorded in the sacred books.

Considering these things I do not find in my soul any dictate of reason to the effect that eternal punishment by material fire is unworthy of God. Even though it were admitted that we do not see clearly how there can be a just proportion between a momentary act and eternal torment, what would follow? All our knowledge is based on truths of which no one can explain the *how*. Enough for us to know that eternal torment may not be impossible, if we are told on reliable authority that it is a truth.

We advance further. It is urged that sin does God no injury in effect. We might answer that it deprives Him of external glory; but let that pass. Is it only effective injury that can be justly punished? Even among ourselves what is more common than to punish men severely for attempted crimes? But, you may rejoin, such punishments are intended as a warning to others. Not altogether as a warning; and surely no one will contend that God cannot inflict *any* punishment on sin, because sin can do no injury to the divine substance. It is not a question of punishment or no punishment, but of punishment more or less.

There still remains to be explained the great disproportion between a momentary act of sin and eternal torments. And I am satisfied that justice requires that there should be a due proportion between crime and its punishment. One may not with justice be imprisoned for life for every possible offence. Yet one may be justly sentenced to life-long imprisonment for the crime of a moment; nay, one may for such a crime be justly put to death, and thus in some sort punished not only for life but for ever. Hence it is manifest that, in estimating due proportions, length of time is not the only thing to be taken into account.

¹ Numbers, xi.

And here I can do nothing better than quote St. Thomas's solution of the difficulty :

"Habet quodlibet peccatum contra Deum commissum quamdam infinitatem ex parte Dei contra quem committitur. Manifestum enim est quod quanto major persona est contra quam peccatur, tanto peccatum est gravius; sicut qui dat alapam militi, gravius reputatur quam si daret rustico, et adhuc multo gravius, si principi, vel regi. Et sic, cum Deus sit infinite magnus, offensa contra ipsum commissa est quodam modo infinita; unde et aliquantulum poena infinita ei debetur. Non autem potest esse poena infinita intensive; quia nihil creatum sic infinitum esse potest. Unde relinquitur, quod peccato mortali debeatur poena infinita duratione."¹

Against this solution, which has been universally received in Catholic schools, and which applies now just as well as in the days of St. Thomas, one difficulty so plainly suggests itself that it cannot be passed over here :—

The same reason would seem to prove that of themselves venial sins deserve eternal punishment; for they are equally offences committed by creatures against the infinite Creator. And yet theologians commonly teach that venial sins deserve nothing more than temporal punishment, of their own nature and independently of any free act of forgiveness on the part of God.

We answer: the difference arises from the very nature of mortal and venial sins. (a) Mortal sin may be committed only by turning away from God, at least implicitly, and turning to creatures for our ultimate happiness. By venial sin we do not turn away from God; we continue to place our supreme and final happiness in the enjoyment of Him. (b) Hence as in the present supernatural order we formally tend towards God our last end by sanctifying grace, so when we sin mortally and turn away from Him to the creature, the habit of grace is withdrawn from our soul. The same cannot be said to result from venial sin. (c) Accordingly, grace and venial sin can co-exist in the soul; or in other words, one who has venially sinned may still remain the friend and child of God and the heir to his kingdom. But God cannot perpetually exclude from heaven His friends, His children, the heirs to His glory.

¹ Opusc. 3, cap. 183; cf. ii. Dist. 46, q. 1 a. 5; iv. Dist. 46, q. 1, a. 3; lect. 2 in cap. 2 Ep. ad Rom. &c.

Just a few words in reply to another objection. "Material fire is now stated to be merely a form of motion; when this motion is such as to produce intense heat in a body, that body becomes luminous: in fact, light is considered a necessary concomitant of intense heat: granted, therefore a material fire of a fierceness such as we are accustomed to believe in, and we must also suppose light: but again and again darkness is spoken of as the concomitant of the fire that burns the lost. Therefore an objection seems to arise against such a literal interpretation of the word 'fire'!"

(a) Why not rather an objection against the literal interpretation of the word "darkness?" Such an objection appears to be much less opposed to the evidence of both Scripture and Tradition, as the following extract from Mazzella will serve to show.¹

"Patres hujusmodi tenebras intelligunt primario de ipsa privatione visionis intuitivæ; secundario de tenebris corporalibus. Hinc S. Hieronymus (in c. VIII. Matth.): 'Tenebrae semper interiores sunt, non exteriores. Sed quoniam qui a Domino foras expellitur, lumen relinquit, idcirco exteriores tenebrae nominatae sunt.'—et S. Augustinus (in Psal. VI.): 'Tenebrae exteriores sunt esse penitus extra Deum.'"

(b) We might, if pushed, give another answer, distinguishing between *light* and *vision*. The former does not necessarily suppose the latter; and want of vision may well be called "darkness," as when Milton writes:

"Cloud instead, and ever-during dark
Surrounds me."

And again:²

"When I consider how my light is spent
Ere half my days, in this *dark* world and wide."

(c) But let us come to the direct reply. How does it appear that light should be "considered a necessary con-

¹ A critic in *The Tablet*, Feb. 13th, 1886, p. 250.

² De Deo Creante, p. 906.

³ Sonnet on his Blindness.

comitant of intense heat?" Dr. Tyndal may be considered a fair authority on such matters, and he writes:—¹

"The oxyhydrogen flame. . . consists of hot aqueous vapour. *It is scarcely visible* in the air of this room, and *it would be still less visible* if we could burn the gas in a clear atmosphere. . . But *the heat of the flame is enormous*. Cast iron fuses at a temperature of 2,000° Fahr. ; while the temperature of the oxyhydrogen flame is 6,000° Fahr."

Six thousand degrees Fahr. is rather hot,—three times as hot as cast iron at its point of fusion. And yet "a body" may be so heated with little or none of the "necessary concomitant." It may not only be heated but *burned*—made to flame. If our poor appliances can so order the waves of ether as to make them burn aqueous vapour without sensibly affecting the retina, why may we not believe it to be within the power of the Omnipotent, so to order the same waves as to make them burn other substances without becoming luminous?²

W. McDONALD.

THE TEMPERANCE QUESTION.

ONE hindrance certainly to the fair discussion of the Temperance Question, and perhaps to its more successful development into practice is that many, who advocate it, do not deal with it temperately. They get to be so influenced by prejudice, by over-eagerness in a good cause, they have so little learned the wisdom of the poet's line:—

"Incidit in vitium, vitii fuga, quæ caret arte,"

that they use wild words, make assertions that do not bear examination, touch on subjects that are sacred and inviolable,

¹ "Fragments of Science," p. 227; the italics are mine.

² St. Thomas teaches that there shall be some light in hell. "Simpliciter loquendo, locus est tenebrosus. Sed tamen ex divina dispositione est ibi aliquid luminis, quantum sufficit ad videndum illa, quæ animam torquere possunt." Suppl. q. 97, a. 4.

and so deter the more restrained but not less earnest upholders of the cause from joining them in what is called the "Crusade against Drink."

I would say a little on this vexed question, but I will not enter into its vexedness. I will not venture to hazard an opinion on the relative merits of Local Option, Sunday Closing, Early Closing, &c. These aspects of the question I leave to wiser heads and more influential people. I would by these lines help a little to keep before men's minds a subject that, all in Ireland admit, is of exceeding importance to the welfare of our people, that involves many and deep interests, that requires very careful handling, and that must be dealt with some day in a manner more effective than we have yet known, if it is to reach a final and happy settlement.

One man may cry out against the rising tide, but it takes many arms and strong to raise a barrier that shall check its flow. I would therefore rather, as a priest, look at the Question from a professional aspect, and, using a fair experience, point to the causes of excess in using strong drink, draw attention to some of the remedies, and even perhaps lightly touch the subject as it affects our social and civil life.

But here, at the outset, to set myself right with my fiery friends, I should perhaps state my principles. Well, although a Teetotaler by choice, I do not advocate Universal Teetotalism; for the simple reason, that I do not advocate the Impossible. I do believe in and desire Universal Temperance. I am one with them in thinking that excessive indulgence in strong drink is only too rife. Saying this much, I cannot be charged with extravagance or originality! Indeed I do not plume myself that the paper throughout will say one thing original. The purpose with which it is written I have just declared.

Amongst the causes of the excessive indulgence in strong drink by many of our people should not their *poverty* get a high place? I do not say that the evils from excessive drinking are to be seen only among the poorer people. If one may believe but half the stories told, the vice is rife enough among those whom God has more plentifully endowed with the good things of earth; and it is not growing less.

But the remedy for the sin in these people must come, under God, from themselves. This paper calls attention only to the class, which may be benefitted by the friendly and sustained efforts of those who know and feel for their sad surroundings, and who can and would help them.

Does it now seem a paradox to anyone that poverty and drunkenness can be in the same person? They know little of earthly ways, who are amazed at such a fellowship. True, it is against plain sense, that a poor man, who has earned or somehow got a shilling, will rather spend it on drink than get himself for once a comfortable meal. Let us not be too hard on him; but, let us bless God that we do not know by experience the privations, and the dread temptations of these poorer ones. The comfortable meal should bear him up for some hours, but could not quell apprehension of the want that should succeed: the intoxicating draught stills the hunger, and banishes for the while all fear of want. For the while he is:—

“O'er all the ills of life victorious!”

To draw the curtain of oblivion over the dark spots of one's life is to us all a comfort. Perhaps this is one explanation why many of the better-off go on to drunkenness. The poor have few comforts. Some of them, too, seek this natural solace, and for the while are happy. Speaking to the poor man of his sin, I should of course paint to him its wickedness; but speaking thus of him I can see—I had almost said a reason—an excuse for his conduct.

If poverty be one of the causes of drunkenness amongst our poorer people would prosperity be a remedy? Prosperity, sudden and large, would, I fear, not be a remedy. In this I think I will be borne out by priests of experience. I, as they, could name instances, not a few, where a sudden gain of money demoralised not only the man and his family, but, for awhile, the neighbourhood.

Does anyone who knows Ireland wonder at this? If our people are not used to wealth, and that its power, when it comes quickly is too much for them, whose is the shame? If the coloured people of the Southern States of America are clumsy and untaught, and will be so perhaps for yet a generation or

more, whose is the shame?—if it do not mantle the faces of the men who kept them long in bondage and treated them as the cattle of the field! And there is a striking parallel between the conduct of some of the slave-owners of the South and the rulers of Ireland in the past. But in the better times that seem nigh for this land, our people will learn to bear becomingly the brightness of freedom's ways. It should be the loving work of those who wish them well to *strive to educate them*, in preparation at least for these prosperous days, to more firm habits of self-control, industry and thrift.

“What, educate the drunkard! as well ask the sea to roll back.” Well, be it so. Let us consider him first, the poor man, who from whatever cause has acquired the habit of excessive indulgence in strong drink. I would try to educate even him. I know the effort in some cases “oft tried and ne’er succeeding,” tried, too, by men who loved their kind with more than a human love, has been so resultless that they ceased, in despair of these sad ones, and gave themselves only to prayer that the All-Merciful might unclothe the blinded minds. Yet I do not despair!

And here again I join hands with my fiery friends. I begin by making my drunkard a teetotaller. “What, give him the ‘pledge;’ how long will he keep it?” “Yes, I’ll give him the ‘pledge.’” “How long will he keep it?” “In the beginning of his education perhaps not long!” “Then, when he breaks it, you give it to him again?” “Yes, again and again, as often as he asks it *rightly*.” “What, again and again!” “Yes, *septuagies septies*.” “But, do you know what a serious thing you do in so giving the ‘pledge?’” “I quite know.” “It is a vow.” “I tell him it is not a vow. I tell him truly what it is, that it is like a sacramental of the Church, a simple promise made to God’s minister which, if he keep it, will bless him; if he break it, the breaking *per se* will not bring on him the guilt of mortal and hardly of venial sin. I tell him the promise so made, which at the same time is a true ‘pledge,’ will do little good, and that he may not hope to keep it long unless he seek help from God to keep it. I tell him he must seek His friendship in Confession and His further grace in the Holy Communion. Here is what I mean by taking the ‘pledge’ *rightly*.”

My drunkard agrees to the terms, and I give him the "pledge." He breaks it, and comes again; I ask him did he use the means to keep it, has he been to confession? He has been. I unhesitatingly renew for him the 'pledge.' Let me make an extreme case. He comes again and again with a broken promise, using still the means; I do not refuse him the "pledge." How should I? He is a sad *recidivus*. Yet, why should I not help his feeble effort to improve by the courage which a priestly word must inspire. Why should I not feed the hope to improve, which he yet has, or surely he would not come to renew his simple promise. Should I quench the scarcely smoking flax? It is weary work of course; but I am not hopeless of him. He will yet come right.

Does my poor friend come from the first, and again and again, with a broken "pledge," having seldom or not at all used the means of keeping it? Of him I should soon begin to grow hopeless.

Anyhow, this is what I mean by educating the drunkard. The man who, from experience, knows he cannot taste strong drink without exceeding, and the woman who is beginning to have a fondness for drink, must become total abstainers. I do not believe in partial "pledges" for six months, &c., for such people. Such "pledges" keep up a liking for what is for these people a dangerous and a proximate and a voluntary occasion of sin, and their *propositum*, if they refuse to go beyond such a partial "pledge," may be fairly doubted even by a confessor. Neither do I believe in such people pledging themselves to drink only claret, cordial, &c. How many a good ship has gone to pieces on these sunken reefs? No, for them it must be all or nothing. The eye is diseased beyond cure, it must be plucked out to save the life.

I know some priests feel a difficulty about renewing broken "pledges;" but, understood as I have tried to explain—and for this explanation I have, as is known, high authority—there seems little or no danger in renewing them. The class of which I have as yet treated is bound *sub gravi* to avoid strong drink; it adds little or nothing to their obligation or sin that they make you a simple promise to

shun it. If you refuse to renew the "pledge" for the poor drunkard, you cut off from him a channel of grace, namely, your priestly advice; for he will shun you, lose heart, and give himself to his sin unchecked.

Again it is said: if you undervalue the "pledge," that is, tell the drunkard its true worth, he will break it readily, and so you take from him a great safeguard against drunkenness. I admit that they are at first astonished to hear that the "pledge" is of so slight obligation. But I know from experience that they yet will come for it; and while they come there is hope.

In reference to this last difficulty, I would respectfully submit that there has been, and there is yet in many places among our poorer people a very erroneous, an almost superstitious notion about the "pledge." They do seem to think it has what we know as an *ex opere operato* effect to keep them from getting drunk. Mingled with this, and helping them somewhat, is a sense of honor to keep their plighted word with the priest. Then there is the shame of breaking it, a dash of manliness, and of enthusiasm. The enthusiasm I think exists no longer, and I cannot say that I am sorry.

I should be slow, very slow to say the lightest word that could seem to decry the work of any good man. But I believe it is very generally acknowledged that much of the success that attended the great labours of the "Apostle of Temperance," Father Matthew, came from the spirit of enthusiasm which he naturally and fairly evoked among his followers. Furthermore, and here I can speak more freely as I state what from my years I could not personally have known, but what I have had more than once from older lips, who knew what they spoke—it would have conduced much to the stability of the work which he raised, had he trained his followers to rely less on this spirit of enthusiasm and *ex opere operato* belief in the "pledge," and more, for help to keep it, on the grace of God to be sought in the ordinary channels, the Sacraments of the Church.

Father Matthew did a mighty work. Singlehanded he checked a very tide of misery and sin. His memory will live as long as Ireland's annals last; nay, his deeds make part of

the world's history, and she justly places him among her greatest men. My admiration of him, of his self-sacrifice and devotedness, is beyond words. But weighing his work in the scales of the Sanctuary it is largely earthly. One characteristic of a work of grace is surely wanting to it—*fructus vester maneat*—it was great, almost superhuman, to be admired and emulated, but it was *short-lived*. The works of God "*remain*."

Do the good men who labour so earnestly in the temperance cause in our day consider sufficiently that "unless the Lord build the house, they labour in vain who build it." so that it may keep standing?

I have written only of the education of the habitual drunkard. There are others to be educated in the use of strong drink, our children, our young men and maidens. We educate the first sad class by trying to eradicate the evil habit; we can educate these by preventing in them the abuse of God's gift. On this part of the subject much will have to be said. But I feel I must not tax too much the indulgence of the RECORD; so, with permission, I will treat of these topics in a future number.

F. M. RYAN.

THE BOOK OF ARMAGH AND "ITS IRISH PUZZLES."

THE very learned editor of the above valuable manuscript, previously to its publication, some twelve months ago, submitted to Irish scholars some puzzles from the *Book of Armagh* for their elucidation. Distrusting my own powers, and calculating that more competent hands than mine would handle them, I shrank from offering then an explanation of the puzzles. Now, however, finding that no solution has been offered for some of them, and that the solution proposed for others is very questionable, I venture to offer my views

on them. But before dealing with the puzzles, I wish to make some observations on the book in which they appear, and which has been learnedly edited by a distinguished member of a most distinguished Order.¹ The Armagh copy has been published with the aid of the Bollandists' copy, and the readings of both have been satisfactorily given.

Time was when every province, see—nay, every important church and convent—could boast of their respective valuable annals. While some of these contained entries of merely local importance, others were repertoires of knowledge on matters of national or Catholic interest. Hence we had and have, among the "host of the books of Erin," the *Book of Leinster*, the *Book of Kells*, that of Durrow, that of Dimma, and the *Book of Armagh*. Armagh could boast of several famous books. There was the *Antiphonary of Armagh*, preserved still in Trinity College, Dublin; there were the valuable registries of Armagh, named from the several primates under whom they had been compiled. But there was one book which was called the *Book of Armagh*. The others were more or less of a diocesan character; but the *Book of Armagh* was looked on as a national muniment. This book contains the oldest and most authentic documents on Irish history. This, coupled with the fact that it contains the "Confession" of St. Patrick, written by his own hand, renders it a most venerable relic of antiquity.

The life of St. Patrick, as found in the *Book of Armagh*, was written in the eighth century. It informs us that the life was written at the suggestion and command of Hugh, Bishop of Sletty, and was thus written under a sense of serious responsibility. The writer informs us that before his time several lives of our national saint had been written. But each followed a peculiar line; and owing to the variety of opinion expressed on several points, and the difficulty of the undertaking, the writer in the *Book of Armagh* states that he writes only in obedience to his superior.

Tirechan, whose annotations on the life of St. Patrick are

¹ "Documenta de S. Patritio, Hibernorum Apostolo ex libro Armacano, edidit E. Hogan, S.J., in Universitate Catholica, Dublinensi, linguae Hiberniae et Historiae lector, Bruxellis."

given in the *Book of Armagh*, was a disciple of St. Ultan, who died about the year 650. So old were the materials from which the life of St. Patrick was compiled, that some of them were undecipherable: and hence on the margin of the book we find several words suggestive of doubt and caution.

Besides the life of St. Patrick, the *Book of Armagh* contains the Revelation of the Angel on the prerogatives of the See of Armagh, the "Confession" of the saint, a preface addressed to Pope Damasus by St. Jerome in his version of the Four Gospels, ten Canons on the concordance of the Gospels, the Canon of the New Testament, substantially the same as our own, the life of St. Martin of Tours by Sulpicius Severus, and his dedicatory address to Desiderius, with several of his letters. The venerable book is composed of several hundred folios, written partly in the Irish, Greek, and Latin characters; but, to an ordinary Latin scholar, the Latin is as strange as Chinese. The volume is about $7\frac{1}{2}$ inches long, and $5\frac{1}{2}$ inches wide. Its ornamentation was a labour of love to prince as well as artist. Hence the Four Masters tell us that in the tenth century, Donchaid, son of Flann, Monarch of Ireland, richly adorned it. St. Bernard tells us that in his time it was covered with gold and precious stones; and such was the veneration in which it was held that, according to the same saint, the intruder Nigellus thought its possession sufficient and necessary for the possession or usurpation of the Primatial See. From it an oath was supposed to derive a peculiarly binding character, and by it foes were reconciled and treaties ratified.

The *Book of Armagh* was a national treasure. It was under the protection of prince and primate. Its immediate guardianship was committed to a family of the M'Moyre (sons of the guardian); and so richly endowed was the guardianship, that the M'Moyre had eight farms of land and a magnificent seat in Armagh. The book is found in possession of the M'Moyres till the seventeenth century, when the last of the family, as custodians, sold the book for five pounds. The seller of the book proceeded to London, and is supposed to have sworn away the life of the martyred Primate Plunket.

The *Book of Armagh* were invaluable even though it

rendered no other service than establish the Roman mission of St. Patrick. Protestants, even the most learned, who undertook to enlighten us on Irish history, never tired of asserting that the theory of a Roman mission was the invention of the twelfth century, and derived no colour or support from the early and authentic lives of our national saint. The *Book of Armagh*, however, represents St. Patrick as going to Rome for the purpose of qualifying himself by an ecclesiastical training, and receiving the sanction of the Holy See: "De aetate ejus, quando iens videre sedem Apostolicam voluit discere sapientiam." He accordingly set out for Rome, the head of the Universal Church. ("Ad caput itaque ecclesiarum totius mundi.")

The annotations of Tirechan (*Book of Armagh*, fol. 16 a a) clearly show that St. Patrick was sent to Ireland by Pope Celestine for the purpose of converting Ireland, and that in fact he did convert it, and baptised nearly all its inhabitants. (A Celestino papa mittitur cui Hibernia tota credidit, qui eam pene totam baptizavit.) Than these entries, then, on the Roman Mission of our national saint nothing I conceive can be plainer, and should set to rest the oft-raised question of St. Patrick's connection with Rome. And now having said thus much in praise of what is invaluable and clear in the *Book of Armagh*, I hasten to try to solve as well as I can what has been puzzling in it to its learned editor.

(1.) "Ingens lucifer, sanctus episcopus oritur, et antifana assiduo erat ei de fine ad finem in nomine Domini Dei Patris et Filii atque Spiritus Sancti, Jesu Christi benigni: hoc autem dicitur in Scotica lingua *Ochen*," (p. 59.) The difficulty in the sentence consists in knowing the proper meaning and bearing of the Irish word *Ochen*. Stokes and Windisch think it to be a gloss on the word *benigni*, I suppose, because it is next to the Irish word; while the learned editor considers it to be a gloss on the words *de fine ad finem*, and refers us, I don't know why, to the title *ad finem*, which heads the 4th, 5th and 6th psalms, &c. But the meaning of this heading to which we are referred to for enlightenment is not at all quite clear; and it is very probably thought that the psalms' heading has reference to some choral instruction. Besides, the phrase in

the *Book of Armagh* is not the same as the heading to the psalms, and has nothing evidently of the character of that title. Furthermore, the learned editor explains the word *antiphon* in the sentence referred to by *hymn*. For doing this, I judge that Father Hogan has no warrant. The writer in the *Book of Armagh* knew the difference between both words: he speaks (p. 50) of the "*Psalms, hymns and lessons*" (or Apocalypse) which St. Patrick used daily recite; and if he intended to express the idea conveyed by *hymn* he had the word at his command. It is very intelligible how the editor would substitute hymn for antiphon as the passage in question is referred to St. Patrick's approach to Tara on the Eve of Easter. On this occasion the great Saint is credited with having composed an Irish hymn in which he invokes the aid of Christ against his visible and invisible enemies. It should be observed that there were two hymns of St. Patrick; one was supposed to have been written in praise of him by his nephew, Secundinus; the other in Irish was attributed to himself. Father Hogan in order to prove, or taking as proved, that there was allusion to the Irish hymn in the passage in question, refers us to another passage where the angel promised heaven to those who recited St. Patrick's hymn. But this promise, I find on reference, was made in regard not to the hymn by St. Patrick but in praise of him. (*De te compositus*, p. 52.)

The learned editor in another passage appears to have fallen into a mistake in reference to the Irish hymn of St. Patrick. In page 90, we read that the hymn of St. Patrick (the Latin one by Secundinus) should be sung during his festival on the 17th March, but that "his Irish hymn should always be sung." *Hymnum Scoticum*. The learned editor tells us that a marginal note on this phrase has *ymnus Coim-anulo*. He endeavours to prove with the aid of Zeuss' *Grammatica Celtica*, that these words are the title of the Irish hymn, and mean "The cry of the Guardsman"; but I have no doubt that they mean Colman-elo, who wrote on the virtues and miracles of St. Patrick.¹

¹ *Tripartite*, p. 128.

Now, reverting to the word *ochen* in the puzzle, I take it to be *achen*. The tail to the letter *a* is very slender sometimes in Irish, and thus easily worn away. This is apparent in many words in the *Book of Armagh*. *A-chen* then means "again repeating" or repetition. The use of the antiphon that was from beginning to end in the mouth of St. Patrick, or repeated again and again, was expressed by the Irish word *Achen*. My translation then of the Irish puzzle runs thus:—"The great light-bearer, the holy bishop rises; and the antiphon which he constantly repeated from end to end was 'in the name of God the Father and the Son and the Holy Ghost, of Jesus Christ the benign,' and this is called in the Irish language, *Achen*."

2. "Patritius dedit Fiaccio campanam et *menstir* et baculum et *polaire*."—(p. 106).

The learned editor, though giving no opinion of his own on the meaning of *menstir*, quotes Stokes for making it signify a reliquary, and O'Donovan, for a portable reliquary, and Colgan, for an altar-bell. This is only guess work. They may as well have made out of it an aspersory or candlestick. No proof is given for the opinions. But I can refer to one who lived near the time of St. Patrick for its meaning. It is a Latin loan-word, and is a contraction for *ministerium*. Gregory of Tours speaks of it. He describes a priest overtaken on sea by a storm: he sinks, but round his neck is suspended a book of the Gospels with a *ministerium*, that is, a chalice and paten.¹

Then, again, we have its explanation from the Irish Abbot Dungal. He sent some silver to a monk in France for the purpose of having it made into a *minster*—that is a chalice and paten.² My translation, then, of No. 2 is: Patrick gave to Fiacc (bishop), a bell, chalice with paten, pastoral staff, and writing materials or little library."

3. *Moris erat Cethiaco, episcopo sancto, visitare circum loca curclisai in pasca majore.*"—(p. 74).

¹ *Gloria Confes.* ch. 32, "Sacerdos pelago operitur, habens ad collem cum Evangelico libro ministerium quotidianum, i.e. patenam parvam cum calice."

² Jaffe's *Monumenta Carolina*.

The holy Bishop Cethiacus was in the habit of making a circuit in his visitation of the surrounding places during the greater Pasch. I take *curclisai* to be a loan-word for *circulus*. The transposition of a letter was sometimes sufficient, as in Boulter (Butler), but in the present instance there is a transposition of almost a syllable, and *ai* is added in order to have it agree with *loca*, which it qualifies. So, too, St. Celsus, Archbishop of Armagh (Tr. Thaum. p. 300), is described as visiting Connaught twice, and as having traversed all of it in his visitatory circuit. (*Totam visitatorio circuitu perambulavit*). So, again, in the *Book of Armagh* (p. 87), St. Patrick is represented as having stripped a circle in his visitation of the country—*finito circulo exit et fecit ecclesiam*. While, then, I think my translation probably correct, I have no hesitation in rejecting Fr. Hogan's, which makes *curclisai* signify alternate times: no part of the word was to my knowledge ever used to signify "alternation." Moreover, an Irish word has been usually employed in the *Book of Armagh* not to express a new idea, but to explain what had been previously stated.

4. "Senmeda accepit pallium de manu Patritii et dedit illi munilia sua et manuales et pediales, et brachiola sua : hoc vocatur *aros* in Scotica."—(p. 79).

The learned editor does not offer any explanation of the Irish word, and merely suggests some terminational corrections. He suggests *pedibus* for *pediales*, but unusual as this termination appears now, it was quite common in the earlier ages of the Church.

D'Achery, in describing the consecration of an abbot, speaks of his investiture by the Bishop, and of his receiving the pastoral staff and slippers, *pedules*.¹

My translation of the passage in question is—"Senmeda received the pallium from the hand of Patrick; and he gave her necklaces and manuals, and slippers and ornaments for the arms; and this (the pallium) is called a house in the Irish language." Nothing is more desiderated by rhetoricians

¹ In abbatis ordinatione Episcopus debet missam agere et eum benedicere inclinato capiti cum duobus vel tribus testibus de fratribus, et dat baculum et *pedules*.—*Spicileg.* T. 1, p. 486.

in Irish writings than want of unity of construction, and on that account in this instance, as happens so often in others, the Irish word *aros* and its synonym are so separated. The *pallium* meant a veil. Hence in ecclesiastical language the nuns are described under the heading *de palliatis aut velatis*. The *pallium* in early ages was a chasuble reaching from the neck to the heels; it was so wide and long that the hands could not well be used till it was lifted. It was fastened in front by clasps. It was called also chasuble (*casula*) or little house; and hence the Irish word *aros*. That the *pallium* was used formerly as a distinctive religious dress is made clear from a passage in Salvian. He tells us that the infidels as unhappy as unfaithful could not restrain their rage at the sight of religious or their dress (*pallium*) and shaven head.¹ The *casula* or chasuble was the same as *pallium*. St. Isidore, in his *Etymologies*, assures us that what the Greeks called *planeta* (chasuble) the Latins called *casula*, and that it covered the entire body.² Furthermore, the Irish nuns used a dress, not merely equivalent to, but designated by chasuble. A proof of this occurs in a passage unique perhaps in the spiritually heroic range of Irish discipline. St. Brendan proceeded to investigate the truth of a reported moral miracle—"to have fire in the bosom and not burn." "Then the virgins came into the house in which stopped St. Brendan with lapfuls of embers in their chasubles (*caslaib*), and the fire did not burn them."³ It was a counterpart to the miracle in the moral order. If then the nuns' dress was called a chasuble, or little house, there need be no hesitation in referring the Irish word *aros* (a house) to the *pallium* of Senmeda. The *pediales* was a more natural word (from *pede*) for slippers, than sandals, a Greek or Syriac word, which is used now in the Pontifical. But as *pediales* comes from *pede*, the foot, do *manualia*, coming from *manu* (the hand), signify gloves? There is some reason for hesitation; hence I translated it by *Manuals*. Might not *manualia* mean a manipule originally employed in wiping off rheum, sweat on the face, and even

¹ Palliatum—et recisis comarum fluentium jubis usque ad cutem tonsam videre infelix ille populus quam infidelis sine conviciis atque execratione vix poterat." *De gubern.* lib. 8, p. 295.

² Lib. 19, ch. 24.

³ *L. Breac*, p. 78, col. 2.

tears of devotion from the eyes? In the sixth century ornaments placed on the arms of kings and those in dignity were called *manualia*.¹ From this one should infer that they were ornaments for the arms. But when I consider that the arms were to have their peculiar ornaments (*brachiola*), it is not unlikely that the *manualia* meant gloves: for they (described as *chirothecae* in the Roman Pontifical) formed part of the abbe's dress. The Greeks and Maronites used not one but two maniples, one on each shoulder.² The necklaces I consider to be the equivalent to the *Torques* in the modern Pontifical.

5. "Ille tyrannidem cotidie exercebat (*diberca*) signa sumens nequissima crudelitatis, et transeuntes crudeli scelere interficiens."

"He daily practised tyrannical conduct, having adopted most wicked badges of cruelty (*diberca*), and killed the passers by cruelly and wickedly." The learned editor in order to give us a correct idea of *diberca* refers us to the "Manners and Customs of the Ancient Irish," by O'Curry, who makes *diberga* the same as "plunderer;" to Windisch's *Irische Texte*, who makes *dibercach*, a robber; and to O'Reilly's Irish dictionary, which makes *dibhircach*, ferocious. From all this we are to infer that the daring, reckless, fierce character of Maguil is summed up in the word *diberca*. But there is strong reason for judging that the word expressed not immediately the moral or immoral traits of Maguil so much as physical characteristics. The learned editor informs us that *diberca* is placed over the word *signa*. The author of the third Life, endorsing the character given of Maguil in the *Book of Armagh*, which calls him a Cyclops, characterised him as a ferocious, notorious tyrant, who associated to him others as wicked as himself; and in order to make them out as a wicked gang, bound to hell and to each other, Maguil had his own head and theirs bear Satanic signs which were called *diberca*.³

¹ *Manualia armillarum quibus regum vel sacerdotum brachia constringebantur.* Expos. Brev. Antiq. Lit. Gall.

² Bened. XIV., de Sacrif. Missae, lib. 1, c. viii., n. 6.

³ "Sumpait que cum sociis signa diabolica supra capita, i.e., *diberch*." Vita Tert., ch. 73.

And the sixth life is equally explicit in explaining by *diberca* the physical rather than the moral peculiarities of the tyrant. It describes Maguil and his wicked associates bound together in a hellish confederacy, and that the signs or badges of this confederacy on their heads were so manifest that all should see them, and that these marks were called *diberch*.¹

6. "Et ablati sunt capilli capitis illius, id est, norma magica, in capite videbatur, *airbacc* dicitur *giunnæ*," p. 73.

"And the hair of his head was cut, that is the magical form which appeared on his head, the bond, it is called, of hell." The learned editor accuses Dr. Todd of rashly interpreting the Irish words by *vinculum iniquitatis*. But Father Hogan offers no certain explanation. Now he makes *airbacc* mean cutting; again he suggests it could be an ornament: so with regard to *giunnæ*, he at one time makes it signify the "hair," at another "curled." In the former case it had a substantive meaning, in the latter that of an adjective.

I may observe that two daughters of King Leogaire who were educated by two brothers, magicians, had been converted by St. Patrick. The magicians felt sore and indignant at this, and came to abuse the Saint but were converted. As a result their hair was cut as well to remove the hellish marks on the hair (*diberca*) as to consecrate them specially to God by a religious profession. For the Lives state that they became religious. The cutting of the hair then served the double purpose—that of removing the horrid (physically and morally) marks on the head and symbolising the religious consecration. As can be remarked in reference to the Irish puzzles, an Irish word is introduced for the purpose of explaining or emphasising the main idea in the preceding sentence. On that account the *norma magica* is the only phrase calling for reference or explanation. For there were good and bad magi. I may mention, as bearing perhaps on this matter, an entry written in the eighth century and attributed to Gildas and an Irish canon. It states that "the tonsure of the Irish began with a swine-herd of King

¹ Hic quaedam signa diabolica quae *diberc* dicuntur capiti proprio atque unicuique sociorum eius imposuit ut cunctis pateret quod satellitio Satanae sodalitium illud Ch. cli.

Laogaire, son of Neill, and that the tonsure ran from ear to ear, and that the same tonsure in use with the Britons had its origin with Simon Magus." Here we find an effort made to connect the tonsure with the wicked magician Simon. Our magician, who had the wicked signs *diberca*, was the servant of King Leogaire, son of Neill, and therefore we may infer that as in other documents the Irish clip of the magician's hair was characterised as worthy only of Simon Magus, so in the *Book of Armagh* the previous pagan cut which it replaced, the *norma magica*, was styled *a fortiori* the badge of hell.

To make *gehenna* in the Vulgate into *giunnæ* is only an immaterial change. Moreover we should remember that St. Patrick was conversant with the *Itala*. Besides the substitution of *e* for *u* was not uncommon: thus Enda or Enna is found written Eunda (vid. Tribes and Customs of Hy-Fiach, 462). Or we can suppose that the Irish writer copied the Hebrew rather than the Greek or Latin form of the word; and in doing so he would thus reproduce the original (*ghei-on*) as exactly by *giunnæ*. At all events the use of the loan-word *giunnæ* offers less violence to language than many other words adopted into the Irish from the Latin.

7. "Et portaverunt ad illam mulierem infirmam habentem in utero infantem, et baptizavit filium in utero matris: aqua baptismi filii ipsa est aqua communis mulieris et sepelirunt, &c.," p. 84.

The learned editor states that there appear some omissions connected with this passage. The woman was in danger of death which actually happened; there was question of employing the means necessary for salvation; and in such circumstances doubtful matter or its doubtful application might be employed. But our sentence will appear very intelligible, if read with the light afforded by the invaluable *Leabhar Breac*. A curious passage in this manuscript runs thus:—"A woman who is pregnant, on whom sickness comes so that she is on the point of death, let the baptism be read on the water, and let the woman put it *super caput fetus*, and let Flann or Cellach be given as its name, for either is common to man and woman, and let the mother drink that water that it

may go over the foetus and it is as a baptism."¹ In this case more was done for the validity of baptism than perhaps could have been done in that mentioned in the *Book of Armagh*; but if nothing else were added in the latter instance, it would not be stranger than opinions on the same matter expressed in modern times. Mention is made of theologians of note, however singular in their opinions, who maintained erroneously that the mere desire of the mother, particularly when manifested by an external act, would suffice for the regeneration of the infant in her womb.²

Nor was the idea that the actions of the mother were physically and morally those of the unborn infant of yesterday's growth merely. Long before the *Book of Armagh*, in the sixth council of Neo-Cæsarea, it was, only after some discussion, decreed that the baptism of a pagan mother big with child did not include the baptism of the infant:³ for some held, owing to the existence of one being so closely bound up with that of the other, that the mother acted for the child without yet independent existence. Even St. Thomas does not disdain answering the arguments in favour of the possibility of uterine baptism. The arguments, which are only objections which he raises in order to refute them, are based not so much on natural grounds as on the theological reason, that children should not fare worse in the New than in the Old Law.⁴ All this tends to show how intelligible, however questionable is the case, viewed doctrinally, put forward in the *Book of Armagh*. The necessity of the proper matter and form of baptism was insisted on in the Irish Church as the ordinary rule; and so much was this the case, that one of the last of Cummean's penitential Canons, famous through Europe, visited with a year's canonical penance whoever substituted any prayer for the prescribed form of baptism.

But if the sentence under seventh section be puzzling, that

¹ *bannrcall slacht*, &c., p. 11. Col. I., l. xxxiv.

² This opinion of Cajetan, Bianchi, and Amort, though condemned by the Council of Trent, was not, I believe, pronounced heretical. Vid. Perrone.

³ Labbe, Tom. i., p. 1482.

⁴ *De suscipientibus baptismum*. Videtur quod pueri in Maternis uteris existentes possunt baptizari. Quæst. lviii., art. xi.

in the immediately preceding page, viewed doctrinally, must be still more startling; and because the learned editor seems to discover manifest omissions here, also as because of its intrinsic interest, I will give the entire passage. St. Patrick, travelling through Roscommon, having seen the sign of the Cross of Christ and two new graves, inquired from his vehicle, "Who is buried here?" And a voice issuing from the grave, answered, "Behold, I am a Gentile." To this the saint replied, "Why has the Holy Cross been fixed beside you?"

Again he was answered, "Because the mother of the man buried beside me requested that the cross would be erected near the grave of her son, but a foolish man placed it near me." St. Patrick sprang from his chariot, seized the cross, drew it from over the Pagan's grave, and planted it over the grave of the baptised; then he mounted his vehicle, prayed silently to God, and when he had said *libera nos a malo*, his charioteer remarked, "What! why have you called an unbaptised Gentile?" Let us return to our story. "Because—because (said St. Patrick) I groan over a man not baptised." It were better (replied the charioteer) before God to bless him as a substitute for baptism, and pour the water of baptism over the grave of the deceased man. St. Patrick made no reply, for I suppose he left him so because God did not wish to save him." From this passage we can see that the pouring of water on the grave was deemed a substitute possibly for baptism. To be sure no act or word of St. Patrick countenanced the opinion; but the charioteer must have reflected the opinion of some in his day. This must have arisen from an ill-understood passage in the Epistle of St. Paul to the Corinthians: "Why then are you baptised for the dead if there be no resurrection?" (Ch. xv., v. 29.) Such an erroneous opinion was of foreign importation rather than native growth in Ireland. Tertullian alludes to the practice in order to condemn it;¹ and long after his time we find that some, especially in the East, maintained the utility of vicarious

¹ *De resurrectione carnis.* "Alii etiam carni vicarium baptizma profuturum existimarunt ad spem resurrectionis."

baptism.¹ Some, in the Western Church, who held this erroneous view, used the name of St. Ambrose in their writings in order to gain credit for their opinions. And notwithstanding the statement in the *Book of Armagh*, it is very likely that it was only after the death of St. Patrick such opinions were introduced by some foreign missionary.

From all this, however, we can see the necessity that was felt for baptism. While in ordinary cases the matter and form of baptism were certainly and validly applied, necessity suggested their application in doubtfully valid circumstances. But the slenderly probable grounds on which it was sought to justify the administration of baptism testified to the belief in the necessity of being born again of water and the Holy Ghost, and in the existence of original sin.³ This is brought out clearly in the passage which describes a synod of St. Patrick and followers, bishops and priests, at the fountain of *Clebach*. While he and they were in synod immediately before sunrise, the two daughters of King Leogaire came tripping along to the fountain to bathe. Having inquired of St. Patrick about God, they were converted by him. But before baptism, on being asked, "did they believe that it cast out the sin of father and mother?" they answered, they believed. On expressing a desire to see God, St. Patrick told them that they should first taste death and receive the sacrament. They begged for it and received it; and after receiving the Eucharist, Rufa and Alba, for such were the names respectively of the princesses, died. They were laid out together on one royal couch, and their friends made a mighty weeping and wailing for them.

From what we have seen there can be no difficulty in understanding and translating the sentence at the head of Section 7.

¹ Epiphanius, *Hæreses*, 28, n. 6.

² Cavendum ne mortuos baptizari posse fratrum infirmitas credat (3 con. Cath. can. 6).

³ A canon on baptism by Cummain ("in Scotia ortus") contemporary with the writer of the *Book of Armagh*, closes his Penitential, which was copied by every Church in Europe: "Benedicens infantem vice baptismi annum extra numerum poenitentiae suae cum pane et aqua expleat." Exp.i.ii. (Fint).

"And they brought to St. Patrick a sick woman carrying an infant in her womb, and he baptised the son in the womb of its mother: the water of the son's baptism was the very water common to (used by) the mother; and they buried her, &c."

The Rev. Father Hogan has made the Irish Church his debtor. His publication of the *Book of Armagh* is as important as (and in a polemical point, more than) any since the days of Colgan. I look forward with eagerness and pleasure to the publication of the other documents bearing on the life of our national apostle; and when he shall have given us the *Confession* of St. Patrick, and the revelation of the angel in regard to the prerogatives of Armagh, we shall be placed under lasting obligations to him.

SYLVESTER MALONE.

GREEK MYTHOLOGY—"PROMETHEUS VINCTUS."

THE most utilitarian despisers of the Ancient Classics admit that Latin literature, though it abounds in myths and legends which no sane man, of however unmeasured credulity, could for a moment assent to, still "more abounds" in sound maxims and unalterable principles, in almost every department of human knowledge. From the inimitable excellence of the internal structure of the language, and from the extensiveness and brilliancy of its triumphs in oratory, poetry, and history, as well as from the prominent and successful part it played in the diffusion of Christian teaching and in the victories achieved over ignorance and error throughout long centuries, Latin possesses an indisputable title to precedence, in college and schools, over all languages other than the vernacular. This is the authoritative judgment of all fairly enlightened communities in the civilized world, and all must bow and conform to it, however reluctantly. But Greek literature has failed to secure for itself this universal and uninterrupted popularity, notwithstanding the fact that it embodies, in diction that

cannot be surpassed, the sentiments and thoughts of those who must ever be regarded, intellectually at least, as the nobility of the human race. Greece, past and present, has had for few that overpowering fascination which it exercised over the gifted but erratic author of Childe Harold, yet no one will dispute the truth and justice of his prophetic lines:—

"Long shall thy annals and immortal tongue
Fill with thy fame the youth of many a shore;
Boast of the aged! lesson of the young!
Which sages venerate and bards adore."

But there are even in the literary world not a few, whose own early education embraced desultory incursions into the more frequented fields of Grecian lore—Lucian's Dialogues; Homer's Iliad, &c.—without time, inducement, or inclination to extend and consolidate their conquests, and who avow the most unmitigated contempt for these great masterpieces of antiquity. Greek literature they declare ought to be eliminated from the programmes of our universities and schools, since it is entirely made up, they allege, of mythological puerilities, the opposite of useful for undisciplined, boyish minds. The object of the present paper, which deals only with the *theology* of the Ancient Greek authors, is to point out, and to illustrate by quotations from the *Prometheus Vincetus*, that immortal work of the Father of Greek Tragedy, the fact that even in what appear to be the most undiluted myths and fictions, there is clearly discernible to the critical eye a large substratum of truth, obscured it may be, but not obliterated, by excrescences of pagan fable. In Greece, art had usurped the place of religion; her poets were the educators of the people in things supernatural, and so far discharged the functions of priests; hence the genius of the ancient mythology of Greece is embalmed in the sweet inspirations of her muses. Genuine poetry soars above the mere material things of nature; it contains an objective element unreachd by the senses; dreams and fictions afford passing enjoyment, but do not constitute its vivifying principle; religion is its soul. And surely the Greek poets, with their glowing genius and cultivated minds,

did not fail to catch some glimmering of this inspiration, some faint, scattered rays of the light of revealed religion, reflected onward from primeval days, but necessarily clouded and dimmed by the murky atmosphere of extravagant superstition and uncontrolled licentiousness in which they lived. But it is not on a *priori* reasoning our contention is based. Even a superficial reader of Greek mythology could not fail to observe in the stories there recorded, evidence both abundant and convincing, that the most striking and prominent of its legends are a not unnatural outcome of repeated perversions and reconstructions of garbled ill-understood traditions having their ultimate origin in divine revelation. That the Deluge, for instance, furnished the groundwork for the following fable, is too obvious to be denied by the most consummate sceptic:—"When Zeus had resolved to destroy the degenerate race of men, who inhabited the earth, Deucalion, on the advice of his father, Prometheus, built a ship and carried into it stores of provisions; and when Zeus sent a flood all over Hellas, Deucalion and his wife Pyrrha, alone were saved. After the ship had been floating about for nine days, it landed on Mount Parnassus." The "Works and Days" and the "Theogony" of Hesiod contain many passages, which if slightly modified might be regarded as emanating from the brain and pen of a Christian poet. The fatal curiosity of Eve and its effects on the human family, are brought vividly before the reader's mind, though they are veiled beneath a mythological covering, in that sublime passage of the "Works" thus rendered into English verse by Elton:—

"Whilom on earth the sons of men abode
From ills apart and labour's irksome load,
And sore diseases bringing age to man;
Now the sad life of mortals is a span.
The woman's hands a mighty casket bear
She lifts the lid; she scatters griefs in air."

We shall see many such vestiges of Jewish-derived traditions in the noble work of Æschylus, which we have proposed

¹ See Smith's Myth. and Biog. Dict. under the word "Deucalion."

to examine more minutely. It represents Prometheus fettered and tormented in a rugged, pathless mountain-gorge in Scythia, in punishment for an offence which shall presently be particularised. Zeus, "the father of gods and king of men," sends his special ambassador, Hermes, to him to require compliance with a new injunction now conveyed to him, but does not promise that deliverance will necessarily follow as a reward of his obedience. Two portentous events must precede the realisation of Prometheus' hopes—a mighty conqueror will arise, sprung from the seed of a certain royal house, and a God will descend to gloomy Hades as a substitute for the sufferer. That the train of woes entailed on mankind by Adam's fall and the prophecies and divine assurances of Redemption are here shadowed forth in indistinct colours borrowed from Judaistic sources, a few passages from the text, cited in the order of the play, will more clearly demonstrate.

And, first, what was the crime for which Prometheus was exiled to these inhospitable regions, and condemned to such wretched and tedious sufferings? The poet supplies an answer in the following beautiful language, which he puts in the mouth of the hero of the tragedy:—

*ναρθηκο-πλήρωτον δὲ θηρῶμαι πυρὸς
πηγὴν κλοπαίαν ἢ διδάσκαλος τέχνης
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.*

"I search out the fount of fire, stealthily introduced into the hollow of the *ναρθηξ* [or fennel-tree], which (fount) is the source of instruction to mortals in every art and a great resource." We may easily conceive the substitution of "fire" for "knowledge" by those whose minds, incapable of abstraction, apprehended fire and air as the two spiritual elements, in the darkest ages of materialism and barbarism before the benign influence of Greek poetry and philosophy had yet produced its spiritualising effect. The tree, being a tangible material object, would not be discarded from the tradition, but would be naturally retained in any modification of it. Bearing this in mind, we observe a striking affinity between the preceding story of Prometheus' transgression and the

inspired account of the divine ordinance given to the common father of the human race:—"Of the tree of knowledge of good and evil, thou shalt not eat." Hermes subsequently characterises the fraud of Prometheus as an attempt to raise men to the dignity of gods.

τον ἑξαμαρτὸντ' εἰς θεοὺς ἐφημέροις
πορόντα τιμὰς.

"Thee I address who sinned against the gods by providing honors for short-lived mortals."

This quotation brings back to our minds a sentiment twice enounced in the third chapter of Genesis: "In what day soever you shall eat thereof, your eyes shall be opened, and you shall be as gods." And again, "Behold, Adam is become as one of us."

The prudent and humane Oceanus visits the exiled victim of the jealousy of Zeus, whom he finds in cheerless solitude, pinioned to a rock, tortured in body but unyielding in mind. He entreats him in the most conciliatory and persuasive language to lay aside his obstinacy, to abandon resistance where resistance is but folly, and to endeavour by humble submission to appease the justly enraged "ruler of the earth and skies." Prometheus is deaf to all arguments and despises threats; he admits the dreadful power of Zeus to inflict appalling chastisements; he cautions others against incurring his wrath, while he himself persists in contumaciously defying his authority. In this context there occurs a very noteworthy description of the summary overthrow of the rebel Typhon:—

Τυφῶνα θοῦρον πᾶσιν δς ἀνέστη θεοῖς
σμερδνᾶισι γαμφηλαῖοι συρίζων φόνον
ἐξ ὀμμάτων δ' ἥστραπτε γοργωπὸν σέλας
ὡς τὴν Διὸς τυραννίδ' ἐκπέρσων βία·
ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπτον βέλος,
καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
δς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων
κομπασμάτων.

The passage is very elegantly and faithfully translated by

Potter, whose vigorous and animated language reflects the true poetic spirit of the original :—

[I saw] "The furious Typhon, who against all the gods
 Made war, his horrid jaws with serpent hiss
 Breathed slaughter ; from his eyes the gorgon glare
 Of baleful lightnings flashed, as his proud force
 Would rend from Jove his empire of the sky.
 But him the vengeful bolt, instinct with fire,
 Smote sore and dashed him from his haughty vaunts."

Mutato nomine, de te (Satana) fabula narratur.

Typhon proudly disputed the sovereignty of the skies with the omnipotent Zeus. His attempted usurpation is not merely defeated, but visited with well-merited expulsion from the empire of the gods and confinement for ever in the bowels of the earth. Oceanus¹ paints the scene of his summary and awe-inspiring degradation in vivid colours, to bring home to Prometheus' mind the unwisdom of persistent disobedience to the behests of one who can inflict punishment without limit and without delay. "Vidi Satanam sicut fulgur de coelo cadentem." The war of the Titans against the great Olympic king, which is alluded to at an earlier stage in the Play, is evidently another distortion of the rebellion and overthrow of Lucifer and the angels that followed his impious standard. There is a very remarkable discrepancy between the account given of Typhon in the Theogony of Hesiod and that which we have been examining in the chef-d'œuvres of Æschylus. In the former great repertory of mythological lore, he is represented as a horrid monster, shooting forth flames of fire from each of his hundred heads, and possessed of tongues so multiplied and varied that they uttered all conceivable sounds simultaneously. The effect produced by so many different voices issuing forth at the same time, was indescribable confusion (*ἀθέσφατον*). This prodigious giant was planning with impious intent, the invasion of Olympus, the abode of the gods, and the subjugation of all mortals and immortals to his fierce rule. But the great father of the gods was cognisant of his machinations, and heeded not his strength.

¹ This is the more generally accepted division of the Play.

The monster was in an instant hurled back to the earth, which groaned beneath his tremendous weight. In this version of the fable we can recognise the salient features of that most wonderful of miracles recorded in Genesis, peering out from under the mythological mask—the demolition of the Tower of Babel and the instantaneous multiplication and confusion of tongues.

Oceanus quits the scene without having broken the stern resolve of Prometheus. The latter is next visited by Io, who herself persecuted, tortured, a wanderer without abode and without rest, naturally evinces deep sympathy for the unfortunate sufferer. But his spirit is unbroken and his mind is hopeful. He prophesies to her that her peregrinations are one day to end, but in the very distant future. She will, after long years and tedious wanderings, be at length allowed to establish a settled and a happy home, and to found a royal dynasty. In the princely line of her descendants will be born a magnanimous and self-sacrificing benefactor of the human race, an all-conquering hero, who will rescue him from his present servitude and from all the results of his contumacy and contempt of his ruler's commands. In the historical portion of this narrative, there is an unmistakable allusion to the long wanderings and keen persecutions of God's chosen people, until they were at length happily conducted to their long hoped for destination in the Land of Promise. But the prophetic part of the colloquy is still more strikingly illustrative of the truth of our main contention. Io appeals repeatedly and earnestly to the divining captive to inform her more minutely of the great deliverer of whom he had spoken. Again she is assured that he is to be a lineal descendant of that royal house of which she will herself be the head; that, in process of time, her posterity will quit their sojourn in Egypt and return to the home of their fathers in Argos; that here, of the fifty daughters of King Danaus, fifth in lineal succession from her, forty-nine will stain their hands in deeds of blood, while the remaining one, a tender-hearted, blameless maiden, will recoil in horror from such murderous designs. Hypermnestra is here meant, and it

is of her, Prometheus, looking into futurity, proceeds to say:—

αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
 σπορᾶς γε μὴν ἐκ τῆσδε φύσεται θρασὺς,
 ὅς πόνων ἐκ τῶνδ' ἐμέ
 λύσει.

"She shall give birth to a race of kings at Argos. From this seed assuredly shall spring a powerful conqueror who shall set me free from these tortures."

There are three clear points of parallelism between this pseudo-prophetic declaration and the inspired account of well-known Messianic promises; namely (1) a woman—we pass over the singular coincidence with regard to spotlessness of character, (2) a mighty deliverer sprung from her, and (3) belonging to a race of kings. For purposes of comparison it may not be amiss to subjoin a few familiar passages from the inspired writings. "I will put enmities between thee and the woman and thy seed and her seed. She (or her seed) shall crush thy head," *Genesis*, chap. iii. "Behold a virgin shall conceive and bear a son, and his name shall be called Emmanuel," *Isaias*, chap. vii.; and again cap. ix. "For a child is born to us and a son is given to us. His name shall be called Wonderful, the Mighty. His empire shall be multiplied, and there shall be no end of peace, he shall sit upon the throne of David." The statement, moreover, that the future deliverer was to be a member of a princely family, whose ancestry would temporarily reside in Egypt, looks more like an imperfect version of an ancient tradition or half forgotten history, regarding, in its genuine and original form, the Israelites of old, than an arbitrary and fortuitous creation of the poet's mind.

We now come to the last and most singularly striking point of contact between the fabulous narrative of Prometheus' miseries and eventual liberation, and the revealed history of the Divine economy in the promises and consummation of man's Redemption. The idea of vicarious suffering not uncommonly finds expression in dramatic, and sometimes even in epic, Greek poetry. Was it original or traditional? If the former, it is difficult to understand how successive generations

of poets, and all the widely-divergent sections of the literary public, for whose instruction and enjoyment each poet laboured in his own day, could have accorded it so general and favourable a reception. But even though we suppose the notion of vicarious suffering to have been the original offspring of the fancy of some favoured votary of the muses, we are still far from realising the possibility of the following divinations of Hermes having their ultimate source in any human, uninspired mind. The messenger of the gods warns Prometheus—

τοιούδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων
φανῇ θελήσῃ τ' εἰς ἀναγρητον μολέειν
Ἄιδην, κνεφᾶιά τ' ἄμφι Ταρτάρου βάθῃ.

"Expect no termination to your present affliction until some god shall have offered himself as a substitute in your labours, and shall have consented to go both to darksome Hades and to the gloomy depths of Tartarus."

This extraordinary picture of a god descending to the lower regions, and satisfying vicariously the just wrath of the offended father of the gods, is, in its main traits, too faithful a reflex of the prototype, "He descended into hell," to admit of the supposition that it was drawn altogether independently of any tradition regarding the Messiah. Directly that we look at it, the famous 53rd chapter of Isaias, and other familiar passages of Scripture, as well as the article of religion to which they all point, rise up before our minds.¹

Many additional passages might be cited from this great monument of Greek genius in advocacy of our thesis, but abundant proof has already been presented, in the author's own words, to warrant the conclusion that he and others in the pagan world were not wholly deprived of the light of Divine revelation. Will any unprejudiced reader, then, who has examined this evidence independently, and even sifted and scrutinised it according to the most exacting rules of criticism, deny that fundamental Jewish

¹ The name of Prometheus' father, Japetus (Japheth), is worth noticing.

traditions must have originally furnished many of the ideas which stood forth most prominently in the poet's mind when he was formulating his bold design of treating an Athenian audience to a purely *divine* representation? And unanswerable as our arguments are, they acquire additional strength when viewed in connection with the familiar fact that the avowed aim of Greek tragedy was chiefly religious—to excite in the breasts of an enlightened, but intensely superstitious assembly, feelings of increased reverence for the gods, and respect for the moral virtues. If the poet failed to keep this object in view, he was unpleasantly reminded of his duty by the listeners, as was the case when Euripides, seemingly oblivious of the dignity and religious character of his sacred profession, had the temerity to ascribe to Hippolytus, in the play of that name, the outrageous sentiment—

ἡ γλῶσσ' ὁμώμοχ', ἡ δὲ φρήν ἀνώμοτος

"My tongue has sworn, but my mind is free."

The dramatic representations of the ancient Greeks, therefore, differed immensely from modern theatrical performances. The former had their origin in religion, and religion continued to be the predominating feature in their character as long as tragedy flourished. Poets were the servants of the state; they were provided with a chorus by the religious representative of the state; their works had to be submitted to the Archon before they were allowed state-paid assistance; their chief reward was public fame. For these reasons, it was not permitted them to break with the old orthodox creed of their country. The legends that form the framework of their plays are not the wild imaginings of their own individual minds, but the commonly received theology of the day, with which their listeners were perfectly familiar.

There is nothing novel, therefore, or unheard of in the numerous myths, either detailed at full length or briefly alluded to, in this greatest of the Æschylean tragedies. The offence committed by the hero of the play is set forth clearly and specifically in the Works, the punishment in the Theogony,

of Hesiod, and so forth. There is hardly one of the fables which is not referred to in some way by this latter great theological poet. Now he flourished close on three centuries before Æschylus, and his sweet poems served as a kind of catechism of the orthodox religion. In fact the dramatic poets were almost entirely restricted for materials to form the groundwork of their compositions to the Hesiodic tenets, together with any extension or elucidation of them to be found in the Epic Cycle.

The high moral tone, the deep religious reverence, and refined taste and culture, which characterise the ancient Greek poets, together with the elegance of their style and the sweetness of their language, make them beyond measure a safer and more enjoyable feast for youthful intellects than much of our modern literature. If the former do not convey correct notions about theology, all are prepared for that, and the classical reader is never insensibly imbibing the insidious poison of atheism, agnosticism, or indifferentism. No doubt, it was in the fields of philosophy the Greeks made their more genuine and lasting discoveries, which afterwards contributed so largely towards the scientific exposition and diffusion of the Christian religion; the Greek orators too have never yet been surpassed, if equalled, in the world's history; but the poets were the recognised *theologians*, and it is with this department of literature alone we undertook to deal cursorily in the preceding pages.

It is unnecessary to observe that such an atheistic writer as Lucian, who sneers at every form of religion, and whose name is frequently and deservedly bracketed with that of Julian the Apostate, is not to be looked to as an authority on Greek Mythology. He studiously selects the ludicrous features in the pagan creed; these he satirises and caricatures most unsparingly. In this way he did immense but undesigned service to Christianity. Though he flourished several centuries after the great classical authors had passed away, his voluminous works reflect all the grace and elegance that marked the Attic dialect, when Athens was in the zenith of her literary fame. He was of Syrian parentage, and has no claim to be regarded as typical of the ancient Greeks, who

were pre-eminently a religious people. The illustrious historian Freeman, says of them :—

“The art and literature of the Greeks, and indeed their government and their whole life, were closely bound up with their religion. The poets had from the beginning many beautiful stories to tell about the gods and about the heroes, who were mostly said to be the children of the gods. And, when the Greeks began to practise the arts, it was in honor of the gods and heroes that the noblest buildings and the most beautiful statues and pictures were made.”

EDWARD MAGUIRE.

THE IRISH IN BELGIUM.—II.

THE UNIVERSITY OF LOUVAIN.

“*Est Lovanii coelum quod vel italico praeferas, non amoenum modo, verum etiam salubre. Nusquam studetur quietius nec alibi felicior ingeniorum proventus. Nusquam professorum major aut paratior copia.*”—ERASMUS.

IN the sixth chapter, of the 8th Book of the “*Historiae Catholicae Hiberniae Compendium*,” O’Sullivan Bear tells us, that after the almost total destruction of the Irish kingdom many of the people fled to foreign countries. A large number fled to France, but a larger number went to Spain, and the Spanish Netherlands, or Belgium. Every where they were kindly received as exiles on account of their faith. The liberality of Philip of Spain towards them, can with difficulty be expressed in words, says O’Sullivan. He beheld with sorrow the afflictions of the Church in Ireland, and did what lay in his power to lessen them. The monasteries opened their doors to the Irish priests and students; and the convents received into their communities the exiled religious, and gave a safe retreat to the Irish maidens who crossed the seas to escape the dangers that beset them at home. Forty priests landed together at Bordeaux about the year 1600, and to them was given the Church of St. Eutropius with its revenues. Later on, Anne of Austria founded for them a college. But the kindness shown to the exiles in the different cities and colleges of the Continent was always equalled, and often surpassed,

by that shown to them at Louvain, so fondly styled by the Belgians "la vieille cité babançonne et universitaire."

Prior to the establishment of the Irish Colleges in Belgium, the exiles found a welcome in the halls of the University, and a home in one or other of its many colleges. At their erection, the Irish Colleges were affiliated to the University, and the students were obliged to take out degrees within a stated time, under pain of being deprived of their burses. Hence the Irish students at Louvain were absorbed into the life of the Alma Mater, and in recording their history, we have to trace their names through the *Fusti Academici* and the history of the University. The history of the Irish Colleges must be compiled from what remains of their respective records and documents, which are scattered far and near in Belgium and Ireland. Before tracing the history of its alumni, the University claims our attention.

The University of Louvain arose in those early ages when piety was fervent, learning held in honour, and the voice that came from the Chair of Peter was listened to by all the nations of Europe. Duke John of Brabant promoted it, Pope Martin V. founded it, and Mary, the *Seat of Wisdom*, guarded it as patron. To her the University has ever shown the highest honour, and even to-day its doctors are conducted in academic procession to the Church of St. Peter, where, as devoted clients, they offer the insignia of their rank in homage on her altar. The "Cantate Jubilaire" of Professor Descamp refers to this devotion, in verse which is worth recording¹ :—

"Salut, Vierge, antique
Vierge de Louvain !

Honneur à l'Histoire
Célébrant la gloire
Du savoir humain !

Place à la Science
Versant l'abondance
De sa docte main !

Vivat ! Vivat ! . . . Louvain ! Louvain !"

The Papal Bulls were granted on the 9th of December, 1425. By virtue of them, the Dean and Chapter of the Church of St. Peter, and the Magistrates and Commonalty of

¹ On the occasion of the Golden Jubilee of the University, in 1884.

Louvain were authorized to open *studia generalia* in all the faculties, that of theology excepted. To the institution thus founded were conceded immunities, privileges, and liberties, similar to those enjoyed by the Universities of Vienna, Leipsig, Padua, and Merzbourg. On the 23rd of August, 1426, Edmund de Dynter, Secretary to the Duke of Brabant, promulgated at Louvain the Papal Bull; and on the 1st of September following, the first lectures were given in the halls.

At the prayer of Philip le Bon, in 1431, Pope Eugenius IV. established the Faculty of Theology. The University grew rapidly, and rose to great eminence in a short time. This rapid progress was due to its own organisation, and likewise to the generosity of princes and nobles.

The University was entirely unfettered; for its Rector Magnificus was chief magistrate in Louvain, having civil and criminal jurisdiction over students and citizens. Valerius Andreas informs us of this privilege in his "*Fasti Academici studii generalis Lovaniensis*," cap. v. sect. 1: "*ut jurisdictio omnimodo, qua civilis qua criminalis, pertineret ad universitatem, et rectorem ejusdem.*"

The fame of the University spread over Europe; and its lecture halls were frequented at times by 3,000 students, who flocked thither from all the ends of the earth. With justice the alumni styled her *alma ac florentissima academia Lovaniensis*. Princes and nobles were inscribed on its registers; and the rulers of the Netherlands, the Archduke Albert and the Infanta Isabella, sat before the rostrum of the famous professor Justus Lipsius.

The Doctor of the schools visited Louvain, and an inscription preserved in the Archives of the Dominicans at Louvain attests the fact: "*Frater Thomas de Aquino S. Th. Lector.*" Cardinal Bellarmine, in his discourse in the halls, declared that he had visited many universities and gymnasia, but nowhere, as at Louvain, did he find such a multitude of students, such celebrated professors, or colleges and halls so adapted to their ends.¹ Justus Lipsius sang the praises of

¹ "*Credite mihi, multa gymnasia, multas Academias, multa musarum domicilia vidi, sed rara sunt ac propenulla, quae cum hac illustrissima sede velut arce quadam Sapientiae, vel auditorum multitudine, vel Doctorum celebritate, vel loci ipsius commoditate comparari possint.*" *Concione Lovanii habita*, XX.

Louvain, which he styled the Belgian Athens. The following is from his *Lovanium* (lib. iii. cap. 1) :—

“Salvete Athenae nostrae, Athenae Belgicae
O Fida Fides Artium, O Fructu bona,
Lateque spargens lumen, et nomen tuum !
Te Gallus, et Germanicus et te Sarmeta
Invasit, et Britannus, et te duplicis
Hesperiae alumnus. Quam frequens frequentia
Stipavit olim, et advenarum copia !”

After the peace of 1609, the Pope, in conjunction with the Archduke and Infanta, Albert and Isabella, proceeded to re-organize the University. Criminal jurisdiction was taken from the Rector Magnificus, and more suitable and ample privileges were substituted in its stead. All questions and suits touching academic and civic affairs were tried in his court, in which the Doctors of Civil and Canon law pleaded. When he went abroad on academic duty he was preceded by six macebearers and other officials, according to circumstances; when on private business he was preceded by at least one macebearer. The following is a list of the officials and academic body of the ancient University :—

1. Rector Magnificus.
2. Chancellor, who was Provost of St. Peter's.
3. Conservator of Privileges, who was Abbé of St. Gertrude.
4. Promotor of the University.
5. Macebearers.
6. Vergers.
7. Sergeants.
8. Professors and Dean of the Faculty of Theology.
9. Professors and Dean of the Faculty of Canon Law.
10. Professors and Dean of the Faculty of Civil Law.
11. Professors and Dean of the Faculty of Medicine.
12. Professors and Dean of the Faculty of Arts.¹

The *locale* of the University was in a way commensurate with the city. To-day the stranger who asks for the University at Louvain, is shown a building which is known as *Aux Halles*. In it was centred the life and movement of the University. It contains the ancient halls, lecture rooms, the several libraries, the picture gallery, which serves as a

¹ The Faculty of Arts included Philosophy, Belles Lettres, and the Natural and Physical Sciences.

reading room; and the 'Promotion Hall, where theses are defended and degrees conferred. In this hall the Rector *Magnificus* delivers the usual academic discourses. This building, when considered in relation with the forty-four colleges and their appendages that were at Louvain, constituted the material portion of the ancient University. Each of these colleges had a rector and governing staff of its own, but the teaching was directed and administered by the academic body. As there were at Louvain so many college rectors, the University Rector was known as the *Rector Magnificus*, a title which is still in use.

In subsequent papers the history of some of these colleges will be treated at length. Many of these colleges are used to-day as barracks, or as government offices; some have been converted into state-schools, or into dwelling houses; others are employed as colleges in connection with the University; some are occupied by religious communities; and of some there is no trace remaining.

The following is the official list of the old colleges, published on the occasion of the Golden Jubilee in 1884:—

1. Pédagogie du Porc. Founded in 1430. Its motto was quaint:—"Porcus alit doctos." It got its title from the opposite house which had the sign of the "Porc sauvage."

2. Pédagogie du Lis. Founded in 1430.

3. Pédagogie du Château. Founded in 1430.

4. Pédagogie du Fauçon. Founded in 1546 by the Faculty of Arts.

5. Grand Collège du St. Esprit. Founded in 1442 by Louis de Rycke. In this college students in Theology reside at present.

6. Petit Collège, known as the Theologians' College. Founded in 1560.

7. Collège de Sante-Ive. or the Bachelors' College. Anno 1483.

8. Collège de Sante-Donat. Founded in 1488.

9. Collège de Standonk. Founded in 1490.

10. Collège de Housterle. Founded in 1483.

11. Collège de Malines. Founded in 1501.

12. Collège d'Arras. Founded in 1509.

13. Collège des trois Langues. Founded in 1517.

14. Collège du Pape Adrian VI. Founded in 1523. This College was founded by Pope Adrian VI., who was a student at Louvain. It is known at present as Collège du Pape, and belongs to the present University.

15. Collège de Sante-Anne. Founded in 1559.

16. Collège de Savoye. Founded in 1553.

17. Collège de Winckel. Founded in 1554.

18. Collège de Drieux (Driutius). Founded in 1559.

19. Collège de Van Daele. Founded in 1569. This college has been converted into the "Refuge de Charité," an institution which corresponds in a way to our workhouse or union.

20. Collège Vigilius, or "Gerbe de blé—the sheaf of wheat." It was founded in 1569 by Virgilius, the President of the Privy Council. It is now a barrack for artillery.

21. Collège de Cranendonk. Founded in 1574 by a canon of the name.

22. Collège des Prémontrés. Founded in 1571 by four houses of the order that wished to have a common college at the University. It is now the Mineralogical Museum.

23. Collège de Breugel. Founded in 1577 by a doctor of the name.

24. Collège du Roi. Founded in 1579 by Philip II., of Spain. In this college is the Zoological Museum, presided over by the renowned Professor Van Beneden, who has made so many discoveries in his branch of science.

25. Collège de Divaeus. Founded in 1575 by Gregory Van Dieven of Louvain. It is at present the Convent de Picpus, or the Convent of the Fathers of the Sacred Hearts of Jesus and Mary. This order has many houses in France and Spain, and has charge of the Missions of the Pacific Islands, Chili, and Australasia. The parent house of the Order is in the old Abbey de Picpus at Paris; hence the name.

26. Collège de Peltz. Founded in 1584 by Peltz of Westphalia.

27. Collège de Mons. Founded in 1596. It was taken down on the construction of the modern street, Rue de la Station.

28. Collège ou séminaire de Liege. Founded in 1605, by the Prince-Bishop of Liege, Ernest de Baviere.

29. Collège de Bay. Founded in 1614 by James Baus, S. T. D.

30. Collège de Holland. Founded in 1616 by the Theologians of the Missions of Holland. It is now the Institut Paridaens, conducted by the Filles de Sainte-Marie. It has several sections; one of which is an *Ecole Normale* or State Training College; another is a boarding school for young ladies. In its grounds is the Tower of Jansenius, part of the buildings in which the well-known Bishop of Ipres. composed his *Augustinus*. His chair is in the museum of the Institute.

The room in which he lived is occupied at present by a domestic of the convent. The alcove in which he slept contains the bed of the present tenant. The window looks out over the low-lying tract between the Dyle and the southern boulevards. The river flows around the base of the tower; and a door, at present walled up, allowed the illustrious occupant to walk on the fortifications of the

city, which abutted on the tower. Were the door opened up again, the Flemish domestic, successor of the famous Iprensis, could take daily recreation on the remains of the city wall.

Professor Haine of the University, whose work, *De Principiis Theologicis*, is familiar to many readers of the RECORD, undertook the defence of Jansenius, on his promotion to the Doctorship. His oration in the Promotion Hall, was "De Hermann Damenii vita et meritis oratio;" and one of the chief works of Damenius, has for title: *Jansenius non fuit Jansenista*. The learned doctor traced the life and opinions of Jansenius from the tower by the Dyle, where he compiled the *Augustinus*, to the tomb at Ipres, wherein he awaits the resurrection, and freedom from all suspicion of heresy. What Professor Haine did for the alumnus, Damenius did for the Alma Mater. At the Tercentenary of the University, in 1726, he proved that the Academic Body at Louvain, was never for a moment at variance with the Holy See. The discourse delivered on that occasion has for title the words of Pope Pius IV.: "that the University of Louvain is the faithful and devoted daughter of the Holy Roman Church—Universitas Lovaniensis sanctae Romanae Ecclesiae devota ac fidelis est filia."

31. Collège de Mylius, ou de Luxembourg. Founded in 1619. This college will be treated of at length in connection with the life of Thomas Stapleton.

32. Collège de l'ordre Tentonique. Founded in 1621.

33. Collège pastoral des Irlandais,—Collegium Pastorale Hibernorum. Founded in 1626 by Eugene Matthews, Archbishop of Dublin. The history of this college will be given in a subsequent paper.

34. Collège de Sainte-Willibrord. Founded in 1625.

35. Collège d'aulne. Founded in 1629. At present the College of the Immaculate Conception, or American College, which will be treated later on.

36. Collège de Malderus. Founded in 1633 by the Bishop of Antwerp.

37. Collège de François Hovius, known also as *Patrimonium Christi*. Founded in 1633. The founder was parish priest of St. Walburgh, at Antwerp, and ordered that the words "*Patrimonium Christi*" should be inscribed over the door outside; and the words "*de stercore erigens pauperem*" inside. His will contained his epitaph, which began thus: "*Hic quiescit, qui nunquam quievit.*" The inscription on his tomb in Antwerp is quaint, and its insertion may be pardoned:—

"R. D. Franciscus Hovius, S. T. L. quiescit hic.
Qui ovibus hisce invigilans, nunquam quievit.
Laboravit annis XXVII; Defunctus anno Dom.
MDCXXXIII, idibus Decembris. Animae
Ejus ut sit quies Deum roga."

38. Collège de Saint Michel. Founded 1670.

39. Nouveaux Collège, or Holy Trinity College. Founded in 1587 by John de Vaux of Lille. It is now the College of the Josephite Fathers. Before going to Douai, the Liberator, Daniel O'Connell, spent some time in this college.

40. Collège de l'Abbaye de Villiers. Founded in 1660.

41. Collège de la Haute Colline, au Hoogenheuvcl. Founded in 1682, at Cologne (and transferred to Louvain in 1684) by the Bishop of Castoria.

42. Collège des Veterans, ou de Maria Thérèse. Founded in 1778 by that Empress. It got the name of the Veterans' College, because intended for the reception of students who had enjoyed the full term of their burses, from five to seven years: "Collegium theologicis veteranis pastorali officio aptandis."

43. Collège des Dominicains Irlandais. Founded in 1659. A notice of this college will appear in a subsequent paper.

44. Collège des Recollets Irlandais. The Irish Franciscan Convent established in 1609. An ample account of this historical convent will be given.

The titles of the colleges, as given above, are in French, in which language the official list was published. But as Latin was the language of the ancient University, the titles, as carved on the Façades, are in Latin. The records and academic proceedings, of all the faculties of the ancient University are in Latin. A remarkable illustration of official languages may be seen at the end of the Rue des Recollets, where there is a massive gate-way, over which is carved the title *Hortus Botanicus*. Within sight of this gate-way is the entrance to its modern successor, which has inscribed over it the title *Jardin Botanique de la Ville*.

The suppression of the ancient University, and its further history, together with a brief account of the present Alma Mater, will be treated of in the next paper.

JOSEPH P. SPELMAN.

THEOLOGICAL QUESTIONS.

JURISDICTION TO HEAR CONFESSIONS IN NEIGHBOURING PARISHES OF DIFFERENT DIOCESES.

"It is, I think, pretty generally admitted by theologians of the present day, that, where the custom exists, confessors, when called in to assist at Stations in the neighbouring parishes of an adjoining diocese, are supplied with jurisdiction for any penitents that may approach their tribunal.

"Now such a custom certainly does exist in this country, at least as far as general Stations are concerned; and, in so far at least, it has been lately sanctioned for this diocese by our bishop.

"But then the further question arises: Does this custom, which undoubtedly exists at Station times, extend also to individual and isolated cases?

"For instance, if a priest on an ordinary occasion happen to visit the house of a neighbouring priest, who belongs to a different diocese, can he be said to have the requisite jurisdiction for the inmates of that house? The answer, I presume, will depend upon what may happen to be the usual practice in such cases. But as far as my limited experience goes, there does not seem to be any well-established practice in the matter. Some are willing to act as if their jurisdiction were quite certain in the circumstances; whilst many others are slow to do so.

"An authoritative word in the RECORD would, I am sure, be equally acceptable to both parties.—NEO-CONFESSARIUS."

As the practical question proposed by our esteemed correspondent depends on facts rather than law, the only reply within our power is limited to a statement of such local usages as are known to us, and bear directly upon this important subject:—

1°. It seems to be almost a general rule that priests, on the mission in a district neighbouring a different diocese, have jurisdiction in parishes immediately across the border for the confessions of priests. In some instances this precise faculty [is not restricted to conterminous parishes; and if there be any dioceses in which it does not at all exist, the number must be small.

2°. Sometimes, by a clear custom or express declaration from the bishops, or both together, the priests in neighbouring parishes of different dioceses have faculties on either side of the boundary even for the confessions of lay persons.

3°. Occasionally this power is allowed only for Stations or similar events.

4°. Not unfrequently jurisdiction for laymen over the border can be exercised only when expressly granted.

5°. Lastly, in some cases it is doubtful whether there has been a general custom for confessions at all times during the year, or even at Stations.

It is these cases of doubt that create the difficulties. They are due, of course, to the varying wants and traditions of different districts. Before a person is face to face with one of them, the best solution is had, when the priest, who desires to avail of his neighbour's services, asks his bishop to decide the question in advance. But if no time remain for such consultation, one must fall back on the principles that regulate the use of probable jurisdiction.

BAPTISM IN UTERO.

Si rationabiliter sperare liceat, post mortem matris, infantem inter vivos esse, potest administrari Baptisma in utero. Licetne igitur hoc remedio adhibito, operationem Cæsaream omittere?

Aegrotante muliere, censent medici periti eam esse morituram antequam viginti elapsi fuerint horae, fœtumque esse eodem momento, vel etiam citius, periturum. Anne detur obligatio parvulum in utero baptizandi, praevisa parturitione præmatura inde probabiliter secutura modo mors matris sic celerius non inducatur?

1. As the decisions of the S. Congregation leave some doubt about the validity of Baptism *in utero*, the certainty of its being conferred will not always dispense those concerned from undertaking the inconvenience of a Cesarean operation *post mortem matris*. Besides, the chances of saving the temporal life of the child, as well as the medical attendant's possible unreliableness as a minister of the sacrament, have to be taken into account. As is plain, looking to the

infant's spiritual welfare, two conditional Baptisms give the maximum of security. At the same time, it must be said that Baptism *in utero* is, in many cases, the only one practically attainable, and that, when carefully and certainly administered, but little doubt remains as to its validity.

2. In general terms we reply in the affirmative. Lehmkuhl on Baptism and the Fifth Commandment deserves careful reading in connection with this subject.

MAY A PRIEST TAKE THREE HONORARIA FOR THE THREE MASSES ON CHRISTMAS DAY?

"Can a curate take a stipend for each of the three Masses he celebrates on Christmas Day?

"There is a universal law of the Church prohibiting priests from taking more than one stipend on days when they are allowed to say more than one Mass. The motive of the law is to check avarice. Now, I maintain Christmas Day is necessarily included under this law, unless it is *expressly* excluded. I do not see any reason there can be for thinking otherwise. It may be said priests are allowed to say three Masses on Christmas Day by a common law of the Church, but are permitted to do so on other days by special privilege; and that consequently the cases are different, and, therefore, that legislation relating to the one, does not necessarily involve the other. This argument is defective. A pastor can say two or more Masses on Sundays, etc., if it should be necessary to do so in order to enable a certain number of his parishioners to hear Mass. The common law of the Church allows him to do this, and he requires no special privilege for the purpose. It is, of course, the province of the bishop to declare that the necessity exists. No one will say the pastor can take more than one stipend in this case, though he celebrates Mass, not by privilege, but by a common law of the Church.

I am aware Lacroix says that a priest can accept three stipends on Christmas Day: he merely makes the assertion without proof. A few modern theologians seem to have followed him; and one of them quotes the Constitution "*Quod expensis*" of Benedict XIV. I do not know what that Constitution contains, as I have not it at hand. All the other theologians are silent on the matter, which, as it seems to me, furnishes an argument that they make no distinction

between Christmas Day and Sundays, etc., in reference to the case in point.

"Will you kindly say: 1°, is the opinion of Lacroix probable; 2°, if the other opinion is not certain, is it probable?"

Our respected correspondent is certainly safe in holding that the question is not decided against his view by appealing to the general permission to say three Masses on Christmas Day, which all priests of the Latin Rite enjoy. In certain circumstances, as he states, on Sundays and Holidays of obligation, it may be lawful to celebrate more than once, apart altogether from privilege, provided only the bishop declares that the necessity, contemplated by the Church, is there present. Yet, on these occasions, a second honorarium is not allowed, lest avarice should result. Something more, then, than an ancient practice, allowing the *celebration* of three Masses, seems required to justify a priest in accepting three *stipendia* for Christmas Day. But we think the Constitution "*Quod expensis*," which our correspondent had not the opportunity of reading, supplies the needed addition, It runs thus:—

"An vero, quum retroactis temporibus in Regno Aragoniae duae Missae a Sacerdotibus Saecularibus, tres autem a Regularibus in die Commemorationis omnium Fidelium Defunctorum celebrarentur, duplex quoque ab illis, seu respective triplex Eleemosyna acciperetur, id ignoramus; sed facile credimus id usitatum fuisse quum ubique fere receptum sit, ut in Solemnitate Nativitatis Domini pro tribus Missis tria recipiantur Charitativa stipendia. Ideoque de illis, qui ante hoc tempus in Aragoniae Regno duas, vel tres respective Missas praedicta die, celebrantes duas, vel tres eleemosynas accipiebant, nihil innovandum censemus. Iis vero qui in posterum in eodem Regno tertiam Missam vigore praesentis Indulti celebrabunt . . . praecipimus . . . ut non nisi unam accipiant eleemosynam. . . ."

Benedict XIV., in this document, confers on the Spanish clergy the privilege of celebrating three Masses on All Souls' Day. That is, he permits the old usage, and gives it a new extension. In doing so, he not merely mentions that a custom of taking *stipendia* for all the Masses on the 25th of December almost universally prevailed, but he goes much further, and declares that, if in Aragon a corresponding usage previously existed, relatively to the 2nd of November

he in no way desired to interfere with its continuance. This surely amounts to a declaration of the triple right on Christmas Day.

We are not aware of any less favourable legislation since Benedict XIV.'s time. Indeed De Angelis says:—

“Sacerdotes Latini in die Nativitatis Domini pro tribus Missis valent trinam eleemosynam suscipere, aut satisfacere tribus obligationibus, prouti constat ex pluribus responsis S. Congr. Concilii.”

Hence, even if a parity of reason existed for applying that restriction to Christmas Day, which all acknowledge as binding when *ratione necessitatis populi* a priest says two Masses on a Sunday or Holiday of obligation, we might still fairly lay claim to a privilege, asserted on such good authority. Intrinsic reasons, however, showing some disparity, are also available in support of this position. “Christmas comes but once a year,” whereas the necessity is often constant from week to week. Besides the legislator may have apprehended some danger of undue efforts being occasionally made to procure the requisite *declaration* or *privilege* from bishops, if it were lawful to appropriate two *honoraria* in succession on these days.

DIVISIBLE DUES.

“Would you kindly let me have some light on the following most practical questions:—

“1. In some places people are in the habit of giving an offering to the priests who administer the Sacrament of Extreme Unction, by way of compensation for “your trouble in coming.” Is such an offering to be regarded as “divisional dues?” If the intention of the donor be of any account in the matter, it is clear that the offering is made as a personal compliment. Such a practice is not general, as in the case of baptismal and marriage dues, which are fully recognised as statutable divisional dues.

“2. It has been decided by the Dublin Diocesan Synod of Clonliffe, that offerings of hay and straw are part and parcel of divisional dues. Might not this decree be interpreted, that where

¹ Lib. iii., T. xli., p. 295.

dues are thus made by parties who do not give money, such offerings in kind should be divided as dues; but that in cases where parties make the usual payments in money, and give hay and oats for the sustenance of the horse belonging to the priest who attends their sick calls, such offerings are not divisible.

"3. If, on the occasion of a marriage, when the bridegroom has paid the reasonable amount of divisional dues to the parish priest, he wishes to compliment the assisting curate by a distinct offering, can the latter lawfully retain such offering?"

"In table talk discussions, over the above questions, there seems to be no consensus of opinion, and much is said on both sides. Can one, therefore, take his own course, without fear of incurring the obligation of restitution?—A SUBSCRIBER."

1. As our correspondent states, there is no general custom of giving a *honorarium* to the priest who administers Extreme Unction. *A fortiori* we have no general law, regulating the amount of the offering, or insisting on its division, such as exists in connection with the administration of Baptism and Matrimony. Hence, when on such occasions as that above-mentioned, something happens to be given by reason of "your trouble in coming," the offering is intended for the recipient's individual use, and may be retained in full, unless diocesan regulation, or local custom, requires distinctly that all contributions received, in connection with the administration of this, or any of the sacraments, should be treated as divisible dues. An arrangement of this kind, of course, can be made, where something is given from time to time in the way specified. But, in its absence, there is nothing to prevent the gift from becoming, on acceptance, the property of the priest to whom it is given, to the exclusion of everyone else.

2. Taking the law as it stands, we consider the interpretation, suggested by our correspondent, inadmissible. The statute makes no such distinction, although the legislator must have been well aware that these contributions come, in large measure, from those who never fail to pay the usual dues.

3. The law itself on this subject, and more still its interpretation by competent authority or local custom,

varies for different places. In most dioceses it is clearly understood that the officiating clergyman is not free to avail himself of any distinction in his own favour between the sum paid by *sponsus* as "marriage money," and a separate gift for himself *occasione matrimonii*. This, at least, is implied in a regulation which requires that *all* sums given on the occasion should be deemed divisible dues. But a further question still remains in connection with an arrangement of this kind, with regard to *honoraria* offered to "assisting priests," who may be present, in addition to the parish priest or his delegate. It is assumed that the sum is given purely as an acknowledgment of the kindness or compliment shown by a priest's presence at the ceremony, and not from an erroneous notion that the ordinary contribution goes exclusively to the parish priest. Subject to this restriction, we think such offerings may be retained in full, unless a diocesan law, or local arrangement, clearly implies that all sums given *occasione matrimonii* to the *testis solemnis*, or any other priest taking part in the ceremony, should be thrown into the common fund.

P. O'D.

QUESTIONS REGARDING THE JUBILEE.

THE SPECIAL JUBILEE FACULTIES—WHEN CAN THEY BE APPLIED?

"In the RECORD of the present month it is stated Confessors are allowed to exercise the Special Faculties (*i.e.*, of the Jubilee) only once in favour of a penitent. Does that "only once" mean the first time a penitent goes to confession with the intention of gaining the Jubilee, or the first time he requires the exercise of those Special Faculties? The following case may easily arise during the time of the Jubilee: A penitent comes to Confession with the intention of gaining the Jubilee for the first time. He has no reserved cases or censures, and therefore does not require the exercise of the Special Faculties of the Jubilee. He comes in a month's time with the

intention of gaining the Jubilee again. But on this occasion he has reserved cases or censures—can a Confessor absolve him ‘vi facultatum Jubilaei?’

“There appears to be a diversity of opinion. Some say, he cannot; others, that he can. In favour of the latter opinion the following reasons are alleged: 1. In the various documents and decisions coming from the Holy See, touching this point, the clauses ‘prima vice,’ ‘prima vice tantum,’ ‘una vice’ ‘una vice tantum,’ ‘hac vice,’ are invariably used in connexion and construction with those cases that require the exercise of those Special Faculties. 2. As those Special Faculties are conferred on the faithful *directly*, the penitent, in the case supposed, would, if the other opinion were correct, have reason to complain, and say, ‘Of what use, then, is the special favour conferred on me by the Holy Father? When I went to Confession before, to gain the Jubilee, I did not stand in need of it; but now, when I am in need of it, is it right to deprive me of it?’ 3. Lemkuhl, vol. ii., 368, appears to be of this opinion; he says: ‘Verum si prima vice non indigebat—nunc vero infelicititer indiget, videtur posse hac vice—si modo opera proscripta denuo implere velit ad indulgentiam iterum lucranda etiam gratiarum annexarum participes fieri.’

“Be so kind as to state, in the next issue of the RECORD—quid faciendum sit in praxi.—J. K.”

We are of opinion that in this case the confessor can exercise the Special Jubilee Faculties in favour of the penitent who is making the Jubilee not for the first time. Consequently we understand the restrictive words “*hac vice*,” “*semel*,”¹ and “*prima tantum vice*,”² to apply to the first confession in which the penitent requires the application of the Special Faculties.

Our reasons for this opinion are chiefly the following:

1. It has been decided by a decree of the Congregation of Indulgences (6th February, 1852), which was confirmed by Pope Pius IX. on the 15th March, 1852, and published in the form of a general decree for the guidance of the Bishops, that all the rules laid down by Benedict XIV. in the matter of Jubilees are to be followed in ordinary and extraordinary

¹ Litterae Apost. Pontifices Maximi.

² Cong. S. Poenitentiae 15 Jan., 1886.

³ Ibid.

Jubilees, unless some different observance be expressly decided by the Apostolic Letters or Sacred Congregation¹:—

Quaeritur: “An scilicet in Jubilaeo tum ordinario tum extraordinario servandae sint omnes regulae a S. P. Benedicto XIV. traditae, quibus non adversatur Bulla Jubilaei?”

Resp. “Affirmative.” (15 Mart., 1852.)

Now Benedict XIV. discusses more than once this question of the application of the Jubilee Special Faculties, and invariably supposes the restrictive words “semel,” “una vice,” “hac vice,” and “prima vice” to apply to a confession in which those Faculties were exercised, and what he forbids is the second exercise of them in favour of the same penitent. Thus in his Constitution *Convocatis*, n. 52,² he writes:

“Hoc tamen declarantes, neminem posse, nisi semel, id est prima tantum vice, frui, seu potiri favoribus huic Jubilaeo adjunctis: quare post primam vicem nullus gaudere amplius poterit beneficio aut absolutionum a novis censuris et casibus reservatis *de novo* fortasse contractis, aut commutationum, aut dispensationum in facultatibus superius positis contentarum.”

Again in his Constitution *Inter praeteritos*,³ what the Pontiff forbids is the application of the Special Faculties to one who has already taken advantage of them:—

“Declaravimus illum, qui semel illarum particeps factus est prima vice qua Jubilaeum consecutus fuit, iterum earum participem fieri non posse, si post primam Jubilaei acquisitionem, iterum in censuras incurrerit, aut casus reservatos commiserit, vel novis votorum commutationibus aut dispensationibus indigeat.”

2. Although these passages of Benedict XIV. seemed clear enough, they did not remove all ground for discussion; and so there were authors who continued to maintain the opinion that the *prima tantum vice* referred to the first jubilee confession, and to it alone, the object of the concessions being to enable all, even those who stand in need of the enlarged Faculties, to gain the indulgence of the Jubilee once. This discussion was again raised in the theological reviews and in Jubilee treatises in connection with the Extraordinary Jubilee

¹ *Decreta Authentica S. Congr. Indulg. Ratisbonae*, n. 353.

² *Bullarium Ben. XIV.*

³ *Ibid.*

of 1869, in which, as in the present Jubilee, the indulgence might be gained frequently, but the Special Faculties could be used only once in favour of the same penitent. For practical guidance in the matter, the Bishop of Como submitted the case to the Sacred Penitentiary, and received the answer that a confessor could apply the Special Faculties in favour of a penitent who has already gained the indulgence of the Jubilee repeatedly, but has need now, for the first time, of the application of the Special Jubilee Faculties. The questions and answers are as follows :—

“**EHE. ET RME. DOMINE,**

“**Inter nonnullos Novocomensis dioecesis Sacerdotes sequentes exortae sunt quaestiones, quas etiam atque etiam rogo ut dignetur Eminentia Vestra dirimere ad conscientiarum tranquillitatem.**

“**Titius, postquam pluries praesentis Jubilaei indulgentiam obtinuerit, in censuram reservatam lapsus est. Hinc quaeritur :**

“**I.—An possit a confessario suo absolvi, eo quod nunquam fuerit in anteactis confessionibus aliquo reservato irretitus, ac propterea nunquam hoc Jubilaei privilegio usus sit? Si affirmative :**

“**II.—Utrum Titius denuo debeat opera praestare quae ad Jubilaeum consequendum injuncta sunt?**

“**III.—An solutio, quam Eminentia Vestra proferre dignabitur, habenda sit tanquam regula generalis in caeteris etiam Jubilaeis tenenda?**

“**Comi, Kalendis Januarii Anno Domini 1873.**

“**Sacra Poenitentiaria super praemissis respondet :**

“**Ad I. et II. Affirmative.**

“**Ad III. Standum litteris Apostolicis.**

“**Datum Romae, in Sacra Poenitentiaria, die 13 Januarii, Anno 1873.**

“**A. PELLEGRINI, S. P. Reg.**

“**A. Can. PALOMBI, S. P. Substit.**”

The answer to the first question seems to remove all doubt as to the meaning of the clauses restricting the exercise of the Special Jubilee Faculties.

The answer to the second question makes it perfectly clear that the Faculties cannot be applied at all except in the case of a penitent who is making a Jubilee Confession and has the serious determination of complying with the other conditions for gaining the indulgence of the Jubilee.

The answer to the third question is only what we should expect, first, because the express directions in the Apostolic Letters would decide what is to be done in a particular Jubilee, and, secondly, because there are Jubilees in which the indulgence can be gained only once, and in which, as a consequence, the Jubilee Faculties must be exercised in the first Confession, or not at all.

II.

THE JUBILEE CONFESSORS FOR NUNS.

(a) Have Nuns, individually, or as a Community, the power to ask (without referring to the Bishop of the Diocese) any priest holding Faculties for Nuns in the Diocese, to hear their Jubilee Confessions?

(b) Has such Priest need to inform the Bishop of an application so made to him, and to obtain his Lordship's permission to hear the Confessions?

(a) They have this power, both as a community, and individually, "*omnibus et singulis . . . facultatem concedimus ut sibi eligere possint . . . dummodo Confessarius approbatus sit pro monialibus.*" (*Litt. Apost. Quod auctoritate.*)

(b) He has no need to inform the Bishop.

LETTER OF THE BISHOPS ADDRESSED TO THE
PRIME MINISTER ON SELF-GOVERNMENT, THE
LAND QUESTION, AND SOCIAL ORDER.

4, RUTLAND-SQUARE, DUBLIN,

February 17th, 1886.

THE RIGHT HON. W. E. GLADSTONE.

SIR,—Your letter to Lord de Vesci, which was published in the Dublin newspapers of yesterday, has been under the consideration of a large and representative body of Irish Catholic Bishops assembled here to-day on important ecclesiastical business. The prelates so assembled substantially represent the whole Irish Episcopacy. At the request of their Lordships, I beg to lay before you, in response to your expressed desire, the views they entertain regarding "the wants and wishes" of the Irish people.

There are, as you observe, three great Irish questions demanding

the immediate care of the Government—namely, Self-government, the Settlement of the Land Question, and Social Order.

1st. As regards "Self-government" or Home Rule, it is our firm and conscientious conviction—a conviction based, as we believe, on the fullest, most varied, and, at the same time, the most reliable information—that it alone can satisfy "the wants and wishes" as well as the legitimate aspirations of the Irish people.

Those wishes and aspirations have been expressed with unmistakable clearness by the constituencies of the four provinces of Ireland at the recent elections. We venture to remind you that immediately before those elections you had appealed to the people of this country to speak out their mind on this great question, and that in doing so, you clearly laid down the lines within which you believed it to be a question of practical politics. We regard the issue of the elections as the answer given by the Irish people to that appeal. We are fully satisfied that the demand for Home Rule, thus put forward, in no way transgresses the constitutional limits marked out by you. Its concession cannot trench either on "the supremacy of the Crown," or on "the unity of the Empire;" nor can it interfere with "the maintenance of all the authority of Parliament necessary for the consolidation of that unity." This being so, we feel convinced with you, that the granting of Home Rule within those limits will be "not a source of danger but a means of averting 'it,' as furnishing "a new guarantee for increased cohesion, happiness, and strength."

2nd. As regards "the settlement of the Land Question," we have no hesitation whatever in stating that, in our opinion, it now imperatively calls for a final solution, and that this cannot be better effected than by some such measure as that which certain English journalists and statesmen have recently advocated—that is, the purchase up by Government of the landlord interest in the soil, and the reletting of the latter to tenant farmers, at a figure very considerably below the present judicial rents.

In addressing one of the foremost financiers, as well as most enlightened statesmen of the age, we do not presume to enter into the details of this weighty, and, no doubt, complicated project, but are perfectly satisfied to leave them to your own sense of what is due to the equitable claims of existing landlords on the one hand, and of the future tenants of Ireland on the other. We desire, however, to have it perfectly understood, that the Irish people do not aim at the confiscation of any species of property, but only ask for fair play as between man and man, or what has been well described as the right to "live and thrive" in their native land.

3rd. As regards "Social Order," we shall confine our remarks to two aspects of the case, public outrages, namely, and what is called personal intimidation, or as you otherwise express it, "the fulfilment of contracts and personal liberty of action."

It is our deliberate opinion that no just cause of complaint on either head will, or, indeed, can exist, after the settlement of the land question on the basis just indicated, or on any other basis which supposes the utter effacement of that system of landlordism which has so long and so ruinously existed in Ireland. In point of fact, every disturbance of Social Order that has occurred for years amongst our people has arisen from the sense of wrong entertained by a large majority of the occupiers of the soil, owing to the remorseless exaction of needy or extravagant landlords.

4th. Even now the peace of the country is seriously imperilled by the fact that very many Landlords, as if making a final but fruitless effort to collect impossible rents, have entered on an ill-considered course of eviction against their unfortunate tenants.

We would, therefore, earnestly and most respectfully urge that, pending the final settlement of the Land Question, which, we are confident, is now near at hand, the power of eviction be suspended in Ireland; at the same time that in the most impoverished districts some provision, in the shape of remunerative labour, be made out of the public purse to support the starving poor in the present, and help them on to better times.

Wishing you every success in your renewed efforts to restore peace and prosperity to our long-trying and much-loved country—I have the honour to be, sir, your very faithful servant,

✠ WILLIAM J. WALSH,

Archbishop of Dublin, Chairman of Episcopal Meeting.

[REPLY].

10, DOWNING-STREET, WHITEHALL,
February 20th, 1886.

MY LORD ARCHBISHOP—I have the honour to acknowledge your Grace's communication to me on the 17th, of the views entertained on pending questions with respect to Ireland by yourself and your episcopal brethren. And I request your Grace to accept my sincere thanks for this communication—I remain, my Lord Archbishop, your most obedient servant,

W. E. GLADSTONE.

The Most Rev. Dr. Walsh, Archbishop of Dublin.

DOCUMENTS.

INSTRUCTION ON "SUSPENSIO EX INFORMATA CONSCIENTIA."

INSTRUCTIO SACRAE CONGREGATIONIS DE PROPAGANDA FIDE AD
EPISCOPOS ET PRAELATOS REGULARES CATHOLICARUM
MISSIONUM SUPRA SUSPENSIONIBUS QUAE IRROGANTUR EX
INFORMATA CONSCIENTIA.

Omni tempore sollicita fuit Ecclesia, ut non solum ascensus ad sacros ordines interdiceretur indignis, verum etiam ab eorumdem exercitio criminosi suspensi manerent.

Cum autem occultorum quoque criminum, quaeque prodere non expediret, facilis et prompta, nempe a judiciariis formis libera coercitio aliquando necessaria sit ad sacri ministerii dignitatem et fidelium utilitatem tuendam; hinc sapientissimo concilio Tridentini Patres sessione XXIV. capite primo *de Reformatione* decreverunt: "Ei cui ascensus ad sacros ordines a suo praelato ex quacumque causa, etiam ob occultum crimen, quomodolibet, etiam extrajudicialiter fuerit interdictus, aut qui a suis ordinibus seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius praelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordines, gradus et dignitates sive honores restitutio suffragentur."

Ex hoc provido decreto, in eo quod refertur ad crimina clericorum quae extrajudicialem suspensionem ab ecclesiasticis officiis merentur, jamdudum in usu fuit suspensionis poena ex causis praelato notis; quae nempe audit suspensio *ex informata conscientia*.

Ad hoc itaque ut in eadem infligenda, cum majori qua potest cautela et securitate ordinarii catholicarum missionum procedant, sacra Congregatio de Propaganda Fide praesentem instructionem edendam censuit, cui iidem ordinarii, in adhibendo hoc *extraordinario remedio*, sese conformare curabunt.

1. *Suspensio ex informata conscientia*, non secus ac illa, quae per judicialem sententiam infligitur, personam ecclesiasticam a suis ordinibus, seu gradibus, vel dignitatibus ecclesiasticis exercendis interdicat.

2. In hoc praecipue ipsa differt a judiciali suspensione, quod adhibetur tamquam *extraordinarium remedium* in poenam admissi

criminis; ideoque ad ejusdem impositionem non requiruntur nec formae judiciales nec canonicae admonitiones. Satis erit proinde, si praelatus hanc poenam infligens, simplici utatur praecepto, quo declaret se suspensionem ab exercitio sacrorum officiorum vel ecclesiasticorum munium indicere.

3. Hujusmodi praeceptum semper in scriptis intimandum est, die et mense designato; illudque ferri debet vel ab ipso ordinario, vel ab alia persona de expresso ipsius mandato. In eadem tamen intimatione exprimendum est, quod ejusmodi punitio irrogatur in vim Tridentini decreti (Sess. xiv., cap. 1, *de Reform.*) ex informata conscientia, vel ex causis ipsi ordinario notis.

4. Debent insuper exprimi partes exercitii ordinis vel officii, ad quas extenditur suspensio; quod si suspensus interdictus sit ab officio, cui alter in locum ipsius substituendus est, ut puta oeconomus in cura animarum, tunc substitutus mercedem percipiet ex fructibus beneficii in ea portione, quae juxta prudens ordinarii arbitrium taxabitur. At si suspensus in hac taxatione se gravatum censerit, moderationem provocare poterit apud curiam archiepiscopalem, aut etiam apud Sedem apostolicam.

5. Exprimi item debet tempus durationis ejusdem poenae. Abstineant tamen ordinarii ab ipsa infligenda in perpetuum. Quod si ob graviore causas ordinarius censuerit eam imponere non ad tempus determinatum, sed ad suum beneplacitum, tunc ipsa habetur pro temporanea, ideoque cessabit cum jurisdictione ordinarii suspensionem infligentis.

6. Suspensionis ex informata conscientia justam ac legitimam causam praebet crimen, seu culpa a suspensio commissa. Haec autem debet esse occulta, et ita gravis, ut talem promereatur punitionem.

7. Ad hoc autem ut sit occulta requiritur, ut neque in judicium, neque in rumores vulgi deducta sit, neque insuper ejusmodi numero et qualitati personarum cognita sit, unde delictum censi debeat notorium.

8. Verum tenet etiam suspensio si ex pluribus delictis aliquod fuerit notum in vulgus; aut si crimen, quod ante suspensionem fuerat occultum, deinceps post ipsam fuerit ab aliis evulgatum.

9. Prudenti arbitrio praelatorum relinquitur suspensionis causam, seu ipsam culpam delinquenti aut patefacere, aut reticere. Partes alioquin pastoralis sollicitudinis et charitatis eorundem erunt, ut si istiusmodi poenam suspensio manifestare censuerint, ipsa ex paternis, quas interponent, monitionibus, nedum ad expiationem culpae, verum

etiam ad emendationem delinquentis, et ad occasionem peccandi eliminandum inserviat.

10. Meminerint vero praesules, quod si contra decretum, quo irrogata fuit suspensio, promoveatur recursus ad Apostolicam Sedem, tunc apud ipsam probari debet culpa, quae eidem praebuilt occasione. Consultum idcirco erit. ut antequam haec poena infligatur, probationes illius, quantumvis extrajudicialiter et secreto colligantur; ita ut eo ipso, quod cum omni certitudine culpabilitatis in punitione inferenda proceditur, si deinceps causa examinanda est apud Apostolicam Sedem, probationes criminis in eas difficultates haud impingant, quae et plurimum occurrunt in istiusmodi iudiciis.

11. A decreto suspensionis ex informata conscientia non datur appellatio ad tribunal superioris ordinis. Postquam idcirco clericus intimationem suspensionis habuerit, si nihilominus appellationem interponere, ejusque obtentu in altari ministrare, seu quovis modo suum ordinem solemniter exercere praesumat, statim, incidit in irregularitatem.

12. Semper tamen patet aditus ad Apostolicam Sedem; et in casu quo clericus absque sufficienti ac rationabili causa se hac poena multatum reputet, recurrere poterit ad Summum Pontificem. Interim tamen in vigore permanet decretum suspensionis usque dum ab ipso pontifice, vel a S. Congregatione, quae de recursu judicare debet, non fuerit rescissum aut etiam moderatum.

13. Ceterum ex quo istiusmodi poena est remedium omnino extraordinarium, quod praesertim ad expiationem criminum absque formis judiciariis adhibetur; prae oculis habeant praelati id quod sapientissime admonet summus pontifex s. m. Benedictus XIV., in suo tractatu *de Synodo Dioecessana*, libro xii., cap. 8, n. 6, quod nimirum reprehensibilis foret episcopus, si in sua synodo declararet, se deinceps ex privata tantum scientia cum poena suspensionis a divinis animadversurum in clericos, quos graviter deliquisse compererit, quamvis eorum delictum non possit in foro externo concludentur probari, aut illud non expediat in aliorum notitiam deducere.

Romae ex aedibus S. C. de Propaganda Fide, die 20 Octobris, 1884.

DECRETUM VINDOBONEN. BEATIFICATIONIS ET CANONIZATIONIS
VENERABILIS SERVI DEI CLEMENTIS MARIAE HOFBAUER,
SACERDOTIS PROFESSI E CONGREGATIONE SANCTISSIMI
REDEMPTORIS, ET PROPAGATORIS INSIGNIS EIUSDEM CON-
GREGATIONIS.

SUPER DUBIO

An, et de quibus miraculis constet in casu, et ad effectum de quo agitur?

Dei servus fidelis et prudens Ven. Clemens Maria acceptum munus excolendi agrum caelestis Patrisfamilias feliciter adimplevit sicut *operarius inconfusibilis et bonus dispensator multiformis gratiae Dei.* (ii. *Timot.* 2, i. *Pet.* 4.) Sodalitium, quod ad divini Redemptoris gloriam et animarum salutem a praesule sanctissimo Alphonso de Ligorio veluti humile germen in Italia plantatum erat, per septentrionales Europae regiones propagavit, magnamque in arborem succrescere fecit. Vienna in Austria fuit postremis duodecim ipsius vitae annis praecipua gestorum ejus palaestra, ubi impia pseudo-philosophia et anticatholicae sectae tanquam latioris suae dominationis centrum posuerant. Haec mala vir Apostolicus cum paucis adlectis sociis curanda suscepit. Ibi puram Romanam fidem, despectam ac prope jacentem, laeto successu propugnavit, erexit, plurimis Ecclesiae hostibus ad eius maternum sinum adductis. Id praestitit nullo fretus mundano auxilio, sed vitae intemeratae exemplis, morum ac divini verbi candida simplicitate, laborum summa patientia, et pretiosa illa fidei soliditate, de qua gloriari consuevit per ea verba "Sum superbus, sum vanus, nihil didici, sed unum habeo, sum catholicus totus quantus." Hisce decoratus meritis prope septuagenarius in osculo Domini conquevit Idibus Martiis, anni vigesimi huius saeculi.

Virtutes eius declaravit heroicas sa. me. Summus Pontifex Pius IX. pridie Idus Maii anno MDCCCLXXVI. Brevi interposito temporis spatio, de exhibitis Miraculis examen accuratum et diligens iuxta canonicas constitutiones in Sacrorum Rituum Congregatione ter institutum fuit. Primo in Comitii Antepreparatorii apud cl. me. Cardinalem Aloisium Bilio Causae Relatorem die postrema Augusti anno MDCCCLXXX; deinde in Praepreparatoriis Rmorum. Cardinalium sacris tuendis ritibus praepositorum in Palatio Apostolico Vaticano decimoprimo Kalendas Februarii anni MDCCCLXXXIV.; denique in Generalibus Comitii coram Sanctissimo Domino Nostro Leone Papa XIII. in eodem Vaticano Palatio actis decimo sexto Kalendas

Julias anno MDCCCLXXXV. Ubi per Rmum. Cardinalem Dominicum Bartolini Causae Relatorem, qui e vivis sublato Cardinali Bilio successerat, proposito Dubio: *An, et de quibus miraculis constet in casu, et ad effectum de quo agitur?* tum Rmi. Cardinales, tum Patres Consultores singuli suffragium dederunt. Quibus auditis, Sanctissimus Dominus supremam sententiam suam elicere protraxit, ad caeleste consilium interim in tanti ponderis iudicio implorandum.

Occurrente autem hac Dominica Septuagesimae Sanctissimus Dominus Noster post initum heri cum magno Ecclesiae gaudio nonum felicissimi sui Pontificatus annum, salutari Hostia prius piissime oblata, ad se in Aula Suarum Pontificalium Vaticani aedium vocavit Rmum. Cardinalem Dominicum Bartolini Sacrorum Rituum Congregationi Praefectum et Causae Relatorem, una cum R. P. Augustino Caprara Sanctae Fidei Promotore et me infrascripto Secretario, iisdemque abstantibus rite decrevit: *Constare de duobus Miraculis, intercedente Venerabili Clemente Maria Hofbauer, a Deo patris, scilicet de primo: Instantaneae perfectaeque sanationis adolescentulae Agnetis Fiath a coxalgia scrophulosa, imminente sinistri femoris spontanea luxatione; et de altero: Instantaneae perfectaeque sanationis Mariae Hoffman ab hernia crurali sinistra incarcerata, lethalibus stipata symptomatibus.*

Hoc decretum publici iuris fieri, et in acta Sacrorum Rituum Congregationis referri mandavit nono Kalendas Martii anno MDCCCLXXXVI.

D. CARDINALIS BARTOLINIUS, S. R. C. Praefectus.

L. ✠ S.

LAURENTIUS SALVATI, S. R. C. Secretarius.

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RECENT DECREES OF THE CONGREGATION OF RITES.

SUMMARY.

Mass of the Votive Offices—Ceremonies on Palm Sunday, when the Gospel is not sung—Commemoration of a Vigil at a Mass of Ordination—The Pictures of the Stations not veiled in Passiontide—Titular of an Oratory which is only blessed—Mass in Ecclesia aliena—Mass in Oratorio alieno—Ringling of the bell at Mass in a private Oratory—Chant of Prayers at Benediction.

Rmus. Dnus. N.N., Episcopus a sacra Rituum Congregatione sequentium dubiorum solutionem humillime postulavit, nimirum:

Dubium I.—An extra ecclesias, quarum calendario rite addita fuerunt officia votiva per decretum 5 Julii 1883 concessa, privilegium personale ad libitum ista recitandi Missasque respondentes more festivo celebrandi, sic intelligi debeat, ut in cantandis Missis ac Vesperis (salvo jure Missas more stricte votivo celebrandi), ne commemoratio quidem de iisdem fieri possit?

Dubium II.—Utrum Dominica palmarum ac Feria VI. in Parasceve, liceat ceteras functionis partes cantare, ubi passio, deficientibus diaconis, a celebrante tota legitur, excepto fine, qui juxta rubricam cantatur in tono Evangelii?

Dubium III.—An Vigilia occurrente in sabbato quatuor temporum, episcopus ordines conferens, debeat non solum facere commemorationem de Vigilia per orationes, sed etiam ejusdem Evangelium in fine legere?

Dubium IV.—Utrum imagines, quæ quatuordecim viae crucis stationibus affigi solent ad instruendos fideles eorumque pietatem fovendam, relinqui possint non velatae tempore passionis?

Dubium V.—An decretum in Marianopolitana, 29 Novembr. 1878, ex quo constat quoddam oratorium consecratum ibidem descriptum jus habuisse, ut celebrentur cum octava tum ipsius festum titolare, tum ejus dedicatio, extendi debeat ad oratoria ejusdem generis simpliciter benedicta, in eo sensu quod eorum titulus cum octava sit celebrandus?

Dubium VI.—An titulus cuilibet oratorio in perpetuum cultui divino ac praesertim Missae celebrandae addicto, in actu consecrationis, vel benedictionis auctoritate episcopi assignatus, eo ipso jus saltem in actu primo habeat, ut ejus festum (nec non et dedicatio, si sit consecratum) sub ritu duplici primae classis cum octava celebretur: ita tamen ut exercitium istius juris non incipiat, nisi certae conditiones impleantur, quibus ab initio non existentibus, vel postea deficientibus, suspenditur?

Dubium VII.—Utrum ad supradicti juris exercitium tria haec requirantur et sufficiant: 1° Quod oratorium omnibus fidelibus pateat, vel saltem ad usum non privatae familiae, sed ex. gr., personarum in Seminario, Hospitio, etc., degentium, adhibeatur; 2° quod ibidem peragi soleant juxta dispositionem Ordinarii quaedam functiones ecclesiasticae, aut saltem divini sacrificii oblatio; 3° quod adscribatur sive clericus beneficiatus, sive communitas ad recitandum in choro canonicum officium stricte obligata, sive Congregatio inter membra sua numerans clericos sacris ordinibus initiatos, sive sacerdos ab episcopo deputatus, ut sit proprius oratorii rector?

Dubium VIII.—Utrum in praedictis oratoriis, quae propter tertiae conditionis supramemoratae defectum, celebratione festi titularis (et dedicationis) cum Octava privantur, licitum sit ex decretis (in Compostellana 8 Aprilis 1803, ad 8^m; in una Societatis Jesu 18 Sept. 1877 ad 1^m, etc.) ipsa die qua officium etiam accidentaliter translatum recitandum foret, cantare Missam de titulo (et de anniversario dedicationis), additis in quantum eas patitur ritus solemnitas, commemorationibus officii currentis, cum Evangelio Dominicae vel feriae majoris in fine?

Dubium IX.—An ubi cantatur ista Missa, ceterae, si quae ibidem celebrentur, similiter de titulari (vel de dedicatione) legendae sint?

Dubium X.—Duae tabellae de *celebratione Missae in Ecclesia aliena* publicatae sunt anno 1859, tamquam a secretario sacrorum Rituum Congregationis approbatae (quarum exemplar per modum appendicis jam exhibitum fuit.) Quaeritur utrum servari possint ac debeant istae tabellae: an vero sequenda sit regula generalis, vi cuius (praeter paucas exceptiones quoad missam conventualem, missam de Beato, etc.) sacerdos non legit missam, juxta kalendarium ecclesiae alienae, nisi quando in ea vel celebratur officium duplex, aut duplici equivalens, cum diverso colore, vel fit de festo, cuius solemnitate populi concursus attrahitur?

Dubium XI.—An regulae circa Missae celebrationem in ecclesia aliena similiter obligent: 1° in oratoriis saltem benedictis, sive festum earum titolare celebretur cum octava. sive non; 2° in locis ad tempus, donec erigatur ecclesia vel oratorium, ab Ordinario deputatus ad Missae celebrationem, etc.; 3° in parvis oratoriis, extra principale oratorium, apud communitates ecclesiasticas, etc., cum licentia competenti institutis?

Dubium XII.—Utrum rubrica, qua praecipitur campanulam a ministro Missae lectae pulsari, spectet ad oratoria hujusmodi, in quibus plerumque solus adest celebrans cum ministro?

Dubium XIII.—Utrum orationes coram Sanctissimo Sacramenta exposito, extra Missam et horas canonicas, cantandae sint recto tono, an vero cum duplici vocis a *fa* ad *re* inflexione?

Et sacra eadem Congregatio, ad relationem infrascripti secretarii, exquisitoque voto alterius ex apostolicarum caeremoniarum magistris, re mature perpensa, ita propositis dubiis rescribendum censuit, nimirum:

Ad I.—Affirmative.

Ad II.—Servetur methodus praescripta a Benedicto XIII., pro ecclesiis ruralibus.

Ad III.—Affirmative ad primam partem, negative ad secundam.

Ad IV.—Affirmative.

Ad V.—Pro oratoriis simpliciter benedictis, negative ; et serventur decreta.

Ad VI.—Si sit consecratum oratorium, jus ei competit, uti pro publica ecclesia consecrata ; si sit benedictum, provisum in V°.

Ad VII.—Si oratorium sit consecratum, sufficit sola consecratio.

Ad VIII.—Si oratorium sit consecratum, serventur eadem quae in ecclesia ; si benedictum, provisum in V°.

Ad IX.—Si sit consecratum, affirmative.

Ad X. et XI.—Servanda regula generalis etiam in oratoriis, exceptis mere privatis.

Ad XII.—Orationes in casu cantandas esse recto tono cum unica vocis inflectione in fine cujusque orationis. Atque ita rescripsit, declaravit ac servari mandavit ; die 18 Julii 1885.

Pro Emo. ac Rmo. Dno. Card.

D. BARTOLINI, *S.R.C. Praefecto.*

A. Card. SERAFINI,

LAURENTIUS SALVATI, *S.R.C., Secretarius.*

THE "ANGELUS" AND "REGINA COELI."

SUMMARY.

The "Angelus" said on the three last days of Holy Week. The "Regina Coeli" to be said at mid-day on Holy Saturday.

Rmus. Dnus. N. N. Episcopus N. humilibus votis, ut solvantur sequentia dubia, postulat :

1°. Utrum, ultimo majoris hebdomadae triduo, laudabiliter recitetur *Angelus* ter in die, et obtineantur indulgentiae, sicut per annum ?

2°. Utrum in Sabbati Sancti meridie, fideles recitare debeant *Angelus* flexis genibus, an vero *Regina coeli* stando ?

In conventu cum Emo. Cardinali Praefecto die 19 Junii, 1885, responsum fuit :

Ad 1^m. Affirmative.

Ad 2^m. Negative ad 1^{am} partem ; Affirm. ad 2^{am},

DELLA VOLPE, *Secretarius.*

NOTICES OF BOOKS.

THE LAKE DWELLINGS OF IRELAND. By Lieut.-Colonel Wood-Martin. Dublin: Hodges & Figgis, 1886.

THERE is hardly any subject connected with archæology which has attracted more attention in later times than that of Lake Dwellings. In 1829, while excavations were making at Obermeilen, on the Lake of Zurich, for the purposes of deepening the harbour, piles and portions of dwellings built on them were discovered close to the shore. No particular attention was paid to the matter then. Twenty-four years later, owing to an unusual drought, the level of the water sunk to a point never before known. The people round the lake set to work to make embankments and reclaim the portions now dry. While so engaged, they came on a network of wooden piles, a large quantity of bones of animals, and some implements. Curiosity was roused; and soon the conclusion forced itself on those who gave thought to the subject, that these were the remains of dwellings belonging to prehistoric times. They were at first supposed to be peculiar to Switzerland; but soon such dwellings, many in a comparatively complete state, were discovered in Savoy, Austria, and England, Scotland was found to be specially rich in them.

Sir William Wilde, to whom Irish archæology owes so much, was the first to call attention to the discoveries made at Lagore, near Dunshaughlin, Co. Meath, in 1839. Swords, daggers, spearheads, pins of bronze, and articles of bone, had been found in great abundance by the workmen engaged in making a drain through the bed of the dried lake. Lough Gur, near Bruff, Co. Limerick, was then examined; an ancient tradition, among the neighbouring peasantry, pointed to an artificial island at the northern end of the lake. A vast collection of bones was found there, and later, a curious bronze shield and an iron tripod, now in the Museum of the Royal Irish Academy. Up to 1857, no less than forty-seven such dwellings were discovered in Ireland. The number of those at present known amounts to two hundred, and every year adds to it. Some are found on dry land, the sites of lakes in former times. Others are submerged at considerable depths, the level having been raised by the inflow of water. Some are connected with the land by a causeway or bridge: others are insular, the access to them being by boats. Indeed boats of a very primitive kind, hollowed out of a single tree, are often found close by.

Were these permanent dwellings, or rather places of temporary refuge in case of the sudden descent of an enemy? This is a question that has been often discussed. The more commonly received opinion now is, that they were the residences of the chiefs, their families, and their more immediate followers, as is proved by the large quantities of domestic utensils, personal ornaments, and bones of animals consumed as food, which are found there.

The short space which we can devote to a notice, will not allow us to discuss these and other questions connected with this subject. The reader will find them treated at full length in Col. Wood-Martin's work. He has gathered together from different sources the references made to the subject by the early writers. The discussion on the days of creation seems, however, wholly out of place, unless, indeed, the author adopts the "Preadamite man" theory. Even still more valuable than the text are the very numerous drawings, in which the book abounds. The plates are fifty in number, and the illustrations two hundred and thirty-eight. In proof of their correctness, we need only say that most of them have been drawn by that eminent artist and antiquarian, Mr. W. F. Wakeman. The printing and general get up of the book leave nothing to be desired. It has been issued by Messrs. Hodges & Figgis, of Dublin. We offer our congratulations to Col. Wood-Martin on the results of his literary labours. Let us hope that his example will be followed by others who have leisure and means to devote to the study of Irish history and antiquities. The subject is a vast one, and little, in proportion to its extent and importance, has been done to bring it before the public at home and abroad.—D. M.

ST. PATRICK, THE APOSTLE OF IRELAND. By Rev. Arthur Ryan. London: Catholic Truth Society, 18, West-square, S.C.

WE gladly welcome this most interesting little book as aptly suited to fill a recognised vacancy on our Catholic family bookshelves. Lives of distinguished Irish statesmen, patriots, bishops, poets, orators, &c., in which historical accuracy is combined with the absence of redundancy and bulkiness, can be easily and cheaply procured; while up to the present, a reliable biography of our national Apostle, neatly and readably edited, without being at the same time too expensive, was an acknowledged desideratum. This want was not due to any apathetic indifference on the part of our young people, nor to a dearth of trustworthy sources from which a suitable history might be com-

piled. But the larger works are so overgrown with controversial disquisitions and learned theories, that it is a discouraging task to endeavour to gather from them a connected and fairly accurate account of the saint's life; while the cheap literature on the subject was unfortunately, for the most part, the work of book-makers. The graceful pen of Father Ryan was well fitted for writing a popular biography of our national saint, and we congratulate him on having fully realized his praiseworthy object in undertaking this much-needed work. "My aim" he says, "has been to give a life of the Apostle of Ireland, which will be quickly and easily read by his simple and loving children, and which will give them the result, in a brief and popular form, of a long, and be it confessed, a somewhat sad experience of Patrician literature."

E. M.

THE KEYS OF THE KINGDOM. By the Rev. James J. Moriarty, LL.D. The Catholic Publication Society, New York. Burns & Oates, London.

THERE WAS never a time when the enemies of the Catholic Church were so aggressive, and so strenuous in their efforts to discredit her mission, and to bring her into contempt before the world, as at present. This opposition calls forth a corresponding activity and determination on the part of her children to defend her interests, and to render her that assistance which her circumstances require. Hence it is, that recently so many books have been written, suited to every degree of intellectual culture, to establish the claims of the Catholic Church, and to unveil that sophistry by which it is sought to call those claims into doubt.

One of the latest works of the kind is "The Keys of the Kingdom." Its object is to set forth, as briefly as is consistent with accuracy and clearness, some of the chief arguments suited to all who are outside the pale of the Catholic Church, and such as are considered most likely to overcome their prejudices and lead them to the study and knowledge of the truth.

It commences with the discussion of the important question: Is religion worthy of a man's study? The primary importance of discussing this question must be apparent to all who know the religious indifference and false liberalism of our age. "The so-called liberalist seems to have but one doctrine, namely—that he respects all religions and forms of religion, and that they are all equally good; but if you will really sound him to the very bottom, you will find that he means that sensible men, such as he—those fully abreast with the dominant

spirit of the times—should not trouble themselves with religion in any shape or form, as it is something unworthy of serious study and attention.” The first step to be taken with such persons, in order to lead them to the true Fold of Christ, is to make them understand the necessity and importance of religion as the chief source of human happiness. This point is treated with due regard to its importance in the opening chapter, where it is shown by a series of arguments that “if life is worth living, it is only because of religion, the key it affords to the mysteries of life, the motives of action which it furnishes, the innumerable aids it supplies, the consolations it gives, and the grand, well-founded hopes it holds out of a brighter, undying life in the future.” The learned writer then proceeds to discuss the other questions that arise out of this, and which suggest themselves to anyone who admits the necessity of religion, viz. : Which is the true religion? By whom was it founded? What rule of faith was laid down? What marks distinguish the true Church of Christ from all others? The greater portion of the book is devoted to the answer of the last question, viz. : to setting forth and proving the notes of the Church—her Unity, Catholicity, Sanctity, and Apostolicity. Its most notable feature is the large number of suitable extracts, taken from the writings of some of the most distinguished men outside the Church, who, while refusing to join her communion, still speak in eloquent terms of her perfect organisation, the success of her mission, the sanctity of her members, and elevating influence of her teaching on the morals of the people. Such testimonies, given in favour of the Church even by her enemies, cannot fail to be very useful in overcoming the prejudice of those for whom the book is written. We believe that it supplies the Keys by which many, who are at present going astray, will be enabled to gain admittance to “*the Kingdom*” of rest and security.—T. G.

LIVES OF THE SAINTS AND BLESSED OF THE THREE ORDERS OF SAINT FRANCIS. Vol. I. Translated from the “*Aureole Seraphique*” of the Very Rev. Father Leon. Published by the Franciscan Convent, Taunton.

THE very title of this book would be a passport to success even if it were not the work of a learned Provincial of the Franciscan Order, recommended to us in its English garb by the beautiful preface with which Cardinal Manning has enriched it. The opening years of the thirteenth century saw a strong re-action against the evil results produced by wealth and luxury even amongst the clergy. This

re-action had many Apostles who commenced by inveighing against real abuses, and ended in open rebellion against the authority of the Church. There were two men who interpreted the longing of the age in the true spirit of Jesus Christ, St. Francis and St. Dominic. They gave those who yearned for apostolic simplicity and poverty an opportunity of practising both in the communion of the Church and in perfect harmony with her spirit. Cardinal Manning eloquently describes the character and the success of the Franciscan Order. "For six hundred years his (St Francis') children have multiplied beyond all others. In all lands, of all languages, in every state of life, men and women, poor and rich, lettered and unlearned, soldier and civilian, layman and priest, princes and kings, bishops and pontiffs, in whatsoever condition of life they might be, the Franciscan type is all the same. Poverty of spirit, love of the poor, kindness towards all suffering, joy in all the works of creation, humility of heart, unworldliness in the throng and furnace of the world, self-concealing piety, and a silent fervour, always aspiring to closer conformity with the humility and charity of Jesus Christ. Such are the three families of St. Francis—the First Order of men, the Second Order of cloistered women, the religious and the secular members of the Third Order, bear the same family likeness."

It is peculiarly gratifying to note the publication of such a book at a time when doubt and unbelief are the fashion of the hour. "The Saints and Blessed of the Seraphic Order," says Cardinal Manning, "are to us a luminous cloud of witnesses, showing by their words and lives, that though humility and charity are the highest reaches of perfection, nevertheless the way is open and easy to all in every state of life." This argument from example, this spectacle of the crowned head and the poor artisan, of the holy virgin and the stricken penitent, of the saintly confessor and the generous martyr, all sustained by the same hope, all animated by the same spirit, cannot fail to carry conviction to many a hesitating intellect, to work persuasion in many a wavering will. We must not forget the frequent and warm recommendation of the Third Order of St. Francis, by our Holy Father Leo XIII. In the "Seraphic Aureola" we have the best panegyric of the Third Order, the lives of its Saints.

The volume before us also contains interesting accounts of some of the devotions most intimately connected with the Franciscan Order, the devotion to the Holy Name, devotion to St. Joseph, and the peculiarly Franciscan devotion of the Portiuncula. The book is an interesting and valuable addition to our store of sacred biography.

A. MURPHY.

ON DR. MAGUIRE'S PAMPHLET. By Rev. John Behan.
Dublin: M. H. Gill & Son.

A BETTER exemplification of "muscular literature nerve, and a straight aim," it would be impossible to find than Father Behan's pamphlet. His vigorous logic completely demolishes Dr. Maguire's Babel tower of calumny, erected to defend injustice and to injure religion, but serving rather to expose the venality of its author. The latter has met his match in everything but untruthfulness, the chief weapon in the armory of many of Ireland's enemies at the present critical time. Tame language would be utterly futile in dealing with an antagonist like Dr. Maguire. We commonly picture to ourselves a Moral Philosopher as a calm-minded, literary, recluse who thinks a great deal and says little, but "says that little well." Dr. Maguire's philosophy is of a much robuster character, as is attested by his now famous pamphlet, and not less eloquently by the following passage from a paper of his in the *Hermathena*, in penning which his mental equilibrium was not rendered unstable either by political bias, or by ill-grounded fears regarding the tenure of his present exalted and lucrative position. He says that were it not for certain influences, "a talk, a drink, and a fight, in place of being the relaxations, would have been the whole duty of man."

Any person who wishes to have a convenient and crushing reply to all the thrice-exploded calumnies against the Irish race, ought to provide himself with a copy of Father Behan's sixpenny pamphlet.

E. M.

THE LIFE OF ST. PATRICK. London: Burns & Oates.

THIS handsome little brochure is valuable chiefly for the illustrations, which are numerous, edifying, and artistic. It presents in a very readable form the traditionary accounts of St. Patrick's life and apostleship, interspersed with anecdotes. The beautiful little tales in which it abounds, must render the "Life of St. Patrick" a source of fascinating interest to children.—E. M.

[We regret that we are obliged to hold over till next issue our answers to several questions which we have received.—Ed. I. E. R.]

THE IRISH ECCLESIASTICAL RECORD.

MAY, 1886.

THE REFORMATION IN SCOTLAND: HOW ACCOUNT FOR IT?

THE remote and the immediate causes of the English Reformation have often been traced by historians, and are, at the present time, fairly well understood by the world at large. The secret springs which moved the machinery that turned Henry VIII. into a Pope, and his illegitimate daughter Elizabeth into his successor in the supreme headship of the "Church of England upon earth," have long since been fully laid bare to the public gaze; and even fanatical Protestants could not, and cannot help expressing their unmitigated disgust at the revelation. The structure of reformed Christianity in England was built, every one now knows, on the despotism and lust of Henry himself, and on the base servility and greed of his satellites and ministers.

The attention of historians has not been so closely fastened on the subject of the Reformation in Scotland; and it is much less easy to unravel the tangled skein of the complex and varying causes by which that great revolution was brought about. Indeed in our attempt to reach the truth on this question, we have to depend mainly, if not entirely, on the testimony of writers, who were actively engaged in effecting the change, and whose every passion and every interest urged them to colour the narratives which they have handed down to us. For these historians facts were *not*

stubborn things: they had no scruple in distorting or altogether thrusting aside facts that were damaging to themselves; and they had just as little difficulty in inventing "facts" that were needed to fit in with their prejudices and foregone conclusions. As for any Catholic Chronicles of the Reformation period, they were nearly all burned in the sacking and the destruction of the Monasteries by Knox and his followers; and what escaped the Vandalism of the Knoxites were doomed to the no less fatal attentions of Cromwell and his "godly" army.

Yet, in spite of the difficulties with which it is beset, the inquiry is an inviting one. It has even a fascinating interest for the student of religious history. Fully a quarter of a century after the Reformation had been proclaimed, and in a kind of way accepted in England, we find Scotland still true to the Chair of Peter, and firm in the Catholic faith. In 1534—the year of Henry's rebellion against the Pope—the influence of the Church in Scotland is far-reaching and unbounded. In 1560 a parliament assembled at Edinburgh (a mock and illegal parliament it is true) proclaims that the Catholic Church must be no longer tolerated in the kingdom; and the decree seems to have been passively accepted by the people at large.

Naturally we ask how is this speedy revolution to be accounted for. Is it that the Church had ceased to fulfil her mission in the country? or that the branch of the Church Catholic in Scotland had dropped off from the trunk by its own inherent rottenness? Is it that the clergy had become slothful, dissolute, immoral, utterly forgetful of their high duties and of their sacred calling? Or is it that the doctrines of true Christianity had become so overlain with new and superstitious teachings and practices as to become completely hidden away from the minds of the people?

The Reformation Chroniclers answer all these questions in the affirmative; and I confess that I myself, looking at things through Protestant historical spectacles, was for a long time inclined to lay a large part of the blame of the Scottish Reformation on the shoulders of the priests and monks who were the spiritual guides of Scotland in the fourteenth, fifteenth,

and sixteenth centuries. Dipping a little below the surface of the usual popular histories, however, I have found very forcible reasons to modify my views. I have come to the conclusion indeed that neither the moral condition of the clergy nor their dogmatic teachings were appreciable factors in the work of the Reformation.

No doubt, in Scotland, as in other countries, at this time of universal disruption and disturbance, there were individual instances of clerical corruption and depravity. No doubt, some few ecclesiastics were unwise and untheological in their teachings. It is unquestionable, too, that the right of Church patronage was horribly and scandalously abused. It was not unusual to appoint the illegitimate sons of nobles and princes *commendatory* abbots, as they were called, of the chief monasteries in the kingdom. Thus Patrick Hamilton ("the proto martyr") was in his infancy provided with the rich abbacy of Ferne, merely because of his "illustrious" birth, his father being the illegitimate son of the Earl of Arran, and his mother the illegitimate daughter of the Duke of Albany. Some years after we find no less than five base-born sons of James V. (amongst them James Stuart, afterwards Earl of Moray and Regent), promoted to some of the most coveted and most lucrative benefices in the country. Scandalous and sacrilegious appointments like these did not assuredly increase the reverence of the people for the clergy, secular or regular, and did not, in all probability, tend to maintain religious order and discipline amongst the inmates of the monasteries.

Again, I fear, it must be admitted that the Scottish clergy were some of them, slothful, neglectful of their priestly duties, and remiss especially in preaching, and otherwise instructing the flocks committed to their charge. In a parliament, held 14th March 1540, under James V. we find pointed reference made to these defects of the clergy: . . . "and also the dishonesty and misrule of kirkmen, both in wit, knowledge and manners, are the matter and cause that the kirk and kirkmen are slighted and contemned; for remedy thereof the King's grace exhorts and prays openly all archbishops, bishops, ordinaries, and other prelates, and every kirkman in

his own degree, to reform themselves." *Keith's Church and State in Scotland*, vol i., p. 29. Later on we find synods, presided over respectively by Cardinal Beaton and his successor in the See of St. Andrew's, bewailing the apathy and the sloth of the clergy, and insisting upon the duty of public instruction and preaching.

When this much is said, however, there remains no more to be alleged against the Catholic clergy of Scotland, at or immediately before the Reformation period. The wholly unsupported statements of Knox, as to the universal corruption of the priests and bishops of the time, are regarded by every serious historian, as the malicious inventions of an unscrupulous partizan, or as the wild fancies of an obscenely diseased mind. If Knox had judged his former fellow-priests as he was obliged to judge himself, I fear that his horrible charges against the clergy would have been far from exaggerated. It is the apostate priests, like Knox and others, that are *proved* to have been corrupt and immoral; whilst it is they, and they alone, that have been the slanderers of the body of which they had formed such unworthy members.

On the other hand we have strong and incontestable proofs that the bishops and priests on the whole nobly fulfilled their duties not only as the ministers of the Gospel, but as the best benefactors, in a temporal sense, of their country. They were the fathers of the poor; they did for the poor, though in a widely different spirit, what the State does at the present day. It was they that established and endowed the hospitals, the orphanages, the schools, the universities, and all the public institutions of the kingdom. In these good old Catholic times we have no such appalling record as that which Tytler gives of the Scotland of a post Reformation time, when, he tells us, fully one-fifth of the entire population of the country had become itinerant beggars!

It is Protestant historians themselves who give more or less reluctantly this tribute of praise to the Catholic clergy. "Their halls," writes the Protestant author of the *Annals of Teviotdale*, "were the seats of hospitality . . . where minstrels and professors of the liberal arts were welcome guests." Again, the clergy are described by the same writer

as "the instructors and spiritual guides of the people, the benefactors of the poor, and the indulgent masters of numerous vassals and retainers." "It is among the clergy alone," says Lawson, "that we find any knowledge of the arts and sciences . . . schools were established in the principal towns under the superintendence of the clergy." "For such learning as then existed in the world," writes Tytler, "the monasteries afforded in Scotland, as in other countries, a sacred receptacle." And again . . . "yet without the feeble spark preserved in the religious houses, and the arts of life which were then cultivated and improved by the clergy, the state of the country would have been deplorable indeed."

Testimonies so clear and forcible (which might be lengthened out *ad infinitum*), from Protestant sources, sufficiently dispose of the alleged ignorance and barbarism of the Scottish clergy before the Reformation.

Nor could the clergy be found fault with, as they have been by some prejudiced writers, for keeping the people in ignorance.

No doubt the people were in a very pitiable condition, as far as their intellectual culture was concerned, for a considerable time before, as well as for a considerable time after, the Reformation. This, however, cannot in fairness be laid at the door of the clergy. It was the necessary evil outcome of the unhappy circumstances of the age and the country. The Church did all that could reasonably be expected to spread abroad the blessings of knowledge and civilization. Every monastery, as we have seen, was an oasis of culture in the midst of a wilderness of barbarism and ignorance. The vassals of the religious houses were better educated than most of those barons whose names have come down to us emblazoned in the pages of Scottish history. So far back as the fifteenth century we find a compulsory Education Act, passed by a parliament at Edinburgh, and passed entirely through the influence of the ecclesiastical members of that assembly.

The real truth is, the people were ignorant, because they were looked on by their lords merely as serfs or soldiers, or both together. It might have been dangerous to educate a

slave, while to teach a soldier the use of the pen or the rules of syntax would not in the least have helped him to speed his arrow with more unerring aim, or to wield his broad-sword with deadlier effect.

It must be stated, moreover, that as far as literature and the fine arts were concerned, the slaves were not much worse off than their masters. War in these days of perpetual English invasions and internal broils, was the only art that was valued or cared for. To read or write was only a sign of effeminacy; and so we are not surprised to learn that "during the long period from the accession of Alexander III. to the death of David II. (from A.D. 1263 to A.D. 1370), it was impossible to produce a single instance of a Scottish baron who could sign his name." It was not likely that nobles who despised education for themselves would care to confer that boon on men whom they looked upon almost in the same light as on their war-steeds or beasts of burden.

To contend then, that the Reformation was brought about by anything like general corruption on the part of the clergy, or by the clergy's utter indifference to the people's temporal and spiritual welfare, or by the natural aversion entertained as a consequence by the people towards their ecclesiastical rulers, is to argue against the whole weight of historical evidence. The assertion has been made so often that it has blossomed into a seeming historical fact, but it is not supported by the smallest tittle of historical proof.

So far I have only referred to conditions that did *not* bring about the Scottish Reformation. I have taken some time to do so, but in doing it, I hope I have not only cleared, but very considerably shortened the way to the maintaining of the affirmative part of my contention. That contention is, that the Reformation in Scotland, instead of being a religious movement, was merely a social and political Revolution—a Revolution, prompted and supported from abroad, whilst at home it was nurtured by greed and dishonesty, and perfected by turbulence, violence, and persecution.

Henry VIII., like his predecessors, from the time of Edward I., ardently desired to make Scotland a dependency of the English crown. As may be easily conjectured, the

much-married monarch did not scruple the means by which his purpose might be carried out. Bribery and fraud, lies and perjury, open war and secret wiles, public murders and private assassinations, all these were welcome to the self-created pope of England, in proportion as they seemed to forward the conquest of the country. He endeavoured to lure James V. to York, that he might treat him, no doubt, as his daughter Elizabeth afterwards treated Mary Stuart. He endeavoured, years after, to force a matrimonial alliance between his son Edward and the same Mary Stuart, as well as to gain possession of the person of the infant queen. He created a nest of paid spies and traitors within the very shadow of James's throne, sworn to sell their country's independence. When these measures failed, or did not keep pace with Henry's hot desires, he poured army after army into Scottish territory, with the distinct orders of ransacking and plundering every village, burning every homestead, levelling every church, monastery and castle, and reducing the whole country to a desert waste.

All this with the avowed double object of conquering Scotland, and of forcing Scotland to join in the new crusade against the Church of Christ.

To the everlasting shame of the Scottish nobility, very many of its most powerful members became the miserable tools of Henry in this shameful attack on their country and their church. The Earls of Angus, Glencairn, Cassilis, Marshall, Sir George Douglas and others, signed a solemn bond by which they undertook never to spare an effort in war or in peace until they had conquered for Henry every city, town, and fortress in the kingdom, and until they had laid Scotland bound, hand and foot, as a slave before the English tyrant.

These were the men, forsooth, that were anxious for the Reformation of Christianity in Scotland—men who were steeped in the blackest treachery and treason, men whose lives were a series of plots, lies and perjuries.

On the side of the Church and of Scotland were arrayed the Catholic nobles, the people at large, and, above all, the clergy. As in the days of Wallace and Bruce, so in the time

of Henry, the struggle for Scottish independence was maintained chiefly by the clerical body. Henry had one powerful enemy in Scotland whom he hated and feared as much as he did the Pope—a man who had eyes of Argus to discover the English tyrant's secret plots, and a lion courage to mar his open attacks. This man was Cardinal Beaton—"the Richelieu of Scotland." He was an ardent defender of the Church; he was an able, clever, and a far-sighted statesman; and he was a brave and unpurchasable Scottish patriot. This great man stood firm as a rock against Henry's ambition. To remove the barrier, the English King, as is now incontestably shown, organised successively several bands of reckless, bloodthirsty assassins. Among them were at first, Wishart "the martyr," the Earls of Cassilis, Glencairn and others of note. This conspiracy being discovered and frustrated, another was soon after set on foot, which was headed by Crichton of Brunstane, Kirkaldy of Grange, and the Leslies. Unhappily for religion and Scotland, the murderers went this time more cautiously to work and made surer of their victim. The cardinal, almost alone and quite undefended, was surprised in his own castle at St. Andrew's, and foully done to death amid circumstances of such atrocious barbarity and savage cruelty, as will not bear narration.

These hired assassins of Beaton were, of course, all reformers. No sooner indeed was the foul deed done than these godly men felt the need of a spiritual adviser and consoler. John Knox was just the man for the exalted position. After sighs and groans before the Lord, he consented to become preacher to the murder club in St. Andrew's. Nobody could perform the duties more sympathetically. Indeed, if he is not much belied, he was morally as guilty of the great Scotsman's murder as were the Leslies, Melvilles and others, who thrust their reeking swords through the quivering body of the defenceless Cardinal. In his history of the Reformation, Knox describes the horrible slaughter with a savage delight, dwelling with complacency on every shocking detail, and going so far even as to expend the whole stock of grim humour at his command in exulting over what he calls the

"godly fact." "These things," he says, at the end of his harrowing story, "we wreat mearelie . . . For in him, Beaton, perished faythfulness to France, and the conforte to all gentil wemen and especiallye to wantoun widowis."

The assassination of the Cardinal was a death-blow to the religion and the independence of Scotland. The struggle against the heretic and the foreigner went on for years after, but now more than ever it had become an unequal struggle, that could only have one issue. Faction and treason triumphed over the grave of the murdered Cardinal. Events now marched rapidly. Fifteen years after Beaton's death the Catholic religion was proscribed by a headless parliament in Edinburgh. A year after Mary Stuart arrived from France to begin her troubled and unhappy reign. After six years of turmoil, and persecution, and worry, the Queen of Scots, under threat of immediate death, resigned her crown to her infant son, and left the kingdom in the hands of her bastard brother, James Earl of Moray, a very zealous reformer, though holding the office and enjoying the vast revenues of Prior of St. Andrew's.

It is easy to see even in this hurried glance, that the landed gentry who gathered under the Reformation banner were all of them purchased with English gold; and that while sworn enemies of the Church of their Baptism, they were vile traitors to the land of their birth.

But how explain this apparently unnatural attitude of the Scotch nobility? The explanation is not far away. The Church was rich, "the Lords of the Congregation" were miserably poor. The Church was defenceless, the lords had each of them a little army of reckless followers. Why not seize on the Church's wealth and hurl its rightful owners into exile or the grave? Why not lay hold of the religious endowments of ages, and invoke the spirit of religion itself in doing so? Why not use Knox and his "raschall mob," as he himself ungratefully calls them, to wreck or burn down every monastery, convent, and church in the realm, so that while priests, and bishops, and nuns, and friars, fled for bare life, the lords might easily lay hold of their hoary treasures—their church plate, their tithes, their fruit gardens, and their

well cultivated fields? What more speedy way of filling the depleted coffers of these starving earls and baronets, and of permanently extending their territorial wealth and influence?

Fortunately or unfortunately the wealth of the Scottish Church was at this time enormous. It is calculated that, apart from the vast, rich, fertile lands, belonging to the abbeys and other religious institutions, the annual revenue of the Church amounted in round numbers to as much as £350,000. When we bear in mind the relative value of money then and now, and when we remember that in the sixteenth century the population of Scotland could hardly have been a million, we must admit that the Scottish Church was perilously wealthy.

Now the Scottish nobles, with the example of England before them, had not moral grit enough to resist this gold-bait. They cared not one straw for Luther or Calvin, or Wishart or Knox, or Row or the Reformation, but they cared much for the riches that lay in such abundant profusion within their reach.

To seize this Church property, however, without shocking public opinion, they must assume a sense of religion which they had not. They must commission Knox and others to travel from end to end of the land, howling about the enormities of idolatry and the necessity of exterminating the "Canaanites," and about the abysmal infamy of the Pope, "the beast," "the man of sin," "the Antichrist." That this greed of gold was the one impelling cause in the minds of the reforming magnates of the country was made amply evident by subsequent events. John Knox thought naturally that as he had helped in the robbery he should share in the spoils. He therefore asked a small part of the Church revenues for the support of himself and his fellow-ministers, but his modest demand was met only with jeers and sarcasms. "Rob one set of ministers to pay another—what fools we are!" So Knox was twitted for his "devout imagination," and left to unburden his soul in language at least as emphatic as it was elegant. "The tyranny of priestis," he says, "is turned into the tyranny of lords and lairds . . . There was

nane within the realm more unmerciful to the puir ministeris than war they wha had the grittest rents of the kirks. . . .” “And also for the ministeris their lyvings are so appointed that the most part live but a beggaris lyef.”

Plaintively, too, and angrily does a fellow preacher of Knox's, Ferguson by name, denounce the selfishness of the Church plunderers: . . . “Amang mony iether sinnis quhair with ye are defylt, is this that the spuilye of the puir is in your housis; ye invaid that quhilk our forbearis gave of gude zeill to goddis honour and the common welth of the kirk; ye sprigle to your awin private uses.” Another pregnant extract from a sermon by Robert Prout, son-in-law of Knox: “From the yeare of our Lorde 1560, unto this present time, the greatest study of all men of power of this land has bene by all kind of inventions, to spoil the Kirk of Christ.”

This grasping disposition of “the gaunt and hungry nobles, who cared naught for God or the devil,” is in itself a sufficient indication of the religious motives that underlay the Knox movement in Scotland. So far as the nobles are concerned, it is therefore easy to see at a glance why *they* were so anxious to upset the religion of their country. They were men without conscience, without honour, without patriotism, without a single high or noble feeling, having but one object and one ambition—self-aggrandisement.

But how was it that the people, who had everything to lose and nothing to gain by the Revolution, so easily acquiesced in the movement? Unfortunately, a very large portion of the people of these times in Scotland, could hardly call their souls their own. They were simply the slaves and the serfs of their masters, having far less freedom of action than the Helots in ancient Sparta. They were crushed under the weight of an iron feudalism that was as degrading as it was tyrannical. They had no judgment of their own, and they no more thought of questioning their master's doings or behests, than a private soldier now thinks of canvassing the orders of his general on the battlefield. They had stout hearts and strong arms, but having no education and but little intelligence, their thinking was done for them by their masters. So it was that the rebel and reforming earls could

always muster a goodly crowd of fighting followers, ever ready to obey, and never daring to put inconvenient questions.

The people at large, however, as distinguished from these vassals and retainers, did not take kindly to the new doctrines. They were Catholic to the core, and they hated Knox and all his tribe. But, unfortunately, the Catholics were not organised as were their opponents. They were not held together by the bond of greed and robbery. They only wanted to be allowed to live in peace, while the reformers could live only in turmoil and civil strife. When called upon to defend their sovereign and their Church, the Catholics did not, however, shirk the ordeal of battle. Again and again they met and crushed the rebel armies. But their triumphs were as bootless as the up-hill labours of Sisyphus—every victory only brought from England new and more powerful aid in men and money. The Catholic party had in reality to struggle, not only against hundreds of the most influential men in their own country, but also against the whole might of England. The big battalions at length gained the day and the Catholic cause was lost.

Knox and his companions used their victory as might have been expected. It was now war to the knife against the Church. Catholics were everywhere hunted down, persecuted, imprisoned, and in some cases put to death. In 1563 Archbishop Hamilton (he who was shortly afterwards hanged for a supposed murder conspiracy), with forty-three others, were cast into prison for "practising the idolatry of the Mass." Some of the highest and noblest ladies in the land were condemned to public punishment and exposed to public ridicule and scorn, because they had the courage to cling to the ancient faith. Catholic towns and villages were burned down; Catholic mansions wrecked; Catholic property torn from its rightful owners and confiscated to the Crown.

So was the Reformation spread amongst the people. It was ruin and death, or apostacy. If the people did swallow the Reformation teachings, they did so, literally, at the point of the bayonet. Christ commanded his preachers to lay by the sword and to depend for the success of their teachings on the power of truth and the help of God. The Scottish

reformers did not seem to think that they had any help of God to expect, or any power of truth to lean on. Discarding the Christian, they, therefore, adopted the Mahomedan plan of sowing the seeds of religion in the blood of their opponents; and the poor, down-trodden, war-harassed peasantry were forced to read the new Gospel in the sheen of their persecutor's swords, or in the lurid light of their own burning homesteads and villages.

M. F. SHINNORS, O.M.I.

HOW CHAPTERS ARE COMPOSED.

IN a well organised body each member has its own function. Division and variety of labor are required to secure harmony and call forth the exercise of every available power. To this rule Chapters form no exception. If difference of rank in membership were entirely excluded from them, the inner compactness of structure and outward efficiency for work, which suitable gradations of responsibility or honor never fail to promote, would considerably diminish, if not altogether disappear, under such a system of dead level uniformity. It is by assigning special duties to certain individuals that a Chapter succeeds in devoting itself as a whole to the purpose of its institution. What these duties imply, in themselves and in the privileges which go with them, needs some explanation before the rights and prerogatives of Chapters, as "artificial persons," can be stated with advantage to the reader.

We begin by giving a brief account of a division of Canons kept over designedly for this place.

CANON PRIESTS, DEACONS, AND SUB-DEACONS.

In the early Church no order under that of deacon ranked as "holy," or sufficed to qualify for promotion to a Canonry. It was during the reign of Urban II. (1088-1099) most probably that Sub-deaconship began to be enumerated among the *ordines sacri*, and apparently in consequence, that those clothed in it were admitted as members of Cathedral and

Collegiate Chapters. Accordingly after this period we find constant mention made of Canon sub-deacons, as well as of Canon priests and deacons.

This extension of privilege was attended with some undesirable results. Against the practice of antiquity, persons in Minor Orders and much under age for Sub-deaconship were at times thrust into the vacant places, by undue influence, while others who had qualified for promotion by long and faithful service, saw themselves deprived of that reward which the Church had intended for their encouragement. To this evil the Council of Trent applied a thorough remedy by enacting that in Cathedral churches all Canonries and Portions should have annexed the order of priest, deacon, or sub-deacon. It also required the Bishops, after taking counsel with their Chapters, to fix a particular order for each benefice, in such a way, however, as to reserve at least one half of the whole number for priests. Besides, where the custom of having a larger proportion, or all the members, in priestly orders, previously existed, the Fathers were careful to state that such a usage was by all means to be retained :—

“ In omnibus ecclesiis cathedralibus, omnes canonicatus, et portiones, habeant annexum ordinem presbyterii, diaconatus vel subdiaconatus. Episcopus autem cum consilio capituli designet et distribuatur, prouti viderit expedire, quibus quisque ordo ex sacris annexus in posterum esse debeat; ita tamen ut dimidia saltem pars presbyteri sint, ceteri veri diaconi aut subdiaconi. Ubi vero consuetudo laudabiliter habet ut plures vel omnes sint presbyteri, omnino observetur” (Sess. xxiv. c. 12, de Reformatione).

The Council in this important enactment makes no reference to *Dignitaries*. Consequently their prebends, as far as general legislation is concerned, remain unconnected with any order in particular. As for collegiate churches, they are not at all affected by this decree.

Of course the custom of admitting none but priests to membership does not prevent calling the prebends and their occupants by the old names, presbyteral, deaconal or sub-deaconal, with a view to regulating precedence and promotion. But¹ in such circumstances it would seem necessary for valid

¹ Cf. Bouix. De Capitulis, p. 73.

collation that one should be in priestly orders or at least qualified for their reception within a year.

“DIGNITATES,” “PERSONATUS” AND “OFFICIA.”

In connection with Chapters three classes of beneficiaries claim special attention. They are ranged under *Dignitates*, *Personatus* and *Officia*. Of these Dignitaries are by far the most important. Like the Bishop, his Coadjutor and Vicar-General, they may or may not be members of the Chapter, according as the attached benefices are canonic on the one hand, or extra-capitular on the other. It would appear that at first these titles were not held by Canons. As a rule they denoted revocable commissions that frequently required long absence or undivided care. Even when venerable usage had brought in the right of irremovability, it was custom and not Common Law which decided in each case the question of membership in the Chapter. Thus the way was open for a variety of local practices, and thus, too, we get some idea of how it could happen that clergymen, who were not members of the Chapter, had from their important titles, the privilege of stalls in choir and rights of precedence before ordinary Canons, nay even, that one of them, the first dignitary, might, by a curious anomaly, be the *numeral* head or president of a Chapter without being *de gremio capituli*.¹

Although the jurisdiction, which was permanently annexed to a Dignity in former times has disappeared, it is convenient to define the term in accordance with its original purpose in Canon Law. A *Dignitas* is a beneficiary title conferring precedence and jurisdiction *in foro externo*. In like manner, a *Personatus*, which, to guard against misapprehension, we do not care to translate by *Parsonage*, brings with it precedence and some administration without jurisdiction properly so called. Again, an *Officium* implies the obligation and right of some administration without either precedence or jurisdiction.

What individual titles rank under any one of these three classes depends to a great extent on local usage and

¹ Cf. Craisson, v. ii. pp. 303-4.

particular statutes. But we may illustrate the distinction by giving an example of each kind. Thus, while the Canon Penitentiary *per se* holds only an *office*, the Precentorship is generally a *Personatus*, and the head of the Chapter, by whatever name he be known, is always a dignitary. The Archdeacon and Arch-priest are also *jure communi* dignitaries. But no one else is numbered among them unless his title has been honored as a dignity by a special decree to that effect, or by custom, or through the medium of jurisdiction perpetually annexed.

It has been already intimated that the jurisdiction permanently attached in former times to dignities has long since passed away. But it must not be supposed that all distinction and rank shared the same fate. Neither have many old privileges ceased to exist. Thus, these clergymen are still qualified for receiving delegation from the Holy See to discharge the important duties of ecclesiastical judges. They also retain their ancient precedence as well as the right and duty of performing the functions called "*Pontificales*," in the person of their first officer, when the bishop is unable to attend on the days fixed for these solemnities.

The¹ first dignitary has several other privileges besides that just mentioned. He convokes the Chapter for capitular as distinct from diocesan business, gives the sign for beginning the Divine Office, even though the direction of the choir be by statute assigned to some one else. He makes out a table of the Masses to be celebrated and distributes them *per turnum*. Lastly, not to mention other prerogatives, during a vacancy, when representing the Chapter he takes precedence of the Vicar-Capitular.

THE ARCHDEACON.

In these islands either the Dean or Provost ranks first at present. But during the Middle Ages, when extensive jurisdiction vested in Cathedral Chapters, the Archdeacon in almost every country held the highest place. He was not merely, as in the first centuries, the "hand and eye of his bishop" with delegated powers. His authority

¹In England the Provost is the only Dignitary.

by long usage had become *ordinary*, and his title exempt from revocation at will. He was the *vicarius natus episcopi*, and neither contentious nor voluntary jurisdiction lay outside his province. In the Latin Church even Arch-priests owned the superior sway of one who was clothed with powers so extensive in *foro externo*. His authority in connection with penalties and general administration was little less than the Bishop's, except that, when inflicting heavy censures or conferring the cure of souls, he was required by Common Law to act *de mandato episcopi*. He had his own court and officials; but as his tribunal was distinct from the Episcopal court, there was a right of appeal¹ to the latter. He frequently conducted the diocesan visitation, in the train of his Bishop, or by himself in the Bishop's absence. To such vast proportions had the little power of temporal administration, originally entrusted to the chief deacon, expanded under the fostering influence of the *forum externum*, whose jurisdiction in the course of ages he thus largely made his own.

As might be expected, an office of such influence and distinction was frequently coveted by persons wholly unfit for the proper discharge of its high responsibilities. Ambitious laymen sought it for relations or dependents who would do their bidding against every other call. It was in this way a power so extensive overreached itself in the effort at encroachment on Episcopal jurisdiction. When² the exactions of one Archdeacon of Paris had merited for him the reproach that "*cum deberet esse oculus episcopi, factus est episcopo suo clavus in oculo, praedo pauperibus, &c.*" and another, who had *proprio motu*, interdicted all the churches subject to his jurisdiction, went so far as to resist his bishop's removal of the censure, the anomaly of their office was so generally felt, that bishops and councils had a plain case for superseding these vicars *a jure*, and putting in their place others *ad nutum revocabiles*, as was commonly done towards the close of the thirteenth century.

Still the appointment of Vicars-General in the modern sense did not involve by any means a withdrawal of all jurisdiction previously enjoyed by Archdeacons. Until the Council

¹ De Angelis, T. i. pars. ii. p. 12.

² Bouix, De Capitulis, p. 93.

of Trent removed matrimonial and criminal cases from their control, much of their former authority remained. But since that event, although several privileges continue on the pages of written law, adverse custom has made such inroads on their ancient prerogatives, that at present the right of solemnly attesting, by way of mere ceremony, the worthiness of candidates for ordination is almost the only one that, through courtesy, is still occasionally allowed.¹ An Arch-deacon, however, retains the privileges of which, as we already mentioned, diocesan Dignitaries have never been deprived.

THE ARCH-PRIEST.

The Arch-priest's position is scarcely different. A title which once made its holder the "*vicarius natus episcopi in spiritualibus*," gives now little more than a claim to honor and precedence. Nor did its great importance last so long as that of Arch-deaconship. The latter office, being from the nature of its duties in *foro externo*, at an early period ranked higher than an appointment whose chief care regarded parochial functions in the cathedral. Besides after the seventh century the Arch-priest, as such, gradually ceased to represent the bishop in the exercise of holy orders not requiring episcopal consecration. For, as has been already stated, during the Middle Ages and afterwards, *functiones pontificales* were of right discharged by the first dignitary in the bishop's absence. To complete this process of decrease, the Council of Trent assigned to the office of Canon Penitentiary the jurisdiction in *foro pœnitentiæ* which had been exercised in ancient times by the Urban Arch-priest.

From what has been already stated, it is plain that the active duties of Arch-priests and Arch-deacon at present are not different from those generally attached to *Personatus*. On this account De Angelis says they are not *veræ dignitates*. But his view is opposed to the more common opinion and, as he admits, to the style of address used in Apostolic² Letters.

THE "PRIMICERIUS."

The *Primicerius*, sometimes called *Cantor* or *Praeceptor*, sometimes *Scholasticus*, derived his appellation from coming first on the roll of Canons after the dignitaries, and is a typical

¹ De Angelis, Tom. i., pars, ii., p. 14.

² De Angelis, *ibid*, p. 14.

Personatus. His duties are fairly intelligible from the names applied to him, and perhaps it argues the high esteem in which his services were held, that we occasionally find him occupying the highest position of all after the Bishop. But wherever this latter custom prevailed it is generally thought that the name *Primicerius* was intended simply to denote the first in rank and dignity.

THE CANON THEOLOGIAN.

Of the various *Officia* in Chapters only two require special explanation. We begin with the Canon Theologian. “*Ne cœlestis ille sacrorum librorum thesaurus, quem Spiritus Sanctus summa liberalitate hominibus tradidit neglectus jaceat,*” the Council of Trent ordered that where provision had not been already made for the purpose, the first vacant prebend, in Cathedral or Collegiate churches of important towns, should be set apart for a clergyman whose duty it would be to interpret and expound the Sacred Scriptures. It must not be supposed that this important office of Canon Theologian had its first beginning in the sixteenth century. In 1215 the fourth Council of Lateran made its establishment obligatory in Metropolitan churches. Subsequent Councils endeavoured to extend this legislation. But it remained for the Tridentine Fathers to include important Cathedral and Collegiate churches in the vigorous ordinance which is here transcribed :—

“*In ecclesiis autem metropolitanis, vel cathedralibus, si civitas insignis vel populosa, ac etiam in collegiatis existentibus in aliquo insigni oppido, etiam nullius diœcesis, si ibi clerus numerosus fuerit, ubi nulla præbenda aut præsimonium seu stipendium hujusmodi deputatum reperitur, præbenda quomodocunque, præterquam ex causa resignationis, primo vacatura, cui aliud onus incompatible inunctum non sit, ad eum usum ipso facto perpetuo constituta et dignitata intelligatur.*”—(*Conc. Trid.*, Sess. v., c. i., de Ref.)

The Council next proceeds to make similar provisions for lectures on Sacred Scripture in schools, colleges and monasteries, as well as in the poorer class of churches. But it must not be supposed that the decree takes effect without episcopal intervention. On the contrary, notwithstanding its *ipso facto* clause, the Sacred Congregation has decided that for erecting a theological prebend the bishop's *actual deputation* is required.

The "Theologian" must be a Canon, and his Canonry *perpetually* annexed to the office, *sine jure optandi*. Otherwise, according to the common opinion, the duties and privileges which Canon Law supposes are not attached. This is also true of the Canon Penitentiary.¹

The bishop has an exclusive right of selecting both officers, although the formality of collation goes with the general right to confer prebends, and may therefore vest in the Chapter where custom has not transferred all such patronage to the bishop. Allowance is also to be made for the rights of the Holy See in countries where it still exercises collative powers during certain months.

Benedict XIII. required special qualifications in those who should be appointed to this office in Italy and the adjacent islands. But elsewhere, apart from local legislation, selection by concursus is not necessary. Neither is a decree in Theology or Canon Law rigorously insisted on. It is enough that the person be thoroughly competent to discharge the duties and a *secular*.

He should lecture in the church before priests and people at the hour and after the manner prescribed by his bishop. One instruction each week, making about forty in the year, after deducting the usual vacation time, could not be deemed excessive. Interpretation and exposition of Sacred Scripture are his chief work. Nor is his name on this account inappropriate. The explanation of Sacred Scripture is the most important department of Theology as a science. Do not Dogmatic and Scholastic Theology consist chiefly in developing, with the light of reason and under the guidance of faith, the full meaning of revealed doctrine, contained in Scripture and Tradition? Is not the same true in a large measure of Moral Theology, and to some extent of Canon Law? Accordingly, while on the one hand the name was aptly chosen, it is easily understood on the other that the Canon Theologian is free to change from Scriptural comment to a subject so closely allied as Dogmatic or Scholastic Theology. Moral Theology, too, and occasionally Canon Law, may be allowed, if clerics alone are in the habit of attending. Laymen are not bound to be present. Neither are clerics,

¹ De Angelis, *ibid.*, p. 20.

however much exhorted thereto by their bishop, if we except secular confessors, the Canon Penitentiary, and those who have the cure of souls.¹

The day of his lecture he need not attend choir. On such occasions he is present *fictione juris* and receives the distributions as if actually in his place.

THE CANON PENITENTIARY.

This last observation applies likewise to the Canon Penitentiary when hearing confessions. As soon as provision is once made for the Canon Theologian, the Council of Trent directed that the next vacant prebend be set apart for a Penitentiary. Like the former, this official should, if at all convenient, be a graduate in Theology or Canon Law, and as a qualification peculiar to himself have attained, or perhaps completed, his fortieth year. But where these conditions appear difficult to observe, a remedy is provided in the clause *alias qui aptior pro loci qualitate reperitur*.

Once canonically appointed his jurisdiction comes from law and extends to the whole diocese. But power to absolve from Episcopal reserved cases is not annexed to his office, although he may not decline to accept it, if pressed upon him. Besides the obligation of hearing confessions at seasonable hours, if asked, there are certain fixed occasions, such as Lent and Advent and specially named festivals, when he is bound to be in his tribunal from morning to night.

Why the duties of this important appointment should have gone in some countries into disuse it is not difficult to fathom. The seminaries recommended by the Council of Trent have sent forth a plentiful supply of holy and learned priests to do the work of the confessional with admirable zeal and regularity. It is to the success of their ministry we are in large measure to attribute the discontinuance of the special functions of a Canon Penitentiary in many dioceses where this office is nominally retained.

A similar cause has affected the Theological Prebend. The establishment of colleges in such numbers, the holding of conferences on sacred science, and the general practice of

¹ Bouix, p. 122.

catechising, have combined to render the services of Canon Theologian no longer so necessary as before. In this, as in many other matters, the very effectiveness of the remedies, sanctioned at Trent, to promote useful reform, has made it less imperative to employ every engine the Council supplied for working out its great designs. But though not indispensable it is plain that these two offices, when well manned, supply new strength to the spiritual life of a diocese, and are capable of conferring great benefits on priests and people.¹

OTHER CANONS.

It is needless to dwell at any length on the other officials. Their general duties are indicated by their names, and a minute account could interest but few readers. Accordingly, passing over with mere mention the Chancellor, Sacristan, Treasurer, Custodian, Punctator and Scholaster, it may be well to add a sentence or two on the Hebdomadarius.

This term, even in its restricted sense, does not denote any one member of the Chapter in particular. It is applied to the Canon who is charged during his week in turn with the duty of celebrating the Divine Office. In going through this solemn function he takes precedence of all other Canons and Dignitaries.

Lastly, not to say anything of Canons holding no particular office, we may mention *Canones Jubilati*. They are those who, in consideration of forty years of faithful service, are exempted from choir duties and residence while retaining their benefices and daily distributions. Only when the necessity of divine worship requires it, may the bishop re-impose these obligations.

BENEFICIARIES.

Besides members of the Chapter there are other beneficed clergymen connected with old cathedrals to help in promoting the splendour of public worship. Called by such names as

¹ In England careful provision has been made for retaining both appointments on a canonical basis. They alone are *vera officia*, since each succeeding year the Chapter selects anew, at its first meeting, a Secretary, Treasurer, Sacristan, and Master of Ceremonies, for capitular purposes. A *Concursus*, too, is prescribed by law, after which the right of appointment rests with the Bishop, or with the Pope, according to the monthly arrangement.

Assissi, Mansionarii, Partionarii, or sometimes *Hebdomadarii*, they form a natural complement of the Chapter and are intended to take part in its daily work. With inferior benefices, not ranking as prebends, and without a voice in the chapter meetings, except on matters immediately concerning themselves, these clerics are bound to residence and choir service in their allotted places like Dignitaries or Canons. After forty years' work they share in the privilege of exemption already stated.

THE REQUIRED AGE.

The age for Canons and Dignitaries has been carefully defined. If the cure of souls be annexed to a person's position it is necessary that his twenty-fifth year should have begun. Otherwise twenty-two complete will suffice, unless where the bishop has annexed fixed orders to the different prebends, as directed by the Council of Trent. In this event a person must be within a year of the age required for the order attached to his Canonry. Thus for a sub-diaconal prebend the twenty-first year should have begun, for a diaconal the twenty-second, and for a presbyteral the twenty-fourth. But, as already intimated, where the laudable custom of receiving none but priests into the Chapter is in force, the age for priesthood, with a deduction of one year, is required in all. Lastly, to have an *active* voice in Capitular meetings, a Canon must, as a rule, be actually invested with the order assigned to his prebend.¹

RIGHT OF COLLATION.

It only remains for us to state to whom of right the collation of Dignities and Canonries belongs. By Common Law the Pope appoints to the first Dignity, to vacancies *in curia*, and to all vacancies during eight or six months of the year. The remaining patronage, apart from custom, rests equally with the Bishop and his Chapter, and is usually exercised by them in turn. But this general disposition of law is seldom found applied in its original simplicity. Concordats, special arrangements with the Holy See, and local custom, have largely modified its practical working in modern times.

¹ Bouix, p. 188

In Austria, for instance, the right of nominating to several prebends is allowed to the Emperor. In England a Chapter does not enjoy the full privilege of collation in turn. It can only select three names and present them to the Bishop, that he may appoint a suitable person. Moreover, this prerogative does not extend to the offices of Canon Theologian and Canon Penitentiary. Besides, the Holy See exercises its rights, as above stated, although in practice the Bishop's wishes are carefully considered.

Elsewhere, as in France, if we except vacancies *in curia* and first *Dignities* from our statement, usage has left the power of appointment altogether in the Bishop's hands. Neither Popes nor Chapters thought it wise to interfere, seeing that concentration of diocesan authority was called for by the wants and trials of the Church. And in Ireland equally urgent causes have, with scarcely an exception, produced the like results.

PATRICK O'DONNELL.

SCIENTIFIC NOTICES.

DILATANCY.

WHAT is dilatancy? asks the reader; and a very natural question we acknowledge it to be, seeing that the word is not to be found in our dictionaries. It now, however, must take its place amongst its elder relations, for it expresses a fact which, if not new, seems not to have been observed before Professor Osborne Reynolds enunciated and explained it experimentally in a lecture last February, at the Royal Institution of Great Britain. He calls it "a hitherto unrecognised fact of fundamental importance in mechanical philosophy," and as such, it has a claim upon our attention, especially in these inquisitive days when all are asking for something new. Of course the fact is not, cannot be, new; no more than the inquiring spirit which has characterised many previous generations before our own adopted it as its especial feature. It was there, hidden as it would seem from countless generations; awaiting as it were this present year of grace 1886 to reveal itself when it is most needed to

throw its light upon an obscure problem, and to confirm, by its unexpected testimony, a scientific truth which is slowly and against much opposition forcing itself to the front.

We had not the opportunity of hearing the lecture and of seeing the illustrating experiments; nor, as far as we know, has Professor Reynolds published it as yet in full, but he has printed an abstract of it in *Nature*, which will enable us to give our readers some idea of the interesting inquiry and the outcome of it which he calls Dilatancy.

Not that the discovery came from the experiments, as he is careful to note; their use is to explain the fact, and to make clear what we fear will be somewhat difficult to grasp and to realise without them. What is so new needs every help, though, when once understood, simple illustrations are found to present themselves on every side, and so are easily within reach of the curious inquirer. Professor Reynolds was in search of something for an especial purpose which he imagined it would be difficult to find; and then to his surprise he found it in abundance around him. Like many other scientific men, he has directed his attention to the study of that great problem, What is the Ether? Luminiferous it is generally called, sometimes hypothetical, though this we think should cease to be its name, for it implies needless doubt. Any how it is that substance which fills all space that is not otherwise occupied, which is around and within us, which penetrates between the molecules that constitute all bodies, and extends beyond the earth, throughout the solar system, and onwards and outwards, occupying space wherever space extends.

We have spoken in a previous volume (for 1883) of "The Ether and its Functions," and to that paper we must refer our readers for one of the views which have been put forth in answer to this puzzling question; and much agreement will be found between the teachings of Professor Lodge there laid down, and this present result by Professor Osborne Reynolds. All these independent inquiries serve but to clear up difficulties, and make the existence of that Ether the more certain.

Few venture to deny, all strive, and not in vain, to mark its characteristics and to eliminate what is uncertain.

To form an idea of what the Ether is, it is necessary to

consider what it has to do; and how much that "what" implies, a few words will suffice to show. It must be a medium with certain mechanical properties which will enable it to act the part of what Professor Osborne Reynolds calls "an all-pervading Ether—transmitting waves such as light, but not such as sound, allowing free motion of bodies, causing distant bodies to gravitate, and causing forces like cohesion, elasticity, and friction between adjacent molecules, together with electricity and magnetism."

Perhaps a word or two of explanation of one statement here made may be useful, because it was not the purpose in hand of Professor Reynolds to do more than simply name these required properties.

Why, it may be asked, must the Ether have the property of "transmitting waves such as light and not such as sound;" and what difference is there between these waves; why, in short, will not that which serves for the one purpose suffice for the other? "Sound is propagated by the direct motion and impact of the atoms of ordinary matter: Light is not so propagated. How do we know this? Because its speed is greater than ordinary matter can transmit; and because, as polarization shows, its vibrations are quite of another kind. The vibrations of light are not such as can be transmitted by a set of disconnected molecules; if by molecules at all, it must be by molecules connected into a solid, *i.e.* by a body with *rigidity*. Rigidity means active resistance to alteration of shape. For a body to transmit vibrations at all it must possess inertia; transverse vibrations can only be transmitted by a body with rigidity. All matter possesses inertia, but fluids possess only volume elasticity, and accordingly can only transmit *longitudinal* vibrations. Now, light consists of *transverse* vibrations; air and water have no rigidity, yet they are transparent, *i.e.* transmit transverse vibrations; hence it must be the Ether inside them which really conveys the motion; and the Ether must have properties which, if it were ordinary matter, we should style inertia and *rigidity*." The reader must pardon our quoting so long a passage from our article in 1883; but every one knows how difficult it is to induce a reader to turn back to past volumes, and moreover,

as will soon be seen, the language of Professor Lodge has a very remarkable bearing upon the investigation of Professor Reynolds. *Rigidity* is the especial characteristic which we see is enforced over and over again by the former inquirer, while the latter comes to the same conclusion by quite independent investigations; and so he tells us that the result of his endeavour to conceive the mechanical properties a medium must possess in order to act the part of the all-per-vading Ether, was this: "that it appeared that the simplest conceivable medium, a mass of *rigid* granules in contact with each other, would answer not only one but all of these requirements, provided such shape or fit could be given to the grains that, while these rigidly preserved their shape, the medium should possess the apparently paradoxical or anti-sponge-like property of swelling in bulk when its shape was altered."

Now let us see what these required conditions imply. Nothing less than this; that the rigid grains should so interlock, that when any change in the shape of the mass occurred, the interstices between the grains should increase. Then difficulties presented themselves in imagining the fulfilment of these conditions. What must be the shape and the fit of the grains that the mass would grow larger when it changed its shape; that the grains, remaining the same in number and form, should by mere motion among themselves grow into a larger mass, which could only be by standing further apart from one another? It seemed as though there must be something special and intricate in this structure. This property would be obviously possessed by grains which were shaped to fit into each other's interstices: as a pile of bricks when arranged to bond as in a wall showed interstices when the pile was distorted. But now comes the curious result of the inquiry which is simply this: that these two required properties, which seem so difficult even to imagine, are common enough; and hence the "striking fact," as Professor Reynolds properly enough calls it, "that *any* shape of grains resulted in a medium possessing this property (which he calls *dilatancy*), so long as the medium was continuous, or so long as precautions were taken to prevent

re-arrangement of the grains commencing at the outside. All that was wanted was a mass of smooth, hard grains, each grain being held by the adjacent grains, and the grains on the outside being so controlled as to prevent re-arrangement." Now here was a sufficiently striking fact which hitherto had been unrecognised, and was yet of fundamental importance in mechanical philosophy.

The lecturer illustrated this old and yet as far as observation had hitherto gone, this new fact in various ways, which must have made his lecture far easier to be understood than we can hope our paper upon it will be. He took a model of a pile of shot, which, when in closest order, could not have its shape changed without opening the order and thereby increasing the interstices. The pile being brought from closest to most open order by simply distorting its shape; the outside balls being forced, those in the interior were constrained to follow, showing that in no case could a re-arrangement start in the interior. This is very curious. But now comes the question: if this is a general conclusion, why is not dilatancy a property of ordinary atomic and molecular matter? To which the answer is simply this; that atomic and molecular matter is not capable of acting the part of hard grains, whose only property herein is to keep their shape, which this other cannot do owing to their elasticity, cohesion and friction. But again: is not this inconsistent with dilatancy in Ether? no: because these physical properties are possessed by the molecules of matter in consequence of the presence of the Ether, and hence it is not logical that the atoms of Ether should possess their properties—so argues our lecturer.

But let us consider one or two more illustrations of the existence of dilatancy in tangible matter, and that in the most commonplace and hitherto the least interesting form: any kind of hard, separate grains, such as corn, sand or shot will serve. The lecturer selected sand, and thus proved his case.

But first, let us carefully bear in mind what was necessary. in order to render dilatancy evident. Two things had to be accomplished, (1) the outside grains must be controlled, so that they could not re-arrange themselves, and this must be

done without preventing the mass of sand from changing its shape and bulk; and (2) it was necessary to adopt means of measuring the change of bulk or volume of the mass, which means measuring the change of size of the interstices between the grains as the shape was changed.

The apparatus was simple enough: a thin india-rubber bag was found to answer both these purposes to perfection: for (1) the outside grains of the mass indented themselves into the inside of the india-rubber, and so held their own, and kept themselves secure in their respective places; while (2) the impervious character of the bag allowed of a continuous measure of the volume of its contents, by measuring the quantity of air or water necessary to fill the interstices. Nor can we fail to remark that neither the bag nor the water (or air), used in the experiment, has anything to do with the dilatancy of the sand, considered as forming part of a continuous medium, for the bag acted only the part of adjacent grains, keeping in their place those within, while the liquid or air was simply a means of measuring the increase of the volume, the dilatancy of the mass.

Now for the experiment, which is in truth as simple as it is interesting, and as surprising as it is simple. The india-rubber bag was filled with dry sand, shaken down into its densest form. The bag was pressed between two flat plates, and could not be distorted without enlarging the volume of the bag, which, of course, means enlarging the interstices between the grains: hence the need of an elastic bag. But the change of shape of the bag under heavy pressure prevented its increase in bulk from being observed. How was this increase to be measured? Simply enough, as many things are when we know how to do them. First he measured the increase of the size of the interstices by examining the air which they contained. He connected the mouth of the bag with an air-gauge, and as the squeezing began, the pressure of the air diminished, and as the squeezing went on, the air became less and less dense, until its pressure was reduced to one-third of what it was when the compression of the mass began. What does this mean? Pressure on a mass generally drives the particles of which it is composed closer

together, but here it does just the contrary: for the internal motion of the hard grains opens wider apart the spaces between them, and, as the pressure-gauge shows, enlarges the interstices to three times their original dimensions, and so the air that filled them, having thrice its original space to fill without any addition from without, expands itself and loses two-thirds of its original density. Here, then, is Dilatancy.

It was very considerate on the part of Professor Reynolds to prove the dilatancy of the mass under pressure by the expansion of the air inclosed in the interstices: for here nothing was added from without. The air was made to tell its own tale: how its various interstitial caverns were growing more roomy under the increasing external pressure, and how it was expanding its bulk, and so diminishing its density when swelling in greatness in accordance with its enlarged residence. Then, when the minds of his hearers, and we hope of our readers, were convinced that the action is all internal and quite independent of that which fills the spaces that have been hollowed out for its reception—then it was that water was used instead of the expansion of air, because it affords a more definite measure of volume than air. The arrangement of the experiment has to be altered, but only to make the proof of dilatancy more obvious.

This was the manner in which it was done. A bag, holding six pints of sand full of water without air, connected by a tube with the bottom of a vessel of water, drew, on being squeezed, about a pint of water from the vessel into the bag. This was the maximum dilation; for further squeezing the water run back into the vessel, and then again, for still further squeezing, was drawn back again, showing that, as the change of form proceeded, the medium passed through maximum and minimum dilations.

Another curious and equally striking experiment followed, which was a fresh evidence of dilatancy, and perhaps still more interesting than those which preceded it. If dilatant material cannot change its shape without increasing its volume, what will happen if we prevent that enlargement? Cut off the communication between the bag and the water and thus prevent the volume increasing, and what follows? The

change of shape ceases simultaneously, and the mass is as inflexible as an iron ball. When the sand was at its densest, and therefore, best disposed for the action of dilatancy, the communication with the water was closed; a pressure of two hundred pounds was brought to bear upon the two flat plates between which the bag of sand was placed for what the Professor calls a "pinch"; and it failed to produce the smallest apparent change in the spherical shape of the bag.

What was the condition within the bag? The pressure-gauge was put into communication with the water within, with which the sand, as we may remember, was saturated, and what was its pressure while under this weight of two hundred pounds? It was less than that of the atmosphere; so much less indeed that the column of mercury it sustained was shorter by twenty inches than the thirty inches the ordinary air supports; so that a little more external pressure, a small addition to the two hundred pounds, would have converted the pressure on the water within to almost nothing at all! that is to say, a vacuum would have been formed. Language seems to lose its ordinary meaning under such curious circumstances, when we squeeze a dense liquid into what has practically no density at all.

When the communication with the vessel of water was opened, the bag instantly responded to the pressure which before was powerless and changed its shape; but as quickly hardened to rigidity again when the water supply was cut off.

The experiments must have been still more beautiful, while the effects were still more strikingly shown, when an india-rubber balloon was used instead of the thicker bags. So thin was it, that the sand could be seen through it; yet this fragile thing, which was so soft and yielding when the water was in excess, became hard like a cannon ball when the superfluous water was drawn off. Whatever shape pressure had brought it into in the previous stage, that shape it retained in the latter as though cast in iron. A striking illustration of this was given. The bag of sand with water in excess was easily squeezed into a mould, and took its shape; then the water was drawn off, and the slight bag became rigid in the new

form, and retained the image which the mould had given it while in its soft condition ; retained it so effectively that the old weight of two hundred pounds could not efface or distort it. Another illustration with which we are all familiar is, that the firmness and softness of the sand by the sea is due to these same causes.

As the tide falls it leaves the sand apparently dry, but in reality full of water ; the surface of which water is kept up to the surface of the fine sand by capillary attraction. This saturated sand cannot yield to the tread without dilating, and cannot dilate until it has had time to draw more water ; the first effect of the foot being to draw down the capillary surface, leaving the sand apparently dry round the foot. Who has not unintentionally illustrated this principle of dilatancy, when in conversation with companions or in the mere fidgetiness of standing restlessly still, he has worked his foot up and down on the seemingly dry sand until he finds himself standing in a little pool of water which he has pumped up for himself from the supply beneath, and so oversaturating the sand he has enabled it to dilate, until no longer hard and rigid it sinks beneath him and he finds himself standing in wet? It will surely hereafter be some consolation to think that he has been illustrating dilatancy, and with his feet wet, but in no danger of cold from salt water, he can give a reason for his simple action and illustrate the subject, if he cannot lecture as well upon it as Professor Osborne Reynolds himself did.

Of course the learned professor followed up in his lecture his original inquiry out of which this discovery of dilatancy so unexpectedly grew ; indicating how this property in a continuous medium, as we suppose the Ether to be, would render it capable of causing an attraction between bodies at a distance, like gravitation, (without any contradiction, but rather in confirmation of what Faraday taught and Helmholtz interpreted to us years ago), as also cohesion and elastic forces between bodies close together, and how the ability of the grains to re-arrange at a free surface, could allow bodies to move freely in the medium, which, if in a state of agitation by transverse waves in all directions, would transmit waves like

those of light, but not like sound, and which, if consisting of grains of two different sizes or shapes, would give rise to phenomena resembling those of electricity—all these Professor Reynolds indicated in his lecture, but naturally reserved for fuller and more complete investigation.

Enough, however, is touched upon to show how important a part this principle of dilatancy has to play in this, which is surely one of the most pressing inquiries in the present day. It is well that men's minds should grow familiar with what in one sense is so new, and yet in another so old, and which turns up with all the charm of novelty at the very time when it is more especially needed to lend its aid to solve the great Enigma—What is the Ether?

HENRY BEDFORD.

FREQUENT COMMUNION.

I HAVE read with deep interest, and I hope with much profit, the able papers on Frequent Communion which have lately appeared in the RECORD. It is certainly not too much to say that the anticipations of the subscriber who asked for them, and of many others, have been amply realised, for these papers "entitle C. J. M. to an additional claim on the gratitude of his fellow-laborers in the sacred ministry." Every aspect of the question of Frequent Communion has for missionary priests an absorbing interest, and for the general faithful an importance that cannot be exaggerated. On this as on so many other practical questions when we have read what has been written by the great theologians, we feel that there is yet a something to be desired, a something which can best be supplied by an exposition of the views of one who, like C. J. M., combines rare ability with large experience of the people amongst whom we work. This lends special importance to such papers as those with which the pages of the RECORD have recently been enriched.

No priest I am sure would wish that what C. J. M. has

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written about the Holy Viaticum should be shortened by a single line. It is, however, a source of legitimate regret, especially to those who like myself are young in the ministry, that he should have confined himself to three papers. An equally full exposition of the learned writer's views on the general question of Frequent Communion would give much confidence to young priests. But as it would be hardly fair to tax further the kindness of C. J. M., I do not ask him to formulate his views in a new paper. Seeking information and guidance, I am anxious to adopt the form of question which will enable an answer to be given with the minimum of trouble. Hence, with all deference, I submit to the judgment of C. J. M., or some other learned and courteous reader of the RECORD, a brief statement of the views regarding Frequent Communion on which I have for sometime been acting.

Following what I conceive to be the teaching of the *Praxis Confessarii* of St. Liguori, and of other standard books, I have unhesitatingly believed in the general utility of Frequent Communion. The earnest, eloquent words of the holy doctor have been my motto and my guide :—

“ O utinam, concludo, o utinam et in mundo plures animae hujusmodi invenirentur, quae a nonnullis ultra quam convenit rigiditati addictis, irreverentes et temerariae vocantur, quae odio habentes etiam culpas leviores, expeterent communicare, non modo frequenter, sed etiam quotidie, cum vero desiderio se emendandi, et in divino amore proficiendi: si enim hoc esset, longe plus in mundo Jesus Christus diligeretur.”

I should not now write if I did not feel that there seems to be a difference between the tone of what C. J. M. has written and the spirit of the passage I have just quoted. It may be that I misunderstand the views put forward in the March number of the RECORD. Even in that case, I have a strong claim on the indulgence of the learned writer, for I have been disturbed in no small degree, by what seems to me to be the doctrine of one whose authority I so much respect. I mention the passages on which my interpretation of the teaching of C. J. M. rests, not with a view to defend that interpretation,

but in order to explain it. "For my own part," he says, "I think we should be *exceedingly* slow in giving our approval to *any* penitent's becoming a daily communicant outside of a Religious Order." He quotes moreover a constitution of St. Ignatius: "*Frequentius quam octavo die communicare, nonnisi peculiare ob causas, et potius necessitatis quam devotionis habita ratione, permittatur.*" Finally, he seems to adopt the still stronger saying of St. Bonaventure: "*vix aliquis ita religiosus esse videtur et sanctus quin semel in hebdomada, sufficiat ei ex consuetudine communicare.*" As I should make a total change in my practice if I were to adopt what *appears to me* to be the spirit of these passages, I venture to set forth the views on which I have been acting, in three propositions or principles, in the hope that I may elicit a valuable expression of opinion regarding them.

I. There is no question as to the liceity, *per se*, but only as to the advisability of Frequent Communion.

II. More Frequent Communion is, *per se*, to be preferred to less Frequent Communion.

III. Every practical doubt in particular cases should, *per se*, be resolved in favour of Frequent Communion.

The first of these propositions is obviously true, and has been freely admitted even by the opponents of Frequent Communion. "*Fatentur ultro quidam spiritus rigidiores,*" says St. Liguori, "*licitam esse communionem quotidianam.*" Bourdaloue beautifully explains, and by explaining proves this proposition. "We must always," he says, "turn to the decided point, that whoever is in a state of grace, free from mortal sin, is in the necessary disposition of purity, according to the rigour of the precept for Communion; thus teaches us the Council of Trent. It follows then that if I am often in the state of grace, I am therefore in possession of the necessary purity required for Frequent Communion; and if every day of my life I find myself in the same disposition, I shall have each day of my life, the necessary degree of purity required in order not to profane the Body of Jesus Christ in communicating; and not only not to profane it, but to acquire at the altar of the Lord new strength, as well as an increase of grace." I dwell on this point, for though the opponents of

Frequent Communion do not formally impugn the lawfulness of the practice, yet a vague idea of its unlawfulness seems to underlie everything they write. "Would you wish to know," says Bourdaloue, "what has been one of the most remarkable errors of our day, although the least remarked? This is it, that in a thousand cases, and above all in matter of Communion, they have confounded the precept with the counsel, what was of indispensable obligation with that which was not, the dispositions absolutely sufficient with the dispositions of supererogation, of perfection, in a word, what makes of Communion a sacrilege with what only diminishes its merit and its fruit." It is impossible to weigh the arguments which are urged against Frequent Communion, with a clear consciousness of its unquestionable lawfulness, without feeling that this consciousness draws the sting from the arguments, and leaves them comparatively weak and harmless.

The principle that more Frequent Communion is *per se* to be preferred to less frequent Communion is also obviously true; indeed in the light of Catholic doctrine on the efficacy of the sacraments, it is axiomatic. But if the phrase, *per se*, be not taken in a very narrow sense, an objection is urged against the principle which it may be well to consider. It is asserted that familiarity with the Holy Communion, except in rare cases, lessens fervour, and that consequently, even amongst those who are not unworthy of Frequent Communion, the practice is rarely to be recommended. We have here to compare the results of two courses. On the one hand we have repeated Communions, each with its efficacy *ex opere operato*; on the other we have fewer Communions, but with an alleged increase of fervour. It is, of course, undeniable that increased fervour on the part of the recipient of a sacrament, results in increased efficacy of the sacrament *in actu secundo*. Two questions, however, must be answered satisfactorily before the objection I am considering can be regarded as valid.

(a) Does permanent restriction of the frequency of Communion result in a permanent increase of fervour?

(b) If so, is the increase of fervour such as to compensate for the permanent loss of several communions a week?

In reply to the first question, I premise that the question

regards *in globo* the cases of those who, though not unworthy of Frequent Communion, yet have not that perfect detachment from venial sin, and that high degree of fervour which would win for them, even from a rigid confessor, the privilege of Frequent Communion. To the question thus explained, I answer, no: increased fervour will not be the permanent, abiding result of restriction of the frequency of communion, I can well understand how a temporary restriction of the frequency of communion may be a powerful stimulus to the fervour of those who need such stimulus. I cannot, however, understand how a permanent restriction could work a permanent increase of fervour. I should wish to learn from confessors of experience whether, in their judgment, the average Frequent Communicant is less fervent, less earnest in the service of God than the average weekly communicant. Few will deny that the monthly communicant is likely to be less fervent than either.

The denial of the permanence of the increased fervour which may result from restriction of the frequency of communion, disposes at once of the second question. Even the increase of fervour which attends a temporary restriction does not, in my estimation, compensate for the loss of the Communions during the time while the restriction lasts. The compensation is made when the restriction is removed, and Communion becomes both frequent and fervent. Suarez warns us with regard to such restrictions. "*Id tamen esse debet rarum et extraordinarium; nec tanta debet esse dilatio, ut plus noceri possit quam prodesse; ne forte alicui contingat illud Psalmi: Percussus sum ut foenum et aruit cor meum quia oblitus sum comedere panem meum.*"

The proposition that in every case of practical doubt the decision should *per se* be in favour of Frequent Communion, follows as a corollary from the two propositions I have already established. "*Generatim loquendo,*" says Suarez, "*consultius est frequentius communicare, quam rarius; magisque est in frequentiam, quam in raritatem inclinandum.*" This he declares to be the common opinion of Theologians. But the importance of the principle itself, and the importance of an objection which is often urged against it, determine me to consider it somewhat in detail.

I wish to make perfectly clear the precise nature of the principle which I put forward. I assert that in every case of practical doubt the decision should *per se* be in favour of Frequent Communion. This is equivalent to saying that the presumption favours Frequent Communion, that the wisdom of a decision unfavourable to Frequent Communion must be proved in order to be admissible, whilst the wisdom of a decision favourable to Frequent Communion is to be assumed in the absence of positive reasons to the contrary.

Nothing but the excess of reverence for the Most Holy Sacrament has ever made a Catholic oppose Frequent Communion. It is little to be wondered at that learned and holy men, great theologians and great saints, viewing this question, as they appear to view it, on *a priori* grounds, should be struck with awe, and should demand of the frequent communicant what the Psalmist demands of him who would rest on the holy mountain of the Lord: "Qui ingreditur sine macula et operatur justitiam. . . . Innocens manibus et mundo corde." It is little to be wondered at that they should regard the presumption as against Frequent Communion, in view of the reverence due to the Most Holy Sacrament. But their mistake is that they argue *a priori* in this matter. The measure of the good dispositions which warrant Frequent Communion is not the reverence with which *ex rei natura* a creature should receive his God, but that which is accepted as enough by the boundless love of Jesus. *A priori* arguments in this matter can lead only to the conclusion pointed out by St. Liguori: "Solus Jesus Christus digne Eucharistiam sumpsit, quia solus Deus digne Deum potuit recipere." This very conclusion is the clearest evidence of the uselessness of such arguments. The question is not how we are to satisfy the dignity of the Eucharist, but how we are to comply with the easy conditions prescribed by the infinite love which gave us the Eucharist. And it must be borne in mind that the Eucharist has been given to us in the form of food and drink, and is intended to be the food and drink of our souls, to preserve and nourish and strengthen them, as material food and drink preserve and nourish and strengthen the body. Just then as our highest appreciation of material food is shown by

eating it, so our highest appreciation of spiritual food is shown by eating it too. This view is beautifully expressed by St. John Chrysostom. The whole question is thus summed up by Bourdaloue, "Let us quote as much as we please the Fathers and Doctors of the Church; let us accumulate authorities upon authorities; let us collect from their works all that they thought or said most wonderful on the excellence of the divine Mystery; let us state it all in terms the most pompous and magnificent, and let us compile entire volumes; let us exceed, if possible, those holy authors, and let us give utterance to more sublime maxims regarding the purity which every Christian ought to bring to the holy table of Jesus Christ. . . We must always turn to the decided point that whoever is in a state of grace, free from mortal sin, is in the necessary dispositions of purity, according to the rigour of the precept for communion." He then continues, in the striking passage, which I have already quoted, to declare that this is true not only every month, or every week, but every day. "These," says the Abbé Favre, "are incontestible principles, against which no reasoning can ever prevail."

Our true guide then in this matter is the spirit of the Church, the living, authoritative interpreter of the spirit of Jesus Christ. The spirit of the Church, as seen in the practice of the early Church, in the writings of the Fathers and Theologians, and in the authoritative declarations of the Council of Trent and of Pope Innocent XI., regards the universal practice of daily communion as a thing to be ardently desired. Proof of this is hardly necessary. "It is undeniable," says Scaramelli, "that in the early Church all the faithful of whatever condition, whether married or unmarried, whether lay or ecclesiastics, communicated daily." Innocent XI. declares that "*frequens quotidianusve Sacrosanctae Eucharistiae usus a SS., Patribus fuit semper in Ecclesia probatus.*" Many of the Fathers regarded the petition for our daily bread, in the Lord's Prayer, as a petition for grace to preserve ourselves worthy of daily communion. "*Petendo panem quotidianum,*" says Tertullian, "*perpetuitatem postulamus in Christo, et individuitatem a corpore Ejus.*" St. Cyprian says that we pray for our daily bread,

lest "*intercedente aliquo graviore delicto*," we may be kept away from the Holy Communion. And he continues: "Timendum est et orandum ne dum quis abstinens separatur a Christi corpore, *procul remaneat a salute . . . et ideo panem nostrum, id est Christum, dari nobis quotidie petimus*."

The ordinary books abound with striking sayings of the Saints and Theologians on this point. "Utrumque pertinet ad reverentiam hujus sacramenti," says St. Thomas, "et quod quotidie sumatur, et quod aliquando abstineatur. Amor tamen et spes, ad quae semper Scriptura nos provocat praeferuntur timori." St. Bonaventure says, "*licet tepide, tamen confidens de misericordia Dei fiducialiter accedas, quia qui se indignum reputat, cogitet, quod tanto magis eget medico quanto se senserit aegrotum*." And again he says: "*neque praetermittenda est sancta communio, si quandoque non sentit homo specialem devotionem, cum se ad illam praeparare studeat*." St. Francis de Sales turns into an argument for Frequent Communion everything which is usually urged against it, imperfection, spiritual weakness, worldly cares. Everybody knows the beautiful passage in which the same great ascetic declares that as hares on our mountains become white from eating only snow, so the soul will become all pure by feeding on purity in the Holy Sacrament. "The primitive Christians," says Fenelon, "communicated every day; these times are not less dangerous. Never was this *daily* remedy so much wanted."

The Council of Trent and Pope Innocent XI. are not less outspoken. "Optaret sancta Synodus," say the Fathers of Trent, "ut singulis missis, fideles adstantes . . . sacramentali etiam Eucharistiae perceptione communicarent." The remarkable Decree of Innocent XI. sets forth with great clearness the mind of the Holy See on this question. Referring to the opinion which had many supporters at the time, that daily Communion is *de jure divino* a matter of precept, the Holy Pontiff denies that there is any such precept. He warns those who have the care of souls to follow the example of the Council of Trent, which, "*nihil praecipiens, quid cuperet tantum indicavit*." The Decree quotes the words of the Council of Trent, and declares that the Fathers *always*

approved of daily Communion. The Holy Pontiff declares that the rules which he lays down regard all frequent communicants, "*sive laici negotiatores sint, sive conjugati, sive quicumque alii.*" The rules themselves are plain and simple. Confessors are to be the sole judges, and the standard by which they are to judge is laid down: "Quod prospicient eorum (sc. poenitentium) *saluti* profuturum, id illis praescribere debebunt." Pastors, even bishops, amongst whose flocks the practice of daily Communion is common, are directed to give God thanks, to put no obstacle in the way of this holy practice, rather to encourage and foster it, and to spare no pains to secure becoming reverence, through preaching and other suitable means.

If the *optaret sancta Synodus* of the Council of Trent, and the equally strong desire of Innocent XI. could be regarded as mere inefficacious pious wishes, they would afford little ground for argument. They are not, however, to be so regarded. They give deliberate and authoritative expression to the spirit of the Church. This it is that warrants me in saying that in our day, as in the Apostolic age, the Church warmly desires the extension of the practice of even daily Communion, and that for this end she is prepared to make great efforts, and to make many sacrifices. One of these sacrifices should inevitably be the sanctioning, now as in the early ages, of even daily Communion in the case of many who are far from being perfect. "Apostoli," says St. Liguori, "communem quotidianam primitivis Christianis concedebant, inter quos *sine ullo dubio* reperiebantur similiter imperfecti; et fortasse imperfectiores, ut arguitur ex epistolis SS. Pauli et Jacobi." Father Dalgarns draws a brief but vivid picture of the dark side of the early Church, and concludes in language that strikes one as studiously mild. "From all this it is evident that the frequency of Communion in the early Church was not entirely because all Christians were saints." This craving of the Church for Frequent Communion would seem to put beyond doubt the principle for which I contend, that the presumption favours frequency of Communion. I may be permitted to quote again the words of Suarez, "*magis est in frequentiam quam in raritatem inclinandum,*" and those of St. Thomas, "*amor et spes praeferuntur timori.*"

As my object in writing this paper, is to get light and guidance for those priests, who like myself are young and inexperienced, I think it right to state briefly some difficulties which have occurred to me in connection with what C. J. M. has written. The learned writer, will, I am sure, feel an interest in all the doubts and difficulties that agitate the minds of those whom the very excess of his kindness in the past has emboldened to expect new favours at his hands. C. J. M. recommends "*exceeding slowness* in giving our approval to *any* penitent's becoming a daily communicant, *outside of a religious order.*" My first difficulty arises here: I was accustomed to think that *per se* Frequent Communion might be as readily permitted to a non-religious as to a religious penitent. This I concluded from the decree of Innocent XI., who, speaking of daily communicants, says "sive laici negotiatores sint, sive conjugati, sive quicumque alii." The same conclusion seems to follow from the practice of the early Church, in which "*all the faithful of whatever condition, whether married or unmarried, whether lay or ecclesiastic, communicated daily.*" My next difficulty regards the constitution of St. Ignatius, quoted by C. J. M., which forbids confessors to allow Communion more frequently than once a week, unless for special reasons, and rather on account of necessity than on account of devotion. My difficulty here arises from the following passage of Lacroix (Lib. 6, p. 1, n. 655). Referring to the Decree of Innocent XI., he says, "Decreto relato obligantur confessarii omnes, etiam Societatis Jesu, quia Pontifex etiam hoc exprimit in fine, *non-obstante apud ipsos hac regula 26 sacerdotum: 'Ut pium est ad frequenter communicandum fideles exhortari ita quos ad id propensos viderint, admonere debent, ne crebrius, quam octavo quoque die accedant, praesertim si Matrimonio sint juncti.'* *Regula enim illa accomodanda est ad sensum Pontificis.*" I should wish to add a word with regard to the opinion of St. Bonaventure, quoted by C. J. M. It is practically the same as the rule of St. Ignatius, and many of the saints and theologians lay down the same rule for the guidance of confessors. It would seem, however, that in cases of this kind which have a disciplinary as well as a doctrinal aspect, the opinions of saints and theologians would be largely

influenced, if not entirely moulded, by the spirit and the practice of the age in which they live. It is remarkable that those writers who draw a line at weekly Communion might, in every word that they write, be understood of daily Communion, until they come to lay down restrictions and to justify them by *a priori* arguments. We have a striking example of this in the words of St. Bonaventure, which I have already quoted. "*Licet tepide, tamen confidens de misericordia Dei fiducialiter accedas, quia qui se indignum reputat, cogitet, quod tanto magis egeat medico, quanto se senserit aegrotum.*" It would seem that we ought to weigh well the precise significance for us, of rules framed for confessors at a time when weekly Communion would be regarded as frequent, when the inmates of the great monasteries had to be *compelled by special laws* to communicate *monthly*.

When we think of the millions who are precluded from Frequent Communion by unworthiness, by unwillingness, or by want of the opportunity of hearing Mass frequently, we realise with pain how narrow is the circle of those for whom the doctrine of Frequent Communion has any practical meaning. In view of this it does not seem to be a straining of the spirit of the Church, which is the spirit of Jesus Christ, that we should ardently desire to make our penitents frequent communicants, at least if we follow the further counsel of Pope Innocent XI., and spare no pains to excite and to foster in them becoming dispositions.

A. MURPHY.

THE TEMPERANCE QUESTION.—II.

WE begin the work of changing the drunkard by giving him the "pledge," telling him how he shall keep it rightly. We can perhaps do something more for him by making the occasion of his sin *remote*. Before this paper closes, the reader will see what we mean in saying this, and will, we hope, give effectual aid to the working out of the suggestion.

Leaving, then, the drunkard for the present, let us glance at those whom the vice has not yet touched directly, although, through the sin of others, it may have cast a deep shadow on their lives. I feel I should almost apologise for venturing to discuss the practice of training the young in Temperance, by giving them the "pledge;" so many revered and eminent men in our own country and elsewhere have sanctioned and do uphold it. But I have seen a great deal of head-shaking at it notwithstanding: if, however, its advantages were better considered, no doubt more zeal would be spent on the movement. I can but touch the subject very lightly.

His Eminence Cardinal Manning is reported to have said, as his opinion, that one cause why the work of Father Matthew did not last longer was that the "pledge" was not given to children. But I have heard the practice called "unreasonable" and, in a tone of depreciation, "a novelty."

Is it "unreasonable?" To try to check a torrent in mid-career should seem indeed unreasonable; to cut it off at the source could hardly be so called: *obsta principiis* used to be considered an old and a wise saw. But looking a little deeper, and remembering that this "pledge," given to children, means a simple promise made by a child, with the parent's consent, to abstain, unless illness forbids it, from strong drink until the twenty-first year be reached, or for life, where is the unreasonableness? In the case of children, as with ordinary mortals, must we not suppose that the virtue of Temperance is not *infusa*, that it is a virtue to be acquired *actibus repetitis*. Is it unreasonable then to ask a child to begin to acquire the virtue by making some acts of it; or rather, should it not seem unreasonable if, while we train the children in habits of truth-telling, honesty, industry, purity, &c., we were not to teach them to put a restraint on their appetites, particularly on the liking for strong drink, the incitements to which are now so many?

It is said the practice is a novelty? Indeed it is a novelty: but, what of that? Is not the Church's history from the first marked and made bright by novelties? Each band of heroic men and women that sprang up with her sanction, each new devotion which she has blessed, each fresh feast, are they not

novelties? Is it not her way, her privilege from her Founder, to meet each fresh attack upon her dogma with a fresh weapon drawn from her *Depositum Fidei*; and as in faith so in morals; and why is this, but to show that she is not an effete and barren thing, that withers with the centuries, that goes down before the ingenious contrivances of evil, but an Institution fulfilling more than an earthly purpose, possessed of a youth and power that know no feebleness, placed and endowed to make the world feel, whether it like or not, that she is its Heaven-sent guardian and guide?

Will anyone amongst us say that our young people are not exposed to many novel dangers? We are for ever being told that the young people of to-day are not as the young people of fifty years ago. What does this mean? Physically, it is said, they have degenerated; intellectually they are more keen; for their opportunities of development come earlier and are more abundant. Will anyone say that their opportunities for evil are not more frequent or less enticing; and amid this novelty of dangers shall we leave them only the old defences? I would rather I could not add these painful words—was it ever known in these lands before that youths of seventeen could be incorrigible drunkards? Our Police Courts tell now that tale. I think it will be found that the objections to training our young people in Temperance will not bear sifting.

Venturing with so much, I would dare to add, that although the "pledge" will help the young folk to be temperate, a re-union occasionally in the church seems necessary that they may be encouraged to keep it: that that re-union should be made gay with medals, and ribbons, and banners—for young hearts love these things—and by a discourse, brightened with story; that the faithful ones only be admissible; that the young minds be impressed with the truth, that medals, and ribbons, and pledges, and the rest avail as naught for the good work that is being wrought in them, without God's blessing and grace, which are to be sought in the ordinary ways—prayer and the sacraments. An advantage too of these re-unions would be the antidote they should be to the poison of bad example, imbibed, perhaps, even at home.

What can we do for our young men to keep them in Temperance? But, before passing to these should not a word be spoken for these neglected ones, boys particularly, whose school days, through the carelessness or the want of parents, or their own wilfulness, were few or over early? Is it an exaggeration to say that in this sad class our larger towns abound? They are the most destitute and the most to be pitied of human kind amongst us. Some think them, poor waifs and strays, "street Arabs" as they are called, beyond cure. I know that when taken kindly they are not all incorrigible. I saw it stated lately by a Reverend Manager of a large Reformatory, that ninety per cent. of his boys after getting free continued to do well. And I suppose Reformatories get the worst of them. There is a man in Southern Europe, Dom. Bosco—*clarum et venerabile nomen*—who has made his fame, and his fame is now world-wide, by labouring to rescue and refine "street Arabs;" his Institutes are now in many lands, and they have succeeded with 100,000 of these young roughs already. Our Reformatories have indeed done much for this sad class; Industrial Schools have done much; Orphanages strive strenuously, and Patronages, of which I believe we have as yet only one in Ireland, and Night Schools are used, I know not with what success, to abate the evil. Evil it indeed is; and the public do well to look to it, for are not these uncared-for youths, if let run wild, sure to become the enemies of property and of life? and notwithstanding all that has been and is being done to diminish their number, they are yet only too many. No doubt again the poverty of our people and the want of opportunities of employment are large factors in swelling the number of these idle youths. In this respect let us hope that better days are at hand for Ireland. Meanwhile may not advocates of Temperance well look to this destitute class; for do not these wild youths give every promise of becoming the habitual drunkards of the future. I will have a word to say for them again before this paper closes.

Coming to consider our young men, it does not now seem hard to determine what can be done to make them temperate members of society. Of course, if our children are trained in

Temperance, when they reach manhood or womanhood they should not readily part with the good habit; nor will they, if they be not *compelled* to frequent places which are dangerous for the most resolute. What this means I would most particularly ask attention to and emphasise.

It is idle now to ask young men to meet and not to discuss the topics of the hour. The dangers even that used to be to a peaceful issue from such free discussions, at least of politics, among young Irishmen, and which, when Catholic Young Men Societies were being formed, led to the strict rule excluding political topics—a rule, that although then necessary, contributed much to the breaking up of many of these societies—shall hardly be present in the young Ireland of to-day. For, may we not hope that, in the class at least which we are considering, unanimity in political feeling shall henceforth prevail? The only question then is, where and under what circumstances may we safely encourage them to assemble. The safety of which I speak, regards, need I say, only the practice of Temperance.

Until the school days are past, and for years after, the growing youth, who is duly cared for, should spend his evenings at home. Of course girls, not wholly employed outside, should, unless when taking suitable recreation accompanied by a father, brother or safe companion, be always found there. But, speaking of young men generally, there will come a time when home, however happy, will not quite content them. Man must meet his fellows. Where shall they safely meet? The question has had many answers. The latest reply to it in our days is the opening of Free Libraries. It has stirred many a zealous priest, at great pecuniary risk, and, in some cases, with subsequent loss, to open a "Hall." I have heard one of the most energetic of clerical workers, who had himself tried and had seen others try in many places, say that these "Halls" were not a success. He gave as a reason that the working of them entailed a strain in the providing concerts, lectures, &c., which was more than ordinary human nature could continue to bear. I know they survive yet in some places and do much good; but the effort to keep them going is almost superhuman.

May I be borne with while I outline a plan which has not, as far as I know, been fully carried out anywhere; but which is not altogether theory. Coffee Palaces approach it most nearly; but they do not fill all its lines. If Coffee Palaces were as unsectarian as ordinary shops, they might perhaps be trusted to fill them all.

In a town parish, where there is a Temperance Society, the plan becomes at once feasible. It should be a small parish that could not give at least a hundred men to such a society: they need not all be Total Abstiners, but advocates and practisers of Temperance. With the promise of their support, and a hundred pounds in hands, a sum which a zealous priest could not find it very hard to raise among our good people, the work could be begun. The procuring of a house, an ordinary shop with back or upper rooms, in the state of our towns at present, at least, with so many houses unoccupied, should not be hard. It need not be a showy place: let it be made bright and cheery. It should be dull indeed if it could not outshine the cheerless homes of many. Let it be opened as an ordinary shop, to give men who have no homes, or who, from slovenly or drunken housewives, have no fit homes—are there not many such?—a cheap and comfortable meal; to give hungry children, unkempt from want of a mother's care—again, are there not many such?—a breakfast, and let them go on to school. A prime factor, of course, for the successful working of the place should be its manager. But Coffee Palaces are now so many through the kingdom, and so long working, that to get a trained hand to manage this house should not be very difficult. The back or upper rooms of the place should be for the men to sit in and chat and smoke and read. Let there be newspapers, magazines, and suitable books, and cheap games for amusement. One of the rooms could be further utilised, as we shall see presently. I believe the place would soon be self-supporting. Anyhow a half-yearly audit could tell how it went: and the profits should be spent on its development.

Does anyone smile at the sketch, think it a chimera and not a want? The writer's eyes were once sharply opened on this subject. There had come to the parish a number of

navvies to do railway work. The work was urgent, the pay therefore good, but the overseer was sharp. There were many idle men about ready to take a laggard's place; more therefore to secure themselves, than from other necessity, several of the navvies came to me and asked to have the "pledge;" I gave it; for the time they became total abstainers. It was winter time; there was full night at five o'clock, and so the men had many hours to themselves before bed-time. In a few days one of them came back to me—"Now father," he said, "we are in a nice plight. The public house is closed against us by the 'pledge;' to pass our evenings, we have a choice between the street corners—not pleasant places father, on a winter's evening—and our lodging-house: you know where we lodge." I did know; it was a wretched shelter of two rooms, one of them a sort of kitchen, a place-of-all-work and not large, the other off it and nearly filled by two beds, where the eight men slept. Need I tell the ending? Some of them held bravely to the "pledge." I confess I should not like to have my human nature, unaided, put to such a test. For some the glare and the warmth and the gay laugh from out the house of strong drink were too much. They entered, fell, and were sent adrift.

Shall I be told this was a rare case? I wonder is it; I wonder if working-men everywhere have safe places for rest and recreation? Do I hear it said—what has a priest got to do with such circumstancees? What! Of course a priest's place for work is the sanctuary. His mission is to the souls of men, to lift these souls out of sin, and to put them well on God's road. But, is it not part of this duty to tell how relapse should be and can be avoided, and, as far as he fairly may, to make occasions of a fall *remote*? If I could have pointed to—nay, if without mixing myself up over much in temporals, I could have provided for these or such like men a place to rest and safely recreate themselves, and so lessened the danger of their sinning, could anyone say I had done an unpriestly work?

According to the plan sketched, the mixing of the priest in temporals should be very little. A competent manager could do nearly everything: a committee from the Temperance

Society, its prefects could, if necessary, aid him; the priest could overlook the audit. His visits to the place need not be too many nor too few. If, as might be done, one of its rooms were allotted to his "street arabs," how seasonable should not a visit from him be to them. Men are never wanting among even our humbler class to help a good work—we have a striking proof of this in the men who devote some of their well-earned day of rest to teach catechism in our churches on Sundays—and, among the members of a Temperance Society, there should easily be found a few willing, and quite enough competent, to teach these wild ones a little, that should place them better in the race of life. The warmth and a kindly word would entice them in; and yet another inducement might be an occasional meal, which the overflowing charity of our people would readily supply, the part payment of which would be perhaps the prevention of many a crime. Believe me, the place would work much good. The priest's occasional visit, giving him an opportunity of meeting the working-men, of dropping casually a hint about Christian duties—it is wonderful how such an unstudied and heartfelt word graciously spoken does take root, come up and blossom—encouraging the poor reclaimed drunkard, who also in such a place should find a refuge and a defence in his struggle against sin, would affect much good. Anyhow, with such a house in a parish, open to all as an ordinary shop, not a club, offering warmth and rest and safe enjoyment, it could no longer be truthfully said by any man, that he was compelled to go where danger to Temperance lurks.

Finally, I would say a word about the homes of the working class, which, in their present state, are decidedly incentives to Intemperance. Thank God! much is being done by Artizan Building Societies and otherwise to improve their condition. But let us not mistakenly think that the raising of snug houses, and the providing of cheery rooms, will clear away all the evil. If the people, who are to keep these houses and these rooms, the mothers and the maidens, be not trained to thrift and cleanly habits, these places should shortly be as the wretched tenements that abound, unfit for the habitation of men. Here is a topic that the advocates of Temperance

might well enlarge on. Dirty rooms, fireless hearths, ill-served meals, slovenly ways, drive many men to dine abroad on porter and a crust of bread; and this dinner they find where companions more reckless than they welcome them, where treat follows treat, where a man drinks more than he intended, and the earnings come not home, and the evil habit is begun and grows. Let those who know the ways of the working men say if I overstate the truth.

Where shall we find a remedy for all this, or rather for the want of thrift and tidiness, that give occasion to and largely cause it? I hope we shall find the remedy soon in our school-rooms. I regret that we do not find it there now. What is true of Temperance and the other moral virtues is true of tidiness and thrift: if our maidens, wives and mothers, are to have habits of these good qualities they must be induced to make acts of them early. They are not taught to do so now. In this matter the devoted teachers in schools are not to blame; the managers even of schools are not to blame. The blame fixes itself on the system, which is insisted on in these schools: I mean the National Board System, under which all our schools for girls are placed.

That system—if “Results” are to be given, that is, if teachers are to fairly live—will have the four hours of school time, the only hours, that, speaking generally, ordinary growing girls can be got to attend, devoted to “the three R’s” and a little needlework, a very little indeed! Why, I have known ladies to say, who had much to do with several of these girls afterwards—and the girls had fairly attended and had been for years going to National Schools—that the girls did not know how to hold a needle. But, even if this were not so, in the name of plain sense, is the teaching of “the three R’s, of a little needlework, of vocal music, drawing, algebra and geometry!”—I am quoting the whole programme—a fit training for girls, who are mostly to be the wives and mothers of artizans and laborers, who therefore are to cook and clean, and should know the little arts that make humblest homes bright and happy? And, if these things be not learned in the school days, they will not be learned afterwards; for, although efforts are sometimes made to teach grown girls, who

have left school, these efforts are necessarily halting and not very effectual.

Is it said, why cannot their mothers teach them? Why, their mothers know not how: how could they? seeing that they never learnt, having had no one to teach themselves. It provokes one, for it is a cruel taunt, to hear people, who are mostly not of us, speak of the untidy habits of our poor and call us the "dirty Irish." It is hard for a man who has been robbed to bear from the thief the taunt of being poor, Two generations back, in what state was primary education in Ireland? Why, simply it did not exist? The legislation of the day had a purpose in keeping the people in a state akin to savagery. In what state is it to-day? Well, I think I have pointed to one grave defect. But among the hopes we cherish there is surely this one, that primary education in Ireland may before long be made a fit instrument to train the hearts and heads and hands of our young people. Meanwhile, and until they have suitable dwellings, it seems a necessity that our working-men should have places, such as I have tried to describe, to rest and recreate in, if they are to be temperate.

Having said so much for the good, I hope, of those whom the Temperance Question directly affects, perhaps I should not end these papers without a respectful word also to those who are not so immediately interested in it. Could we not all help the Question better into practice by our exhortations and by our prayers? This indeed is not the place to moralise; but one cannot help remembering St. Augustine's words: "to rouse men and show them their error, we must speak and exhort; to turn their hearts from evil we must pray." I wonder do we pray enough for our poor people! Do we do all we might do to aid such Associations as The League of the Cross, the Holy Act, that in honour of the Sacred Thirst of Our Lord, &c.

When all is done, that may be fairly asked of us, will Intemperance cease? *Necesse est ut scandala veniant*; indeed it will not. Will anyone say, it cannot be very much diminished; will anyone say there is no need of trying to diminish it? "In England," says Cardinal Manning, "the vice of

Intemperance slays each year sixty thousand persons."—I wonder is the proportion less in Ireland?—"It is the source," he says, "directly or indirectly of seventy-five per cent. of the crimes committed." We grow pale at the mention of a visitation of cholera. The world applauds the man who is said to have found the cure for hydrophobia. Buthydrophobia, terrible as it is, is a comparatively rare disease; and no visitation of cholera anywhere ever swept to the grave 60,000 people. But this moral and physical plague, Intemperance, stalks the land, not unknown to us, but almost unheeded; and its track is marked by ruined homes, by the cries of little ones left destitute, by broken hearts, by young lives of fairest promise blighted, by deaths that appal, and by thoughts of accounts for sins to be rendered to the Great Judge so vast and so unrepented-of, that all hope is crushed. I have striven thus to raise a very feeble voice in face of the calamity; but many men and stronger must swell the cry, and put hand and heart to the work, if the evil is to be abated.

F. M. RYAN.

THE IRISH IN BELGIUM.—No. III.

GRADUATES OF LOUVAIN.

"Does the heart of the Mother ever
Recall her exile's name?
For to be forgot in Erin,
And on earth, is all the same."

D'Arcy M'Gee.

THE last paper contained an account of the origin and progress of the University of Louvain, and also a list of the colleges which it embraced. This paper must necessarily contain a brief outline of the history of the University up to the date of its suppression, as our fellow-countrymen were intimately connected with its life and progress; from the martyred Archbishop of Cashel, O'Hurley, who took out his degree in Arts, anno 1551, down to the Right Rev. John Power, Bishop of Waterford, who graduated in 1787, and

thereupon became Professor of Philosophy in the Paedagogium Castri, where he taught until the army of the French Republic overran Belgium. The Bax-manuscript in the Bibliothèque royale at Brussels has the following entry relative to this event :

"Anno 1787, Joannes Power, Waterfordiensis, Hibernus, alumnus S. Theologiae in Collegio Majori Theologorum (now the Collège du St. Esprit), vicarii professoris Philosophiae functiones egit in Paedagogio Castri. Anno 1794, invadente natione gallicâ Belgium, secessit in patriam, Factus anno 18—, Episcopus Waterfordiensis et simul Lismorensis, in Hibernia, obiit ante mensem Augusti 1817. Anno 1817 consecravit Episcopum Walshe."

The first Irish theologian entered on the Fasti Academici of the old University, was Archbishop O'Hurley ; and the last entered in the *Annuaire de l'Université Catholique de Louvain*, anno 1884-5, is His Grace the Most Rev. Dr. Walsh, Archbishop of Dublin :

"Docteur *honoris causa* de la Faculté de théologie, M. le chanoine Walsh, Sénateur de l'Université royale, secrétaire du synode national d'Irlande, président du grand séminaire de Maynooth." p. lxii.

On the occasion of the Golden Jubilee of the University in 1884, the present Rector Magnificus, Monsignor Pieraerts, delivered an address at the Séance Académique, held in the auditorium, from which the following passage is translated :

"This University, as if the better to indicate its religious origin, had during some months its seat at Malines, under the eye of the archbishop himself. But soon, at the request of the city of Louvain, . . . the Catholic University was solemnly transferred to its natural site, Louvain, the seat of the ancient University, which was created likewise at the request of the city, and which four centuries beheld in its glory, with its forty-three colleges, with its population of students, numbering at times several thousands, with its four Faculties of Arts, viz., of Philosophy, of Theology, of Canon Law, of Civil Law, and lastly of Medicine. Certainly, the Catholic University has received a weighty inheritance in succeeding to this celebrated Home of Study, which possessed so many masters and formed so many eminent scholars, doctors in sacred learning, like Adrian VI., Driedo, and Stapleton ; like Tapperus, Rythovius, Hasselius, Ravesteyn and Sonnius, the lights of the Council of Trent ; like Lindanus, Luke of Bruges, and the two Jansenii ; like Malderus, Wiggers, Steyart, Hermannus Damenius, Daelman, and so many others ; doctors in medicine, like Vésale, Rega and Verheyen ; chemists, like Van Helmont and Minke-

lers, who discovered coal-gas; geographers, like Mercator; botanists, like Dodoens and Condeberg, the father of Belgian pharmacy; experts in Christian Art, like Molanus; historians, like Raepsaet; biographers, like Valère André; savants, like Erasmus, and Vivès; philologists, like Juste-Lipse; lawyers and jurists, like Viglius, like Wamesius, like Gabriel Mudée, of whom the lamented Edmond Pouillet has written: 'Louvain can well be proud of the part which her professors have taken in the revolution which changed the face of the Science of Law, by substituting synthetic and theoretic teaching for the almost barbarous method of the glossarists. Gabriel Mudée introduced into Belgium the progress which he admired in France, and to his pupils is due the introduction of the new method in Germany.'"¹

In his memoir of Most Rev. Peter Lombard, His Eminence Cardinal Moran refers to an academic honour of the Ancient University of Louvain, which, from its connection with many of our fellow countrymen, deserves a passing notice:

"Petrus Lombardus, Hibernus, *Primus in schola Artium*, anno 1575. Postea Praepositus Ecclesiae Cathedralis Cameracensis; et Archiepiscopus Armachanus, totiusque Hiberniae Primas, Romae, anno 1601, electus, et in virtute obedientiae munus illud suscipere coactus."²

In order to select the student on whom to confer the honour of *Primus*, there was held each year a general concursus of the faculty of Arts. Nine students were first selected from each of the four following Colleges, viz., *Castri*, *Porci*, *Falconis*, and *Lilii*. The students were then divided into three sections, according to merit, and these sections were termed *lines*; thus we find an entry after the name of Florence O'Sullivan, "anno 1683 in artibus e Lilio sextus." Similar honours were conferred on many others, as will appear later on. Two professors from each college examined the candidates; and on the third Sunday of October made known their judgments, declaring the *Primus* and the relative merits of the other competitors. The declaration of *Primus* was regarded a great honour to the recipient, as well as to his college, native country, and his acquaintance. Receptions and fêtes were held at Louvain on the occasion, and, likewise, as the histories of the period tell us, in the native place of

¹ *Compte-rendu Général*; Louvain, Ch. Peeters, p. 40, sq.

² *De Regno Hiberniae, Sanctorum Insula, commentarius: auctore Ill. ac. Revm D.D., Petro Lombardo;* Dublin: James Duffy. p. 8.

the Primus. Our countrymen in those penal days had to omit one-half the rejoicing, as their native land was bowed down with sorrow, and resting in blood. Great importance was attached to this academic honour; and, from 1428 up to 1797, it was conferred on but 339 alumni, whose names are recorded with care in the *Fasti Academici*. In 1639 John Shinnick of Cork attained this honour.

In the year 1783, the author of *Les Voyageurs dans les Pays-Bas* tells us that the University was then one of the most celebrated in Europe, and numbered 3,000 students. In the year following, Count de Neny prepared a memoir for the Empress Maria Theresa, in which he says that the reputation of the University was spread over all Europe, and that the Holy See regarded it as the most firm prop of doctrine and morals. But the French Republic marched its soldiers into Belgium; and the Assembly at Paris ordered the suppression of the University on the 4th Brumaire of the year VI. (25th October, 1797). The possessions of the University were nationalized. Later on, these possessions were made over to the school of St. Cyr and the Prytanée Française. In 1805, Napoleon ordered that all the buildings not then devoted to the public service should be sold.

Doctor Arthur Verhaegen describes the suppression of the *Alma Mater* in his work: "*Les cinquante dernières années de l'Université de Louvain, 1740-1797.*"

"Glorious witness to the Faith of our Fathers—witness to their enlightened love for Science, outcome of the great liberty enjoyed in earlier times, her robust constitution has enabled her to withstand a thousand vicissitudes during three centuries and a half—to survive Maria-Theresa, Joseph II., and then the Revolution in Brabant, and finally, the violent conquest of our provinces by the French Republic. Standing alone, she resisted the current, amidst the accumulated ruins of the ancient social order; but at length, struck in the heart on account of her constant fidelity to the Church, she fell, and with her fell the last bulwarks of liberty."

Here is the fitting place to add the lists of distinguished Irish alumni of that old University. These lists were never published heretofore; and are taken from the Bax-Manuscripts, at Brussels (No. 22181); from the *Fasti Academici* and from the *Analectes de la Belgique*, compiled by Reusens and Barbier

(second series, tome 3). The notes and memoirs added by the several compilers are omitted, but will be introduced, as circumstances require, in future papers.¹ As these lists deal only with graduates, they do not contain the names of hundreds of alumni who frequented Louvain in those times. However they furnish us with the names of nearly three hundred priests whom Belgium sent over in the penal days. Supplemental lists will be given later on in connection with the several Irish Colleges of Louvain and other towns of Belgium. In giving the names, the chronological order is not observed by the writer, as he prefers to follow the order of the MSS. which were compiled at irregular intervals, and have many supplements.

List of Bishops who belonged to the University :—

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| ✠ Dermot O'Hurley, Cashel. | ✠ Hugo de Burgo, Kilmacduagh. |
| ✠ Peter Lombard, Armagh. | ✠ Florence Conry, Tuam. |
| ✠ Roche MacGeoghan, Kildare. | ✠ Francis Ribera, Leighlin. |
| ✠ Thomas Fleming, Dublin. | ✠ Edmund Dempsey, Kildare. |
| ✠ Miler O'Higgins, Tuam. | ✠ Heber MacMahon, Clogher. |
| ✠ Edward Wesley, Kildare and Leighlin. | ✠ Richard Arthur, Limerick. |
| ✠ John O'Cullinane, Raphoe. ² | ✠ Nicholas French, Ferns. |
| ✠ Edmund Dungan, Down. | ✠ Richard Creagh, Armagh. |
| ✠ Hugh MacCaghwell, Armagh. | ✠ Hugh O'Reilly, Armagh. |
| ✠ Colman O'Shaughnessy, Ossory. | ✠ Edmund O'Reilly, Armagh. |
| ✠ Edmond Ryan, Ossory. | ✠ Boetius Egan, Ross. |
| ✠ Peter Kilkelly, Kilmacduagh and Kilfenora. | ✠ Boetius Egan, Elphin. |
| ✠ Nicholas Archdeacon, Kilmacduagh and Kilfenora. | ✠ Anthony Blake, Armagh, Warden of Galway. |
| ✠ Lawrence Richardson, Kilmore. | ✠ Denis Conway, Limerick. |
| ✠ Stephen MacEgan, Clonmacnoise. | ✠ John Power, Waterford. |
| | ✠ John Young, Limerick. |
| | ✠ Patrick O'Kelly, Richmond, U.S.A. |

¹ In the academic lists given in this paper, an asterisk is prefixed to names of alumni of whom memoirs will be given in future papers.

² In the *Confederation of Kilkenny*, p. 187, it is stated that O'Cullinane studied also at Rheims. Francis Ribera, O.S.F., in the MS. is styled *Episc. Ligniensi*, which is intended for Leighlin. These points will be treated fully later on.

The above list of bishops, although it contains all the names now at command, is not to be looked upon as complete, as the academic records cover a period of 250 years. In such a field it is not an easy task to carry out a conclusive and complete inquiry.

The above list contains the names which occur in the academic records, but not the names of several bishops who, as members of religious orders, frequented Louvain as scholastics. The Bax-Manuscript has two entries in French, put in by a strange hand some fifty years ago. As both refer to bishops of Irish connection, they are inserted :—

“Monsieur Thomas Walshe, president du collège Sainte-Marie à Oscott, a été sacré évêque, anno 1825.”—*Journal, L'Ami de la Religion et du Roi*, 17 Sept., 1825.

“Mgr. George Plunkett, évêque d'Elphin en Irlande est mort à Versailles, près Paris, die 8 Mai, 1827.”—*Courrier de la Meuse*, 16 Mai, 1827.

The following list of graduates, which forms a roll of honour connected with almost every diocese in Ireland, is taken from the Bax-Manuscripts :—

HIBERNI PROMOTI IN ARTIBUS LOVANI.

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| 1551. *Dermitius Hurrliaeus, Imolacensis. | 1683. *Florentius O'Sullivan, Kiriensis. |
| 1551. *Richardus Creagh, Limericensis. | 1684. Gulielmus O'Mulrian, Hibernus Insulensis. |
| 1575. *Petrus Lombardus, Waterfordiensis. | 1685. Patritius Rossiter, Wexfordiensis. |
| 1578. Richardus Hay, Waterfordiensis. | 1686. Eugenius Feyris, Kierensis. |
| 1616. Constantinus Brehoubry. | „ eod. Andreas Geraldinus, Corcagiensis. |
| 1620. Nicholaus Cheoganus. | „ „ Lucas Wardaeus, Dungallensis. |
| 1621. Petrus Bonyver, Ockyriensis. | „ „ Felix MacCarthy, Corcagiensis. |
| 1622. *Matthaeus Theige, Imolacensis. | 1687. Michael Hennessy, Fedariensis. |
| 1625. *Joannes Sinnigh, Corcagiensis. | 1688. *Joannes Sinnigh, Corcagiensis. |
| 1627. Hugo Conaëus, Tyroniensis. | „ eod. Gulielmus Reynell, Galviensis. |
| 1631. Jacobus Govanus, Berniensis. | 1689. Thadaeus Conell, Kiriensis. |
| 1636. Dionysius Coullen. | 1691. Jacobus Lincaëus, Galviensis. |
| 1638. Patritius Keonaëus. | 1692. Gulielmus Ryan, Imolacensis. |
| 1641. Thomas Allen, Dubliniensis. | „ eod. Joannes Kelly, Dubliniensis. |
| 1644. Egidius Convallus. | 1694. Patritius Neunty, Morachiensis. |
| 1649. Cornelius Duigenam. | |
| 1657. *Joannes Sullivan, Donkierunensis, e diocesi Ardfertensis. | |

SUPPLEMENTUM.

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|--|--|
| 1666. Joannes O'Duigenam, Leytrimiensis. | 1674. Hieronymus Sal. |
| 1669. Patritius Oganus, Corcagiensis. | 1675. *Franciscus Martin, Galviensis. |
| 1670. Joannes Carthy. | 1676. Franciscus La Cruse, Medensis. |
| „ Joannes Barry, Corcagiensis. | 1677. Joannes O'Breyen, Corcagiensis. |
| „ Joannes Connally, Corcagiensis. | „ *Martinus Cadan, Kilkeniensis. |
| „ Edmundus Sinnigh, Corcagiensis. | 1680. Daniel Sullivan. |
| „ Arnoldus Connally, Dartriensis. | 1683. *Florentius Sullivan, Kiriensis. |
| 1671. Gulielmus Fabricius, Fiderdiensis. | „ Robertus Plunkett. |
| „ Gulielmus Sinnigh, Corcagiensis. | „ Richardus Morris, Kyriensis. |
| 1672. Augustinus Mathæus. | „ Petrus Fallon. |
| „ Joannes Brenan. | „ Hugo Scally, Mullingariensis. |
| 1673. Richardus Coely, Typeranensis. | „ Joannes Howitt, Maccaviensis. |
| „ Daniel Sullivan, Rossensis. | 1698. *Joannes Lomasuy (alias O'Donoghue), Corcagiensis. |
| „ Carolus Carthy, Corcagiensis. | 1699. Thomas Barry, Corcagiensis. |

SUPPLEMENTUM—continued.

1699. Jacobus Brady.
 1700. Nicholas O'Younghe, Casseliensis.
 „ Matthaeus Furlong, Wexfordien-
 sis.
 „ Joannes Browne, Imolacensis.
 „ Terrentius O'Brien, Limericensis.
 1702. Richardus Hennessy, Fidardiensis.
 „ Gulielmus Horly, Typpariensis.
 1703. Joseph Egan, Corcagiensis.
 „ Edmundus Butler, Cassiliensis.
 1704. Jacobus Hennessy, Fidardiensis.
 „ Gulielmus Lynham.
 „ Nicolaus Bodkin.
 1708. Bernardus Bearne.
 „ Martinus Kuddy.
 1707. Joannes Barry, Corcagiensis.
 „ Gerardus Staack, Corcagiensis.
 1708. Joannes Daly, Berniensis.
 1709. Thadaeus Sullivan, Kiriensis.
 1711. Donatus Brenane, Kiriensis.
 1711. Lucas O'Reilly, Cavanensis.
 1712. Joannes O'Reilly, Longfordiensis.
 1713. Joannes Starley, Dubliniensis.
 „ Paulus Roche, Wexfordiensis.
 „ Thadaeus MacDermott Roscom-
 moniensis.
 „ Eugenius Casfield, Fernensis.
 1714. Thadaeus Sullivan, Kiriensis.
 1715. Sylvester Breymants, Londonensis.
 „ Eugenius Sullivan, Kiriensis.
 1717. Valentinus Teeling, Dubliniensis.
 „ Eduardus Jacobus.
 „ Dermittus O'Hederman, Corcag-
 iensis.
 1719. Adrianus de Wit, Londonensis.
 „ Joannes Barnwall, Philrdrudiensis
 „ *Joannes Kent, Waterfordiensis.
 „ Philippus Meagher, Clummelensis.
 „ Eugenius Martin, Elphiniensis.
 1720. Milesius O'Reilly, Cavanensis.
 „ Cornelius Sullivan, Dunkieran-
 ensis.
 1723. *Richardus Boyle, Dubliniensis.
 „ Hugo Brien, Wexfordiensis.
 1724. Dermittus Ferrish, Kiriensis.
 „ Philippus Tirelt, Westmediensis.
 „ Thaddeus Sullivan, Kieriensis.
 1725. Joannes Sullivan, Kieriensis.
 „ Joannes Sinnigh, Limericensis.
 1694. Eugenius Macarthy, Corcagiensis.
 „ Edmundus Cnauin (Creaven) Gal-
 viensis.
 „ Joannes Flaherty, Galviensis.
 1695. Theobaldus Stapleton, Cashelien-
 sis.
 „ Lucas Waddinge, Wexfordiensis.
 1703. Ardmundus Butler, Casseliensis.
 „ Carolus MacDonnell, Galviensis.
 1710. Patricius Grady.
 1713. Joannes Scurley, Dubliniensis.
 1723. Richardus Boyle, Dubliniensis.
 1726. Robertus Hexon, Kieriensis.
 „ Michael Bodkin, Galviensis.
 1727. Thadaeus M. Rian, Casseliensis.
 „ Joseph Fouley, Corcagiensis.
 „ Jacobus Power, Waterfordiensis.
 „ Lucas Keef, Limericensis.
 1730. Dionysius Sullivan, Kieriensis.
 1731. Josephus Egan.
 „ Dermetrius O'Donnoghue, Cor-
 cagiensis.
 1732. Silvester Hurley, Corcagiensis.
 „ Patricius Mac-Kenna, Dublinien-
 sis.
 1734. Jacobus Sinott, Wexfordiensis.
 „ *Michael Hennessy, Fidardiensis.
 „ Gulielmus Hennessy, Fidardiensis.
 1735. Franciscus Redmond, Wexfordi-
 ensis.
 „ Patricius Magrath.
 „ Thomas Barry, Corcagiensis.
 1736. *Jacobus Dillon, Dubliniensis.
 1738. *Michael Sinnigh, Corcagiensis.
 „ Joannes Magrath, Leonensis.
 „ Daniel Sheehan.
 „ *Gulielmus Browne, Galviensis.
 1739. Valentinus Dillon, Dubliniensis.
 „ Cornelius Sullivan, Corcagiensis.
 „ Gualterus Smith, Clonmeliensis.
 „ Thomas Browne, Dungarviensis.
 1741. Thomas O'Toole, Keriensis.
 „ Eugenius Sullivan, Kerriensis.
 „ Gerardus Dillon, Elphinensis.
 1742. Thomas Clomondy, Dubliniensis.
 1743. Eduardus Rourke, Dubliniensis.
 „ Eugenius Moriarty, Keriensis.
 1745. Jacobus O'Reilly, Westmediensis.
 „ *Rochus MacMahon, Clogheren-
 sis.
 „ *Hugo Ferris, Kiriensis.
 „ Terentius Begley Limericensis.
 1746. Martinus Hynes, Galviensis.
 „ Richardus Talbot, Wexfordiensis.
 1747. Christopher Plunkett, Elphini-
 ensis.
 „ Joannes Shee, Fidardensis.
 1749. Richardus Alymer, Navariensis.
 1750. Andreas MacCormack, Wexford-
 iensis.
 1751. Dionysius Conway, Limericensis.
 „ Joannes Wickham.
 „ *Edmundus Ryan, Ossoriensis.
 1752. Thomas Hurley, Corcagiensis.
 „ Joannes Caughly, Waterfordien-
 sis.
 „ Demetrius O'Sullivan, Kieriensis.
 „ David Brown.
 1754. Gulielmus Lonergan, Corcagiensis.
 „ Stephanus Lower, Kilkeliensis.
 1756. Dionysius Sullivan, Kieriensis.
 „ Richardus Power, Carigiensis.
 „ Dionysius Cronin, Limericensis.
 1757. Waltherus Bourke, Cassiliensis.
 1758. Thomas Clery, Limericensis.
 „ Thadaeus MacCarthy, Kyriensis.
 1759. Edmundus Caughly, Cloyuensis.

SUPPLEMENTUM—continued.

1759. Waltherus Power, Waterfordensis.
 1760. Joannes Siunick, Corcagiensis.
 1761. Daniel O'Sullivan, Kiriensis.
 „ Mauritius O'Connor, Kieriensis.
 „ *Thomas O'Hern, Lismorensis.
 1762. Edmundus Stapleton, Radoniensis.
 1763. Eduardus Harrington, Cassiliensis.
 „ Dionysius O'Sullivan, Kiriensis.
 „ Rogerus MacDermott, Acadensis.
 1764. Carolus Breen, Wexfordiensis.
 „ Joannes Young, Limericensis.
 1765. *Joannes O'Sullivan, Kiriensis.
 1767. Jacobus O'Brien, Dubliniensis.
 „ *Petrus Macve, Kilmoriensis.
 „ Jeremias O'Douevan, Corcagiensis.
 „ Daniel Denny, Corcagiensis.
 1767. Rochus Mac-Mahon, Monachensis.
 „ Matthaeus Sinnigh, Corcagiensis.
 1768. Jacobus Barry, Corcagiensis.
 1769. Praenobilis Dominus Jacobus Rice, Limericensis.
 „ Jeremias O'Sullivan, Corcagiensis.
 1770. *Ignatius Sarsfield, Corcagiensis.
 „ *Patritius O'Kelly, Keriensis.
 1771. Edmundus Maruan, Cassiliensis.
 „ Marcus de Vereux, Wexfordensis.
 „ Matthaeus O'Hern, Lismorensis.
 „ Bernardus MacMahon.
 1773. *Franciscus O'Hearn, Lismorensis.
 „ Carolus O'Reilly, Cavanensis.
 „ Joannes Brown, Corcagiensis.
 1774. Thomas Flannery, Stradballiensis.
 „ Jacobus Murphy, Waterfordiensis.
 „ Thomas Howard.
 1775. Joseph B. Breen, Wexfordiensis.
 „ Gulielmus Delia, Corcagiensis.
 1776. Hugo Joseph Brady.
 „ Joannes Gorman, Corcagiensis.
 1778. Joannes Corrin, Wexfordiensis.
 „ Daniel MacCurtin, Corcagiensis.
1780. Joseph Michael Clinch, Dubliniensis.
 „ Joannes Baptista, O'Doherty, Clermeliensis.
 „ Joseph Fannin, Corcagiensis.
 „ Georgius Greene, Cahiriensis.
 „ Nicholaus Murphy, Wexfordiensis.
 „ Michael Hayes, Corcagiensis.
 1781. Stanislaus Haly, Corcagiensis.
 1782. Carolus Sughrue, Kiriensis.
 „ Michael O'Sullivan.
 „ Jacobus Josephus Mac-Kenna, Enniskilliensis.
 1783. *David Walshe, Corcagiensis.
 „ Joannes Baptista Walshe, Corcagiensis.
 „ Jacobus Josephus Power, Lismorensis.
 1785. *Thomas Flinn, Lismorensis.
 1786. Carolus Finn, Dubliniensis.
 „ Patricius Edmundus Foley, Corcagiensis.
 1787. *Joannes Power, Waterfordiensis.
 „ Edmundus Joyce, Corcagiensis.
 „ Jacobus Curtin, Kerriensis.
 „ Patricus O'Quinn, Armacanus.
 „ Terrentius Campbell, Monachensis.
 1791. Joannes O'Neill, Corcagiensis.
 „ Patricius Gorman, Clogherensis.
 „ Thomas Corrigan.
 1792. Franciscus Power, Waterfordiensis.
 „ Timotheus Crean, Corcagiensis.
 „ Jacobus O'Dwyer.
 „ Timotheus O'Meara, Dubliniensis.
 1793. Jacobus Keelan, Clogherensis.
 „ Henricus Baldwin, Corcagiensis.
 „ Patritius Bellew, Clogherensis.
 „ Guillelmus Stafford, Wexfordiensis.
 „ Patritius O'Cullen, Clogherensis.

There are many names misspelled in the above list, but as they are thus spelled in the MS. the writer thought it better to permit the reader to allow for the errors, than to alter the text. As the present paper has reached its limits, it is necessary to hold over the names and memoirs of the more distinguished Irishmen, who were promoted to the Doctor's degree, the Professor's chair, and to the crowning honour of Rector Magnificus Academiae. A special paper will treat of alumni to whose academic honours were added the episcopal dignity,

JOSEPH P. SPELMAN.

THE VESTING OF THE PRIEST.

"VESTRY" has come to be looked upon as the Protestant form of "sacristy." A sacristy serves indeed for many other purposes besides that of being a priest's vesting-place. Some of these purposes call for ampler space and better light than are generally secured for sacristies. In the wonderful improvement which has taken place so rapidly in the ecclesiastical edifices of our country, the sacristies have hardly received their due proportion of attention. There are few of them so satisfactory as the one in which the priest, while washing his hands before beginning to vest for the altar, sees written on the wall the pithy admonition : *primum cor, deinde manus*. This terse interpretation of the prayer with which the priest accompanies that symbolical action, has from its very unusualness fastened on the memory of one who only read the words once, and it has served sometimes as a spiritual fillip ; and in the same way the other prayers used upon this or other occasions might come home more vividly to us if we took them to pieces now and then, and put them together in forms different from those to which we are accustomed. For instance the prayer prescribed for the washing of the hands before Mass might profitably be made the subject of a little meditation. *Da, Domine, virtutem manibus meis ad abstergendam omnem maculam, ut sine pollutione mentis et corporis valeam tibi servire*. The generality, the impersonality of that phrase *ad abstergendam omnem maculam*, makes this an appropriate prayer for a priest entering his confessional or while engaged in exercising this ministry of mercy, that so our Lord's word may be fulfilled in him mystically : *si mortiferum quid biberint, non eis nocebit*. It might be well for us to give to this prayer this wider meaning, craving for grace not only to offer up the Holy Sacrifice with pure hands, but also to raise the priestly right hand in absolution with such unsullied conscience and such perfect dispositions, as to gain for ourselves in greater fulness the purifying graces that we dispense. We

may feel the force of the simple words better, by sometimes putting them in this unusual form :

Give to my hands the power, O Lord,
All stains to wash away,
That I, in soul and body pure,
May serve Thee day by day.

It is strange that in the prayer which precedes this prayer, the formulary in which the priest directs his intention before Mass, he prays for the *ecclesia militans* and the *ecclesia triumphans*, but the *ecclesia patiens* is not mentioned. Might one after the words *curiae triumphantis* insert this intention : *ad solatium meorum et mearum totiusque curiae patientis ?*

I will not take up space with the Latin formularies which we use in putting on amice, alb, cincture, maniple, stole, and chasuble; but I will venture to clothe them with an unaccustomed vesture of English words.

Ad Amictum.

The helmet of salvation place
Upon my head, O Lord,
That I may crush the fierce assaults
Of all the demon horde.

Ad Albam.

Lord, make me white, and cleanse my heart
That, in Thy blood made white,
O Lamb of God, I may enjoy
Thy endless heaven's delight.

Ad Cingulum.

Gird me, O Lord, with purity,
And quench lust's baleful fires :
That continence with me may dwell,
High thoughts and chaste desires.

Ad Manipulum.

The maniple of grief and pain
May I so learn to bear,
That I the recompense of toil
Exultingly may share.

Ad Stolum.

The stole of immortality,
 Which I had lost of yore
 In the first Father's guilty fall,
 To me, O Lord, restore;
 Though to Thy sacred mystery
 Unworthy I draw nigh,
 Yet may I earn the unending bliss
 Of Thy bright home on high.

Ad Casulam.

Lord, who hast said: "My yoke is sweet,
 My burden it is light"—
 Make me so bear them that I may
 Find favour in Thy sight.

Some of our grave readers will smile at seeing these sacred prayers in so strange a garb; but that very strangeness may help a few to enter more fully into the spirit of the words with which the Church accompanies the Vesting of the Priest.

M. R.

THEOLOGICAL QUESTIONS.

MATTER FOR CONFESSION.

"Would you kindly let me have in the earliest possible number of the RECORD your opinion on this point?"

"Not unfrequently, penitents, on being asked to mention some sin of their past lives, mention only *levis materia*. This is embarrassing: you don't wish to push the question further: you cannot absolve without some anxiety: you are unwilling to allow the person go without the benefit of absolution, especially as the case will probably repeat itself. What then is to be done?"

"For a time I thought the difficulty might be solved by getting the person to say:—and I accuse myself of all the sins of my life. For (I argued) I have thus either the matter I seek, or I am in presence of no ordinarily pure and favoured soul, in whose case I need not be uneasy about the due sorrow for even *levis materia*. Now, of late I have begun to doubt if this alliance between piety and

immunity a *gravi peccato* be so certain as to allow my solution to be universally applied. Of course I did not understand it to be applicable to mere children. I had before my mind persons at least somewhat grown up."

The fact that a penitent, when asked to mention some sin of his past life, for which he is truly sorry, confesses a venial fault, or a habit of venial sin, should not, of itself, cause embarrassment. Any guilt, no matter how small, incurred after baptism, may be repented of with profit in confessions, without limit of number; and such sorrow, even when motivated by a particular virtue, is plainly sufficient for the fruitful reception of absolution, provided that it be coupled with a sincere resolution never to offend God by mortal sin, and that no stain of unforgiven mortal guilt is still upon the soul. Nor need the likelihood of his having committed more serious offences force us to question the genuineness of our penitent's sorrow. Do not some persons, in looking through the past, find less difficulty in reviving sorrow for light sins, such as acts of disobedience or slight irreverence, than for transgressions of a much more serious description? Besides, a penitent whose attrition or contrition would embrace a large range of free matter, might naturally enough choose to mention only some fault that could be confessed without effort.

If, however, it appeared likely that a penitent selected a venial fault from habit, or just because it could be easily told, and without having conceived any special sorrow for it, the approved remedy is that to which our correspondent has had recourse. The confessor interposes by saying, "for this and all the sins of your past life you are heartily sorry," and gives his penitent a moment to elicit practical assent. Then follows the act of contrition. A few earnest words to warm it into truer spiritual life are most valuable. On this act of contrition must a priest set the greatest store. If it be genuine, little danger will remain from lack of "*quasi-materia*," or "*essentially pre-required*" dispositions.

Finally, should a confessor suspect that unconfessed mortal sins are being kept back, he must apply the means

and follow the instructions given in our authors for such difficulties. This case, however, seems to be outside the range of our correspondent's question.

HOW CONSENT SHOULD BE RENEWED AFTER A DISPENSATION.

"Some time ago a marriage ceremony took place without a dispensation, between persons within the forbidden degrees of kindred. The parish priest, soon after, having been made aware of the impediment, told his curate to get the parties to renew their consent and, being *vicar forane*, he also dispensed in the impediment (4to et 4to Consanguinitatis Gradu). As the ceremony had been already gone through in Tridentine form, the curate thought it sufficient to have them renew their consent privately, in his own presence. This he did. Is the marriage valid? Or is it necessary to have the consent again renewed *coram parochi et testibus*? The impediment was public.

"If the marriage is invalid, can the same curate validly and licitly assist at the renewal of the consent, in virtue of the delegation made by the parish priest, now six months ago? Is it necessary they should go to confession before renewing the consent?"

I. As the impediment was public, it was necessary to renew consent in presence of two witnesses, besides the delegated priest. Hence this must still be done. But the proceedings may, in every other respect, remain perfectly private, unless suspicion of invalidity continue to trouble the public opinion of the place, or begin hereafter to creep abroad.

II. Confession is always most desirable, and should not be omitted if required by diocesan law. But as it was not made a condition of the dispensation, the latter is valid without it. Of course, once properly communicated, the dispensation must remain in force.

III. If the curate, seeing his mistake, has already assisted, relying on his former delegation for this case, the whole matter may, we think, be allowed to rest as it is. But should the absence of witnesses still remain to be remedied, it would not be safe to depend on the old permission, because the parish priest may have given *licentia* for the *event*, as it occurred, rather than for the *persons* or the case independently of time.—P. O'D.

REGARDING THE HOUR FOR DINNER ON FASTING DAYS.

" May the full Meal on Fasting Days be taken at or before 11 o'clock, a.m. ? If not allowable, would the violation amount to a mortal sin ?"

Consule probatos auctores. You will see even in the compendiums of theology that it is a subject of discussion among theologians whether the hour at which the principal Meal is to be taken forms a notable part of the fasting precept, so that one would be guilty of mortal sin who does not attend to it. The theologians who hold the negative opinion (Layman, Elbel, and others) would not condemn the taking of dinner at 11 o'clock ; but the others (St. Alphonsus and those who follow him) would require a justifying cause to warrant the fixing of an hour very notably earlier than noon, when dinner is usually taken in Lent.

THE JUBILEE.

DECISION OF THE SACRED PENITENTIARY REGARDING JUBILEE FASTS.

The following important Rescript of the Sacred Penitentiary, in answer to a letter of His Grace the Archbishop of Dublin, decides a point of practical importance regarding the present Jubilee.

The question thus dealt with has reference to the days available for the observance of the Jubilee Fast.

It will be remembered by our readers that in one of the decisions of the Penitentiary published in the March number of the RECORD it was laid down that the Jubilee Fasts could not be observed on any of the days of Quarter Tense: "*jejunium pro Jubilaeo consequendo praescriptum adimpleri non posse diebus stricti juris jejunio reservatis, nec diebus quatuor temporum per annum.*"

¹ Gury (Ballerini edition), vol. i. Tract. *De Praeceptis Eccl.*, Art. III., n. 505. Lhemkuhl, tom. i., n. 1214, ad v.

The Archbishop, however, in his instructions on the subject to the faithful of his diocese, when laying down that the Jubilee Fasts could, with certain exceptions, be observed on fasting days of obligation, in no way excluded the days of Quarter Tense. The only days mentioned by his Grace as not available for the Jubilee Fasts were the "black fast" days of Lent, that is to say, in the diocese of Dublin, Ash Wednesday, Spy Wednesday, and Good Friday. As is pointed out indeed in the following letter of the Archbishop to the Sacred Penitentiary, no other days should in fact be excluded if the Encyclical of the Holy Father be taken as sufficiently defining the conditions on which the Jubilee may be gained. For the Encyclical excludes only those fasting days of obligation which are of obligation as "black fast" days—"dies in quadragesimali indulto non comprehensos, aut alias simili stricti juris jejunio ex praecepto Ecclesiae consecratos." And in Ireland no other days are of obligation as "black fast" days except the three days¹ in Lent already mentioned.

A question having been raised as to whether, in consequence of the instruction issued by the Sacred Penitentiary already quoted, the days of Quarter Tense should not also be excluded, the following letter was addressed by the Archbishop to the Cardinal Prefect of Propaganda.

In this letter, as will be seen, his Grace put forward an alternative request, namely (1) that a declaration should be issued to the effect that in countries like Ireland, where the days of Quarter Tense are not observed as days of "black fast," these days should not be regarded as excluded for the purposes of the Jubilee Fasts; or (2) that, failing this, at least a privilege should be granted enabling such of the faithful of his diocese as might wish to do so, to fulfil this condition of the Jubilee by fasting on those days, in accordance with his Grace's published instructions on the subject.

The matter, as will be seen, was referred by the Congregation of Propaganda to the Sacred Penitentiary itself. It has now been decided by that Tribunal that it is unnecessary

¹ In some dioceses in Ireland, only two "black fast" days are observed in Lent,—Ash Wednesday and Good Friday.

to issue any special favour or concession on the subject, the Archbishop's interpretation of the rules originally laid down being fully sustained: "Archiepiscopo scribenti respondet, prout exponitur, recte se gessisse."

The Archbishop's letter and the Rescript of the Sacred Penitentiary are as follows:—

LETTER OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

EMO E RMO SIG. MIO OSSMO,

Oso far istanza a V. E. perchè si degni chiarirmi sul seguente punto.

Nel pubblicare l'invito sacro rispettante il giubileo dell' anno corrente, venendo a definirvi le condizioni per guadagnarlo, io, attenendomi al testo dell' Enciclica Pontificia indulsi che il digiuno si potesse fare anche nei giorni di "quatuor tempora," i quali fra noi non sono giorni di magro stretto. Succedendomi però di leggere le decisioni della S. Penitenziaria a questo proposito, trovo il vieto di far il digiuno del giubileo nei giorni di "quatuor tempora."

In queste circostanze mi sia permesso pregare l'Eminenza Vostra Rma. a farmi giungere una dichiarazione che detto vieto della S. Penitenziaria non ha forza in paesi ove l' uso porta che il digiuno dei "quatuor tempora" non è "stricti juris," ovvero farmi concedere dalla S. Sede facoltà perchè i fedeli di questa diocesi possino adempire il digiuno del giubileo col digiunare i giorni di "quatuor tempora," s'intende, di magro stretto.

Ringraziandola anticipatamente della desiderata sua compiacenza, Le bacio umilissimamente le mani, e mi dico

Di Vostra Eminenza Rma.

Umilmo. e devmo. servo,

GUGLIELMO,
Arcivescovo di Dublino.

Emo. Signor Card. GIOVANNI SIMEONI,

Prefetto della S. Cong. de Prop. Fide.

THE RESCRIPT.

Sacra Poenitentiaria Venerabili in Christo Patri Archiepiscopo scribenti respondet, prout exponitur, recte se gessisse.

Datum Romae, in Sacra Poenitentiaria, die 8, Mensis Aprilis, anni 1886.

R. CARD. MONACO, P.M.

HIP. CAN. PALOMBI, S.P., Secretarius.

ANOTHER DOCUMENT RELATING TO THE JUBILEE.

Indult granted to his Lordship the Bishop of Ardagh, by which he is privileged to allow Nuns and the poor inmates of Workhouses who cannot conveniently make the Jubilee visits to the appointed churches, to visit instead the chapel of their convent or institution :—

BEATISSIME PATER,

Bartolomaeus Woodlock, Episcopus Ardacadensis et Cluanensis in Hibernia, ad Beatitudinis Tuæ Pedes provolutus, humillime exponit :—Plures existere in ista Dioecesi conventus seu domus mulierum religiosarum in Communitate degentium cum votis simplicibus sub jurisdictione Episcopi, quarum aliae sunt claustrales, aliae, quamvis minime voto vel lege clausurae ligatae, de Monasterii septis haud exeant nisi ob gravem causam ; sunt etiam in Xenodochiis seu hospitaliis pauperum pauperes ipsi, quibus aegre licentia concederetur egrediendi de domo ad praescriptas visitationes Ecclesiae parochiali seu alteri Ecclesiae publicae faciendas in ordine ad lucrandum Jubilaeum, et mulieres sanctimoniales, quae eorum curam in nosocomiis gerunt.

Quapropter Episcopus humillime B. T. supplicat pro gratia, quatenus ab ipso possint assignari oratoria domestica Monasteriorum vel Xenodochiorum praedictorum, ut praescriptas visitationum series in illis vel in Ecclesiis publicis ab ordinario designatis peragant, et preces ibi fundant juxta intentiones Beatitudinis Tuæ in ordine ad lucrandum Jubilaeum ii qui in domibus istis commorantur.

VENLI. IN CHRISTO PATRI EPISCOPO ARDACADEN. SALUTEM ET SINCERAM IN DNO. CHARITATEM.

Sacra Poenitentiaria de Speciali et expressa Apostolica Auctoritate, benigne sic annuente SSmo. Dño. Nostro Leone PP. XIII., Venerabili in Christo Patri Episcopo scribenti facultatem communicat supra dictis personis indulgendi juxta preces : contrariis quibuscunque non obstantibus.¹

Datum Romae in Sacra Poenitentiaria die 3^a Aprilis, 1886.

R. Card. MONACO, P. M.

¹ We beg to thank the Most Rev. Dr. Woodlock, to whom we are indebted for an early copy of this document.—ED. I. E. R.

JUBILEE QUESTIONS.

I. Are Members of Religious Communities, who are not enclosed, required to make the Visits of the Jubilee to the churches appointed by the bishop in the parish, or can they gain the Jubilee by visiting their own churches or oratories ?

II. May the Visits be made either before or after the Jubilee Communion ?

III. Must the Alms prescribed to gain the present Jubilee be given only for the intention mentioned by the Pope, or would an Alms given to the poor comply with intention of the Holy Father ?

I. The Visits for the Jubilee are to be made to the churches appointed by the bishop or his deputy.

The confessor has power to commute the Visits to the appointed churches into Visits to their own chapel, for religious or others who cannot conveniently leave their convent; but this commutation is necessary in order to justify the substitution.

II. There is no particular order to be observed.

III. The Alms are to be given according to the intentions of the Pope, that is, for "some pious work tending to the propagation and increase of the Catholic faith."

"Will you kindly give your opinion in answer to the following queries :—

"I. Does the fast required for gaining the present Jubilee allow the use of eggs and lacticinia when one chooses for his fast two days outside Lent ?

"The words of the Encyclical would permit an affirmative answer, '*esurialibus tantum cibis utentes, jejument,*' for only in Lent does the common law of the Church impose the rigorous or *black fast*; in other words '*cibi esuriales,*' or fasting fare for ordinary fast days out of Lent includes eggs and lacticinia. This is, I think, the common teaching, as is proved at length in the IRISH ECCLESIASTICAL RECORD, October, 1869. But the difficulty of adopting this view in the present instance arises from the words of the recent decree of the S. Penitentiary, January 15th. Here the difference between the Lenten abstinence and that of other fast days appears not to be recognized.

'Cibi esuriales' seems to be used without any such distinction to mean strict Lenten fare: 'in iis non locis ubi cibus esurialibus uti difficile sit, ordinarius posse indulgere ut ora et lacticinia adhibeantur.' The practical importance of the question is this— if such be the meaning attached to the words 'cibi esuriales' by his Holiness, the Jubilee cannot be gained at any time of the year except with the *black fast*, 'in iis locis ubi cibus esurialibus uti difficile non sit.

"II. Is the condition of Communion satisfied when one receives in 'periculo mortis,' or is another Communion required for the Jubilee? My reason for doubting is that the reception of the Holy Viaticum is an 'opus aliunde debitum.'—M. J. W."

I. At all seasons of the year the fast required by the Encyclical as a condition for gaining the Jubilee is a "*black fast*." This is, we understand, the interpretation of the expression, *Cibi esuriales*, as applied to the Jubilee, as well outside of Lent as during it.

We have been informed that on the occasion of the Jubilee of 1879, the Most Rev. Dr. MacCabe, then Vicar-Capitular of Dublin, applied to Rome to know whether he might act on the opinion so clearly proved to be the teaching of theologians, in the number of the IRISH ECCLESIASTICAL RECORD to which you refer. The Roman authorities replied that, though the exposition of what is usually meant by *cibi esuriales* was sound and irrefutable, the Pope intended to prescribe a "*black fast*" as a condition for gaining the Jubilee as well outside, as during, Lent. This declaration of the Pope's intention decided the practical question.

II. We think that Communion received "in periculo mortis," in fulfilment of the person's obligation, would not suffice, for the reason given by yourself, namely, that the Jubilee works must be "aliunde indebitum."

QUESTIONS WITH REGARD TO THE VISITS TO BE MADE DURING THE JUBILEE.

"I. The Holy Father in his instructions concerning the Jubilee, says, that in places where there are only two churches, each church is to be visited three distinct times. Now in places where there are only two public churches, one a parish church and one belonging to

a religious order, can the Jubilee be gained by making the six visits to the parish church?

"II. Are the visits to any particular church valid when they are made with a rush and all in one day, that is, supposing a person enters the church makes a visit, then goes into the street, re-enters the church to make a second visit? The ordinary meaning of the word visit would imply the contrary."

I. The visits are to be made to the churches appointed for the purpose by the Bishop or his deputy. He may appoint the church of the religious order, as well as the parish church, if he is so minded.

II. All the visits may be made on the same day. See IRISH ECCLESIASTICAL RECORD, March, 1886, pp. 264, 276, 282.

CORRESPONDENCE.

NOTES ON THE "BOOK OF ARMAGH."

In a letter in the eighth number of the *Gaelic Journal*, May, 1883, Fr. Hogan invited the attention of myself and Celtic scholars in Germany, Italy and France, to seven difficult passages in the 'Book of Armagh.'

In the following issue of the journal, Fr. Malone supplied a solution of the first difficulty. This, for the reasons there stated, Fr. Hogan was unable to accept as satisfactory,—a conclusion in which, I presume, Fr. Malone coincides.

Press of kindred work still prevents my contribution towards clearing up the obscurities. Meanwhile, Fr. Malone has submitted explanations of four more in the RECORD for April. To these, however, lie objections which, I fear, are fatal. As the numeration in Fr. Malone's paper is not the same as Fr. Hogan's, I give them both:—

H. 2.—Not dealt with by Fr. Malone.

H. 3, M. 6.—*Airbacc* = bond is not, as the Germans say, *belegt*.

H. 4, M. 1.—The same is to be said of *Ochen* = *Achen*; and of *Achen* = 'again repeating.' Furthermore, if *Achen* is intended to signify *a capite*, the combination is inadmissible for two reasons. In the Old Irish the preposition *a* does not infect the following letter. Besides, the dative singular of *cenn*, *caput*, is *ciunn*. Hence the lection would be *a ciunn*.

H. 5.—Omitted by Fr. Malone.

H. 6, M. 3.—*Curclisai*, a loan-word = *circulus*, is opposed to the Carlsruhe *Bede* and Cormac's *Glossary*, the former of which (18d) gives *cercol*: the latter, *circul*, as the Irish equivalent.

H. 7, M. 4.—*Senmeda accepit pallium de manu Patricii et dedit illi*, etc. This Fr. Malone translates: *Senmeda received the pallium from the hand of Patrick, and he gave her.*

In the original we read: *Venit. Senmeda . . . et accepit . . . et dedit.* From this it is evident that the subject of the three verbs is the same,—*Senmeda* came, received the veil, and gave up her ornaments.

Fr. Malone is correct in distinguishing between the Latin Hymn of St. Secundinus, and the Irish Hymn of St. Patrick. It is strange how Fr. Hogan fell into such a mistake as to confound them.

The *Tripartite* Life is given by F. Malone as stating that St. Colman Elo wrote upon St. Patrick. For this, however, the original affords no warrant. In the List given in the third Part (p. 155), we read *Colman Uamach: Colman of the Cave.* The writer intended was not St. Colman of Lynally, King's Co., but either the first Bishop of Cloyne, or Colman of Armagh, who died in 720 or 724.

Finally, the names of Laegaire's daughters, converted by St. Patrick, were not 'Rufa and Alba,' but Ethne and Fedelm. The former had the agnomen *fair*; the latter, *ruddy*. *Ethne alba et Fedelm rufa* of the 'Book of Armagh' (12a 1), is rendered word for word in the *Tripartite* (p. 56): *Eithne find ocus Feidelm derc.*

Students of the Patrician documents, I may be permitted to add, are largely indebted to Fr. Hogan for his transcript. The work, so far as I have had occasion to collate it with the original, is, with some few exceptions, accurate. The editing, it is to be hoped, will be executed in a manner equally satisfactory.—B. MACCARTHY.

DEAR SIR,—I have been greatly interested in the article of His Lordship, the Coadjutor Bishop of Clonfert, in the current number of the RECORD, on St. Livinus. It certainly raises a great number of puzzling questions, the answers to which are utterly unknown to me. But perhaps I may be able to suggest a solution of one difficulty. The name of the King of the Scots is Calomagnus or Calomannus. Is this a generic and not a specific name? Is it in fact a Latin rendering of Callum More? Is not "more" Gaelic for great? My own studies

naturally were in the direction of Lancashire Christian Associations, but they have led me to examine the histories of Bishop Kentigern of Glasgow, and of King Aiden of Dalriada.

I have another suggestion to offer, which perhaps may be more useful still, though it is not precisely on the same lines. From your description of Boniface. I should say that he had little idea of either chronology or geography, but was sufficiently familiar with Latin. The Gaelic names would appear to him uncouth and barbarous, and he would imagine that he was doing a service to his readers by giving Latin equivalents for them. Let us assume this to be the key to the puzzle, and now for another application. The most conspicuous figures in Strathclyde at the opening of the seventh century, were Rydderch Hael, King of Alclyde, and St. Kentigern, Bishop of Glasgow. Now, Jocelyn tells us that Kentigern, in Cymric, means "Capitalis Dominus," or "Head Lord." Can we blame Boniface if he rendered this by "Augustus," or "Augustinus?" Augustus would naturally suggest itself to him, as a correct representation of Lord Paramount. If Kentigern was Augustinus, then much of the difficulty of St. Livinus' life disappears: it only remains to find out a Gaelic or Scot bishop who ruled in Argyleshire, under the successor of Aidan, King of Dalriada, who perished in the battle of Degraстан in 603.

Apologising for the liberty I am taking in offering this slight suggestion, I am, yours very respectfully,

ROBERT GRADWELL.

BROCK, GARTANG, April 14th.

DOCUMENTS.

THE THIRD ORDER OF ST. FRANCIS.

Indult granted to the Third Order of St. Francis, by which the Associates are privileged to gain the *Absolution* or *Benediction with the Plenary Indulgence attached*, on any day of obligation within eight days after the Feasts mentioned in the Apostolic Constitution *Misericors Dei Filius*, whenever any of those nine Feasts does not happen to be itself a day of obligation.

The Feasts enumerated in the *Misericors Dei Filius* are:

(1) Christmas Day; (2) Easter Sunday; (3) Pentecost; (4) Feast of the Sacred Heart; (5) of the Immaculate Conception; (6) of St. Joseph; (7) of the Impression of the Stigmata of St. Francis; (8) of St. Louis, 25th August; and St. Elizabeth, 9th November.

TERTII ORDINIS SAECULARIS SANCTI FRANCISCI ASSISIENSIS.

Apostolica Constitutione, quæ incipit "*Misericors Dei Filius*" data III. kalendas Junias anno Incarnationis dominicae millesimo octingentesimo octogesimo tertio, Sanctissimus Dominus Noster Leo divina providentia Papa XIII. Sodalibus Tertii Ordinis qui dicitur *saecularis* S. Francisci Assisiensis benigne concessit, ut novies intra annum recipere possint *Absolutionem*, hoc est *Benedictionem cum Indulgentia Plenaria*. At quoniam dies, quibus haec *Absolutio* seu *Benedictio* fuit adnexa, non omnes festi de praecepto, sed nonnulli alicubi, nonnulli ubique locorum profesti tantum sunt, quibus Tertiarii saeculares haud facile in Ecclesias convenire possunt ceteraque praestare quæ ad *Absolutionem* seu *Benedictionem* rite accipiendam fuerunt constituta, hinc eorum quamplurimi hoc spirituali beneficio illis diebus omnino careant necesse est. Quamobrem plures Sacrorum Antistites aliique ecclesiastici viri, quibus eorumdem Sodalium Franciscanum cura est demandata, supplices admoverunt preces Eidem SSmo. Domino Nostro, quatenus ex Apostolica benignitate super hoc providere dignaretur.

Porro Sanctitas Sua, cui plurimum cordi est ut Tertius Ordo saecularis S. Francisci Assisiensis majus in dies incrementum suscipiat, ejusque Sodales validiora ad pietatem incitamenta habeant, hujusmodi precibus annuit, et in Audientia habita die 16 Januarii, 1886, ab infrascripto Secretario S. Congregationis Indulgentiis Sacrisque Reliquiis praepositae clementer indulsit, ut praefati Tertiarii, si forte legitimâ causâ impediuntur quominus Ecclesias adeant *Absolutionem* seu *Benedictionem* diebus assignatis, qui profesti sunt, accepturi, eandem *Absolutionem* seu *Benedictionem* accipere valeant aliquo die festo de praecepto, qui intra Octidua eorumdem profestorum dierum occurrerit, dummodo cetera exequantur, quæ in *Indice Indulgentiarum* memorata Apostolica Constitutio pro rite accipienda *Absolutionem* seu *Benedictionem cum Indulgentia Plenaria* praescribit.

Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus. Datum Romae ex Secretaria ejusdem Sac. Congregationis die 16 Januarii, 1886.

J. B. CARD. FRANZELIN, Praefectus.

FRANCISCUS DELLA VOLPE, Secretarius.

SUMMARY.

In the matter of Matrimonial Dispensations, it is not forbidden to impose and receive a fee for the preparation of the necessary documents which must be sent to Rome in explanation of the Dispensation sought for. The prohibition applies to the execution of the Dispensation.

COMPENDIUM FACTI. Episcopus Pampilonensis in Hispania exposuit: "Juxta morem valde antiquum in hac dioecesi preces dispensationum matrimonialium numquam mittuntur ad Datariam vel Poenitentiarium nisi facta informatione super veritate causarum, ita ut, obtenta dispensatione, illam informationem instituere necesse non sit, nisi in aliquo casu singulari et extraordinario. Mos erat etiam in hac dioecesi ut juxta statutam Vicarius generalis perciperet pro informatione praefata mercedem quatuor argentorum (reeles de vellon), et pro testimonialibus quae in gradibus majoribus expedit ad evincendam in Congregatione, ad quam preces mittuntur, veritatem ipsarum, sex argenta. Pro executione vero litterarum apostolicarum nihil prorsus a Vicario generali percipiebatur."

"Ita res se habebat quando prodiit resolutio ipsius S. Congregationis Concilii 28 Januarii, 1882, qua omnino prohibetur executoribus dispensationum apostolicarum aliquid percipere. Vicarius generalis, qui tunc erat, censuit hanc prohibitionem praxim praefatam non attingere, nec reprobare, eo quod non ut executor litterarum apostolicarum agebat quando informationem capiebat et testimonium in casu ferebat, sed ut judex, aut alio titulo. Cum vero exequeretur litteras apostolicas et mandatum sibi commissum adimplebat nihil omnino percipiebat. Vicarius vero generalis, qui nunc est, non audet aliquid percipere ex informationibus et testimoniis quae praecedunt et preces et dispensationem, eo quod accidentale videtur esse haec circumstantia quae ex consuetudine vel lege hujus dioecesis provenit."

"Inquit ergo Episcopus scribens: utrum in prohibitione exigendi ab executoribus dispensationum apostolicarum comprehendantur etiam informationes captae ad preces efformandas et testimonium super ipsarum veritate ad dispensationem non exequendam, sed obtinendam; et quatenus affirmative, deprecatur ut de opportuno remedio pro jam actis provide dignemini."

RESOLUTIO. Sacra C. C. re discussa sub die 18 Aprilis, 1885, censuit respondere: *Negative*.

THE HEROIC ACT OF CHARITY.

SUMMARY.

1. The Indulgence applicable to the souls in Purgatory are included under this offering.

2. The Indulgences granted for the living are also included, but are rendered applicable to the souls in Purgatory, when gained by those who have made the Heroic Act.

3. The surrender of those Indulgences into the hands of the Blessed Virgin is a pious accessory, and not an essential part of the Heroic Act.

4. The Indulgences, gained on occasion of Holy Communion, or the hearing of Mass, are applicable to any soul in Purgatory.

5. A priest who has a grant of the personal Privileged Altar, because of his having made the Heroic Act, cannot divert the Indulgence of the Privileged Altar from him for whom he offers the Mass.

URBIS ET ORBIS DE ACTU HEROICO CHARITATIS ERGA ANIMAS IN PURGATORIO DETENTAS.

Actus heroicus charitatis erga animas in Purgatorio detentas in eo consistit, quod Christifidelis sive aliqua adhibita formula, sive etiam tantummodo mente, offerat Deo O. M. pro animabus Purgatorii omnia opera satisfactoria quae ipse, quoad vixerit, peraget; nec non omnia suffragia quae post mortem quomodocumque ei obvenire poterunt. Multi Christifideles B. Virgini Mariae devotissimi, actore aut suasore b. m. P. Gaspare Oliden ex Ordine Clericorum Regularium Theatinorum consueverunt hujusmodi opera satisfactoria et suffragia in manus quodammodo B. Virginis deponere, ab Eadem pro suo misericordiae beneplacito distribuenda in favorem animarum Purgatorii.

Hic Actus heroicus charitatis non semel ab Apostolica Sede fuit approbatus; immo, ut defunctis evaderet utilior, indulgentiis ditatus, auctique privilegiis ii qui illum emiservunt. Quae quidem sa. me. Pius Papa IX. Decreto Sac. Congregationis Indulgentiis Sacrisque Reliquiis praepositae dato die 20 Novembris, 1854, confirmavit, auxit, et ad universos Christifidelis extendit.

Jamvero de hujus oblationis objecto, de ejusdem actus essentialibus conditionis et de Indulgentiis ac Privilegiis eidem adnexis identidem dubia oborta sunt. Siquidem dubitatum est, num inter opera satisfactoria comprehendi debeant et Indulgentiae quas Christifidelis, dum vivit, potest lucrari; et num qui Actum heroicum elicuit ei satisfaciat, quamvis sibi reservet et applicet eas Indulgentias, quae pro vivis

conceduntur. Insuper disceptatio mota est, quod attinet ad piam praxim faciendi oblationem satisfactionum et suffragiorum in manus B. Virginis Mariae, nonnullis tuentibus necessitatem hujus oblationis in manus Beatae Virginis pro Indulgentiarum consecutione et privilegiorum usu, aliis refragantibus. Tandem dubia nonnulla invaluerunt de modo quo Indulgentiae Plenariae animabus Purgatorii applicari possint aut debeant, ab iis qui Actum heroicum charitatis emiserunt.

Quare ut ea quae obscura hac in re videbantur, clarescerent, et quae incerta, certa evaderent, Patribus Cardinalibus Sac. Congregationis Indulgentiarum dubia quae sequuntur proposita fuerunt dirimenda :

I. Utrum inter opera satisfactoria quae in Actu heroico charitatis offeruntur pro animabus Purgatorii, comprehendantur etiam Indulgentiae quae declaratae fuerunt a Summis Pontificibus applicabiles Christifidelibus defunctis ?

II. Utrum oblationi isti satisfiat ab iis, qui sibi reservare velint Indulgentias, quae pro vivis conceduntur; vel sint hae Indulgentiae ad satisfaciendum pio proposito Defunctis applicandae juxta Indultum a Summo Pontifice concessum emittentibus Actum heroicum charitatis ?

III. Utrum 1° Actus heroici charitatis pars integralis vel praescripta ad privilegiorum participationem conditio sit, ut propriae satisfactiones omnes atque Indulgentiae non modo pro Purgatorii animabus offerantur, sed etiam ut Beatae Virgini, prout ipsi placuerit, distribuendae, relinquantur ? vel 2° haec in Virginis manus veluti consignatio habenda sit dumtaxat pia Actui accessoria devotio Christi fidelibus commendanda ?

IV. Utrum Plenariae Indulgentiae quas Christifideles Actum heroicum charitatis emittentes lucrantur tum ob sacram Communionem tum ob Missae feria II. auditionem, applicari debeat animabus quas B. V. Maria prae aliis a Purgatorio liberari cupit; aut possint applicari cuilibet Purgatorii animae ?

V. Utrum Indulgentia plenaria Altaris privilegiati personalis 1° debeat sacerdote qui actum heroicum charitatis emisit applicari animae pro qua Missam celebrat ? aut 2° possit applicari pro libito cuivis defuncto ? aut 3° debeat applicari animabus quas B. V. Maria a Purgatorio liberari cupit ?

Quibus Emi. et Rmi. Patres post auditas plurium consultorum sententias, respondendum in Generali Congregatione habita Aedibus Vaticanis die 19 Decembris, 1885, constituerunt :

Ad I. *Affirmative.*

Ad II. *Negative ad primam partem ; Affirmative ad secundum.*

Ad III. *Negative ad primam partem ; Affirmative ad secundum.*

Ad IV. *Provisum in antecedentibus.*

Ad V. *Ad primam partem, affirmative ; hoc enim modo privilegium Altaris conceditur a Summo Pontifice : ad secundam et tertiam partem provisum in responsione ad partem primam.*

Facto vero de his omnibus relatione in Audientia habita ab infra-scripto secretario die 19 ejusdem mensis et anni. Sanctissimus Dominus Noster Leo Papa XIII. responsiones Patrum Cardinalium omnino approbavit. Datum Romae ex secretaria Sac. Congregationis Indulgentiis Sacrisque Reliquiis praepositae die 19 Decembris, 1886.

I. B. Card. FRANZELIN, *Praefectus.*

FRANCISCUS DELLA VOLPE, *Secretarius.*

NOTICES OF BOOKS.

HISTORY OF THE CATHOLIC CHURCH. By Dr. Heinrick Brueck. Translated by Rev. E. Pruente. With an Introduction by the Right Rev. Monsignor James A. Corcoran, S.T.D.

BENZIGER BROTHERS, the eminent New York publishers, have invested the above work with all the attractiveness that a book can derive from a handsome durable cover, splendid paper, and clear type. Its two volumes, consisting of close on 400 pages each, cover all the ground usually traversed by ecclesiastical students in the history classes of our colleges. A great deal of valuable information on nearly all important events and facts, that come fairly within the range of Ecclesiastical History, has been compressed into this comparatively narrow space, but, of course, it would be idle to look for such copiousness and detail as Alzog's History possesses, in a book of these limited dimensions. The original German edition was given to the world about ten years ago, by Dr. Brueck, a professor in the Seminary of Mayence, and more than half that interval has elapsed since the present translation was commenced. The author approached his task with ample acquirements and rare ability. Of his powers of exposition and of his style we cannot speak with much confidence ; but if perspicuity, picturesqueness, and a graceful facility of expression

were merits to which the original work could lay claim, all these commendable qualities have sadly disappeared in the transition from German to English.

Dr. Brueck, in mapping out his work, proceeded on well defined and scientific lines. To secure an orderly treatment, a judicious classification of the various topics under certain heads and a distribution of the whole subject, according to some prominent landmarks, are of paramount importance. The author, following the old maxim "Divide et impera," adopts a two-fold basis of division--time and subject-matter. In regard to the former, he distributes the nineteen centuries that have passed away since the Birth of Christ, into three Epochs, which, though differing enormously in point of duration, have each of them almost exactly the same number of pages assigned them in Dr. Brueck's History. The first Epoch embraces nearly 700 years, beginning with the foundation of the Church, and extending down to the Third Council of Constantinople, A.D. 680; the second covers close on nine centuries, ending with the pseudo-Reformation; and the third includes the three remaining centuries, which intervened between that event and the present time.

Each Epoch is subdivided into two Periods.

In regard to the subject-matter, also, the lines of division are well-marked and judiciously selected. The learned author first describes the growth and development of the Church, numerically and territorially, in each period, and explains her relations with the temporal rulers; and, in the second place, he treats of her internal development, in discipline and in exposition of doctrine, and gives brief sketches of her assailants, as well as of the great champions of the faith.

That this well-conceived plan was executed with equally methodic clearness and skill we will not venture to assert. In some instances neither the sequence of time nor the sequence of events is strictly adhered to in the narration of facts. We candidly and gladly acknowledge that no lack of erudition, extensive reading, and intimate acquaintance with his subject is displayed by the able author, and that an industrious, painstaking student may derive great profit from the perusal of his book. We have, however, to complain of minor defects of arrangement, and of the meagreness of references.

Having said so much about the nature, extent, and arrangement of the contents of Dr. Brueck's work, we shall add a few brief remarks about the translation. At first sight it looks anomalous that the Introduction should be prefixed to the second, and not to the first volume. The explanation lies in the fact, that the scholarly and

distinguished dignitary who undertook to write the Introduction, was overwhelmed with work in connection with the Synod of Baltimore, when the first volume was passing through the press. If the whole work were written in the same finished style as the Introduction, it would command a very extensive circulation. The translator tells us in the preface that, "the whole has been reviewed and transcribed for the press by an English author of acknowledged reputation, *that the book may be presented in a purely English idiom.*" We cannot congratulate him on the realization of his laudable intention. The following sentences are extracts from Vol. II., pages 11 and 12, and furnish by no means isolated examples of inelegancies of diction, mixed metaphors, &c. The italics are ours.

"Also, throughout this period there *never failed* a time in which great saints, doctors, and princes did *not* appear, *nor* any in which enthusiasm did *not* give birth to noble deeds. This *enthusiasm* displayed itself in the most brilliant manner in Spain, when it came out victorious from *its* contests with the Moors, and was united into a mighty *kingdom* which formed the first great power. . . . The mighty *tide-wave* which had *seized* upon the nations, while it *promoted* much that was bad, also *brought to light* much that was good. It served to the further spreading of the kingdom of Christ, which in the remotest east, south, and west, was to find compensation for the losses it had sustained in the north.

"Good *elements* existed yet struggling with the bad—elements *fraught* with *desire* for the welfare of the Church, and endowed with zeal and strength. But it was through these mighty *storms* that the air of the Church was to be purified, it was through these hard *contests* that a new victory was to be gained."

On the whole, we neither anticipate nor desire that this translation may supersede Alzog in our seminaries, while for the popular reader it has few attractions.—E. M.

CATHOLIC TRUTH SOCIETY, 18, West-square, London.

WE should be glad that any commendation of ours would extend the circulation of the publications of this society. For, under the presidency of the Bishop of Salford and a distinguished committee, it has been doing a vast amount of good wherever its tracts have reached.

The society publishes numbers of good, cheap, devotional Catholic tracts and leaflets, thus to assist our Catholic people, especially the poorer classes, to a better knowledge of their faith, and to remove by correct information the prejudices of our Protestant friends. Accordingly its publications are as varied and as interesting as possible. We have a series of prayers for children, and pious aspirations to assist us at the dying bed; we have the "Advice of Pope Leo XIII.

to our Catholic youth," and Father Ryan's "Life of St. Patrick;" and his "Gospel Story of the Passion of Our Lord:" "Socialism" and its wicked tendencies are ably exposed by Father Rickaby, S.J.; the evils resulting, especially to the working classes, from the system of free Education are sketched by Father Splaine, S.J.; whilst the sad consequences of Intemperance are pointed out by Father Vaughan, S.J. We mention but a few of the numerous booklets on a great variety of subjects—controversial, social, devotional, and scriptural.

The doctrines of the Catholic Church are so clearly explained and so fully vindicated as to make us earnestly wish that some of these leaflets should find their way into the hands of honest-minded persons of a different creed.

The tracts and leaflets are marvels of cheapness; hundreds of them can be had for a trifle. Every good Catholic, and more especially the priests, should regard it as a duty to aid their circulation.

J. D.

A MAY CHAPLET. From "Les Guirlandes de Mai" of Felix Philpin de Révères, Priest of the Oratory of St. Philip Neri. By Kenelm Digby Best, Priest of the same Congregation. Third Edition. London: Burns & Oates.

FATHER PHILPIN is a French Oratorian, or rather a Frenchman and a priest of the Oratory, for we believe his work has lain altogether in London. He translated into French some of the writings of his brilliant confrère, Father Faber; and to himself in turn a similar service has been rendered by an English Oratorian, Father Best. We have not seen the original "Guirlandes de Mai;" but it is easy to perceive how well the translator has discharged his duty of "pouring the wine of poetry from the golden to the silver cup without spilling one drop of the magic draught." Considered in themselves, apart from their fidelity as translations, these hymns have considerable merit. They are fervent and musical, and they form a useful accession to our stock of religious poetry. The third edition of this graceful "May Chaplet" has appeared just in time for the Month of Mary, and the number of hymns purposely corresponds with the number of days in this favoured month.—M. R.

THE BIRTHDAY BOOK OF OUR DEAD. Dublin: Gill & Son.

TRULY does Adelaide Proctor say that "one by one, life robs us of our treasures, and nothing is our own, except our dead."

The "Birthday Book of our Dead" is a life-long treasure, containing eternal secrets that whisper comfort to the lonely heart.

It is likewise a mirror that holds up before our gaze figures that are missing, but not lost. They are resting in the shrine of immortality and "cruel life can never stir that sleeping," and "cruel time can never seize that prey." And as the little cross in the graveyard is a link between the living and the dead, so should this beautiful little book, published by M. H. Gill & Son, be a little reminder in our homes of those we knew to lead holy lives on earth, that we might invoke their intercession whenever through the week or year we care to read the list we have drawn up in the "In Memoriam." Distance separates you from them and destiny divides you for awhile; but they are not gone for ever. Their names are in the "Golden Book;" write them also in your own, that the reflection of their glory may light up your path, which they once trod, bidding you follow.

J. D.

"AVE MARIA" MAGAZINE.

THIS little magazine is devoted to the honour of the Blessed Virgin Mary, to furnish young people especially with rational amusement and sound instruction. In turning over its pages we find it teeming with very interesting subjects, which are treated in a lively and charming style, at the same time that they supply solid and useful information on subjects of great and pressing interest. It is the kind of magazine we would like to see circulated among the youth of both sexes. It would supply them with wholesome information on very useful topics; whilst it would draw them away from those dangerous sensational works of fiction, which work such deadly havoc among the educated classes. The "Ave Maria" has a very wide circulation in the New World, and some of the brightest minds of the Catholic Church in the States contribute to its valuable pages articles which have given it a high place in American literature. We hope it may be accorded a hearty welcome at many a fireside in Ireland, with a wish that it may succeed in doing the work its promoters marked out for it.—J. D.

THE WAR WITH ANTICHRIST. By Monsignor George Dillon,
D.D. Dublin: Gill & Son.

It was in the Catholic Institute of Edinburgh Dr. Dillon delivered the two lectures which make up the subject of this valuable book: "The War with Antichrist." The subject he selected was brimful of interest, especially for young men in large centres of population, where they are so much exposed to the cunning and treachery of secret

societies. These societies, like their author, Satan, sometimes clothe themselves in the raiment of angels of light, and only throw off the mask when they have irretrievably ruined the unsuspecting victim who was seduced and beguiled by the character they had assumed.

Following in the wake of the great Encyclical, "*Humanum genus*," of Leo XIII., where the great Pontiff telescopes the whole roadway of error and wickedness that are masked in the secret societies; guided by such powerful writers on the subject of *Masonry* as Dupanloup and Deschamps, and by one so thoroughly versed in the most complicated tricks of the craft as Martineau-Joly, Dr. Dillon advances to assault the still hidden defences, or scale the batteries, planting high above the ramparts of error the flag of truth. He gives us a graphic account of the rise of Atheism at the opening of the last century, and how the corruption of that age seized on and overmastered Voltaire—the Apostle of Unbelief—and how the Courts of Europe, yielding to the vice that sought its justification in infidelity, became corrupt to the core, from the unblushing lewdness of Catherine of Russia, to the pandemonium of Louis XV. in Versailles. Vice became the fashion; the cancer spread over the whole surface of society, and the Church alone raised her voice in defence of truth and purity. The evil genius of Voltaire and the followers of his school called into being the guild of *Masons*, who diffused their doctrine among the courtiers, the men of letters, and the public of France. With open Bible, square and compass, each brother carried secrets it was death to reveal. A deep love for the widow and orphan entered into the profession of faith in the *Great Architect*, and fraternity and equality was the motto emblazoned on the flag of the brotherhood. But this was the shell that concealed the corruption that lay within. The lodge became the attractive centre for the spendthrift, the man of broken fortunes, and the depraved of the upper classes. Ribald song, sneering jest made the home of the *roué* the attractive centre for sin and wickedness. Whoever reads Dr. Dillon's valuable lectures will clearly understand how capable masonry is of every kind of hypocrisy, and how it has provided itself with adepts and allies to disarm public suspicion in its regard. It hates the light of day, and ever struggles to hide its hydra head within the dark folds of its wicked breast; but the author of the "*War with Antichrist*," has brought up from their hiding-place those mysteries of darkness, that reveal its terrible oaths of secrecy and its grotesque and absurd ceremonial. Dr. Dillon's style is clear and convincing, and though it savours more of the severe style of history than the popular language of the

lecturer, yet does it charm by the methodical order of the subjects he brings in, and the highly-finished portraits he draws for us of Masonry, from the duped novice to the hidden hierarchy. The printing and get-up of the book is excellent; the type clear and legible, and worthy of the eminent firm of Gill & Son, and we hope to see a second edition very soon to bring it within the reach of the reading masses.—J. D.

LUTHER'S OWN STATEMENTS CONCERNING HIS TEACHING AND ITS RESULTS. By Henry O'Connor, S.J. London: Burns & Oates; R. Washbourne. Dublin: M. H. Gill & Son.

THE issue, within the short space of two years, of two English, and two American editions of Father O'Connor's contribution to polemical theology, affords ample proof of the high appreciation in which it is held, and of the singular success of his conscientious and laborious researches. A third edition has been called for. The demand has taken the modest and learned author by an agreeable surprise. He generously avows that the favourable reception accorded to the work far surpassed his most sanguine expectations.

We have, on a former occasion, brought "Luther's own Statements" &c., under the notice of the readers of the RECORD. The third English edition, now before us, needs no commendation of ours, seeing that it has the approval of three Cardinals, seven Archbishops, and twenty-two Bishops. This being so, we have no hesitation in once more advising every student of Church history, to provide himself with a copy of Father O'Connor's work, so justly described, by the Bishop of Erie, U.S., as "a marvel of laborious and patient research." It may be well to add, that the price brings it within the reach of every purse.—D. G.

- (1) **TWO CELEBRATED SANCTUARIES OF THE MADONNA IN ITALY.**
- (2) **WHAT THE CHURCH HAS DONE FOR SCIENCE. A Lecture.**
By the Rev. John A. Zahm, C.S.C., of the University of Notre Dame.
- (3) **THE MAD PENITENT OF TODI.** By Mrs. Anna Hanson Dorsey.
- (4) **THE LEPERS OF MOLOKAI.** By Charles Warren Stoddard.
Notre Dame, Indiana.

WE have placed these four little books together inasmuch as they belong to the "Ave Maria" series, to the first three numbers of which we have already directed the attention of our readers.

In the first of the little volumes before us, we have an account of

two very wonderful events related in Ecclesiastical history—the miraculous transference of the sacred picture of our Mother of Good Counsel from Scutari in Albania to Genazzano, and that of the Holy House of Loretto. The first part of the little tract shows that our Mother of Good Counsel has devoted children in far off Indiana, able and willing to become apostles of this beautiful devotion in her honour. It contains full and accurate information regarding the Ancient Sanctuary of Our Lady of Good Counsel at Genazzano, the miraculous transference of the Sacred Image from Scutari, for which ample historical testimony is adduced, and an authentic summary of the indulgences and spiritual favours granted to the members of the Pious Union of Our Lady of Good Counsel, with the conditions required for membership. In the second part Mr. Stoddard, with the fervent piety of a true Catholic, tells us of his pilgrimage to the Holy House of Loretto, of the magnificent Basilica in which it is enclosed, and of the great devotion which the Catholics of Italy have for it.

“What the Church has done for Science” is the title of an able refutation of a charge frequently brought against the Catholic Church by her adversaries, namely, that she has been an enemy to the progress of Science. We have seen this charge alleged against her even recently by a Protestant of undoubted learning and ability. The Rev. lecturer shows how false such an allegation is, seeing that all the great Universities of Europe, Oxford, Cambridge, Louvain, Paris, Salamanca, Leipsic, Tübingen, etc., have been founded by Catholic kings and princes, and that at all times we find amongst Catholic men, the foremost and the best in every Science and Art. Such men were Copernicus, Columbus, Galileo, Descartes, Roger Bacon, Ampère, Secchi and a host of others. It is a sound lecture, brimful of facts.

“The Mad Penitent of Todi” is a fairly good little story, telling us of the loose early life and subsequent severe penitential works of the Franciscan Jacopone La Todi, the contemporary and friend of Dante, and the supposed author of the “Stabat Mater.” The narrative, however, seems overdrawn. Are we to mark the strange word “enthused” as one of the latest inventions in American literature?

A feeling of deep sympathy and compassion is awakened within you as you read the touching tale of the unfortunate Lepers of the kingdom of Hawaii. The story of the visit which the author made to the Leper settlement in Molokai, told in the simplest language, is far more affecting than the most highly wrought narrative could be. And, when at the end of the little book you read the letter of the self-

sacrificing young priest, who had devoted his life and energies to the consolation of these afflicted people, stating that he too had caught the dread contagion, and begging a prayer for himself and his unhappy flock, at once almost involuntarily you comply with his request, and breathe a prayer that God may comfort him in his sorrows and give him the reward of his labours.—J. D.

THE TREASURE OF THE ABBEY. By Raoul de Navery.
Translated by Alice Wilmot Chetwode. Gill & Son,
Dublin.

THIS is a translation from the French of a tale of the Revolution of 1789. It gives a striking picture of that reign of anarchy and terror, and shows the extremes to which human nature is capable of going when bent on satisfying its worst passions, and freed from the salutary restraints of Religion. Rapine, murder, and sacrilege were the acts performed in the sacred name of Liberty. While reading over its pages one cannot fail to realise the force of Madame Roland's apostrophe to the statue of Liberty: "Liberty, what crimes are committed in thy name!" The secret and guiding principles of the revolutionary patriots are described in every page: thus, for instance how clearly are they not set forth in the following words of dialogue?—"Yes! yes!" cried Kadoc "we are patriots, if that means living without work, and drinking as much as we like." "Long life to the Republic," added Trecor, "if it lets us leave our hands on the goods of other people." And in another place John Anvil, one of the leading spirits of the Revolution, thus gives his view of equality: "The Republic declares traitors to their country those who go to join the king's brothers. Their property is seized for the benefit of good patriots, and becomes the possession of the nation; that is what we mean by equality." The career of the last-named is described with a skill and care that deserve special mention. He spent a life of plunder and murder, abusing God's mercies and despising His graces. At length the inevitable end came, and the circumstances of that end are both dramatic and instructive. He was just on the point of acquiring untold wealth. He murdered all the monks of Lehon, and descended into a subterranean chamber where was preserved "The Treasure of the Abbey." But lo! on a sudden, the doors are shut by secret springs, and the waters of the adjacent river are turned into the chamber from which the unhappy revolutionist tries in vain to escape. "Damnation!" said John Anvil, springing to the treasure. "What: I have under my feet and in my arms that which I have coveted all

my life long, and now the riches are not to be mine: I have burned Coetquen to be rich: I have murdered Father Athanasius, and now I am to die alone—all alone—drowned like a dog!" But if vice is thus personified in John Anvil and his compatriots, the beauty of virtue and the ennobling influence of religion are set before us in the description of such characters as Patira and Brother Anthony. Virtue and vice are described side by side, that the contrast may render more apparent the beauty of the one and the heinousness of the other. The work of translation is all that could be expected. There is so little trace of French idiom, that had we not been told that it is a translation, we should not for a moment suspect it to be such. We have noticed a few mistakes of minor importance for which the Translator is not responsible, as, for instance, the anachronism of giving 440 as the date of the foundation of a Benedictine Abbey, whereas it was nearly a hundred years later when the first Abbey of that Order was founded. The book is well printed and beautifully bound. It is a suitable little volume for school prizes.—T. G.

OUR OWN WILL, AND HOW TO DETECT IT IN OUR ACTIONS.
By Rev. J. Allen, D.D. Benziger Brothers, New York.

THERE are works almost innumerable treating of the Way to perfection, and the State of perfection. Yet, all are not satisfactory; for sentiment is not unfrequently substituted for solid abiding principles, and truths are as often concealed in endless and useless verbiage. "Our Own Will" is not of that class. In it no truth is asserted and no line of action recommended which the author does not set about deducing either from plain principles of the natural order, or from truths of revelation and the dogmatic teaching of the Church.

In the first seven chapters of the book, the Rational Will is explained in its relation to Grace, the part it plays in determining the value of our actions, the claims God has on it, and the consequences of following our *Own Will*. The author disclaims all discussion of abstruse speculations which occupy Theologians regarding the nature and efficacy of Grace in its relation to Free Will. Perhaps it would be well to have omitted such statements as the following:—"Now since we know that God desires a free, rational service from us, we can easily see that He, as a general rule, does not so compel us to serve Him by supernaturally meritorious acts that we could not, *if we wished*, perform or desire the contrary of those acts."

Dr. Allen appears to hold that it is not merely a counsel, but a precept to refer every deliberate act to God, seeing that God *urges*

his claim to every such act. One would wish Dr. Allen had explained what offering of one's actions to God is necessary to satisfy that precept.

The remaining seven chapters treat of the symptoms by which we may detect our Own Will in our actions. Of this part we may say with Dr. Richards, in his admirable Preface:—"No one can follow him in his simple and plain analysis of the symptoms, that is not impressed with the conviction that he has made the study of the Will a subject of long and careful consideration."

Though "Our Own Will" has been specially intended for religious, yet it is likewise applicable to all who aim even at the first degree of perfection; and there can be little doubt that it will be of abiding utility to both classes.—J. C.

THE LIFE OF ST. NORBERT. Washbourne, London. 1886.

THE LIFE OF VENERABLE JOSEPH MARCHAND. Dublin: Gill & Son. 1886.

THE perusal of these little volumes has been to us a source of great pleasure. It is gratifying to see books of such a type daily increasing and gradually supplanting the worthless literature of the day, a literature which invariably enfeebles the young Catholic mind, and only too often corrupts it.

The life of St. Norbert presents us with the history of a saint comparatively little known in these countries. In plain but elegant language it describes for us the establishment, object and progress of the order of Premontré, together with a detailed account of its founder's interesting life. In addition, it introduces us to a period full of important events in the history of Church and State. Thus the book is not only interesting, but full of valuable information.

The Life of the Venerable Joseph Marchand brings us to a period very much nearer to our own time. It is an error of uninstructed Catholic people to identify martyrdom with the early ages of the Church and with those ages *alone*. This much, is stated, and stated truly, by Lady Herbert in her Preface, but we venture to add that if this little work obtains the circulation to which its merits entitle it, such false impressions will be speedily removed. We heartily recommend the Life of Venerable Joseph Marchand to all Catholics. It is the story of a man cheerfully corresponding with God's will at much personal sacrifice. It is the story of a man whose lot was cast in rugged paths, whose life was a life of difficulty and danger, and whose death entitled him to the martyr's crown. Lady Herbert has done a

good work in placing such a book in the hands of English-speaking Catholics, and we wish it all the success it deserves.

It is but just to add that the Publishers have done their work well. Both volumes are brought out in a neat and attractive form.

LITTLE MONTH OF MAY. Translated from the French by Miss Ella M'Mahon. New York, etc: Benziger Brothers.

THIS is a translation from the French, and contains a series of short meditations on the various prerogatives of the Blessed Virgin. It is a book well calculated to produce much spiritual good in the souls of those who shall have the happiness and the pleasure of reading it.

MANUAL OF THE SEVEN DOLOURS. By Father Sebastian of the Blessed Sacrament. Duffy & Sons, Dublin.

THIS is a new edition of one of those Manuals for which all Catholics owe a deep debt of gratitude to Father Sebastian. "I think," said a *Religieuse* to me lately, "that no one can speak of the sorrows of our Lord so feelingly as a Passionist." I would add, after reading this book, that very few could tell us of our Mother's Griefs with a deeper and more lasting effect than Father Sebastian. The Manual is in two parts. The first consists of a series of Reflections on the Dolours of the Blessed Virgin. The second is very varied. We can attend Mass in company with our Dolorous Mother. We have the High Mass, different Offices, Rosary and Litany of the Seven Dolours, the Formulæ for blessing the different Scapulars, &c., of our Lady, with numerous litanies, prayers and pious exercises in her honor. Though professedly dealing with one phase of her life, the Manual contains many of the prayers and devotions to the Blessed Virgin in common use.

Father Sebastian's book deserves high praise, and we are quite sure that this edition will meet with the same warm reception by the public as former editions of this excellent work.—J. D.

LITTLE MONTH OF ST. JOSEPH. By the Rev. Father Marin de Boylesve, S.J. Translated by Mrs. Edward Hazeland. Burns & Oates, London.

THE "Little Month," when known, is sure to become a favourite with the clients of St. Joseph. Well translated, it is an admirable *rade mecum* for the month of March. In it we have a short meditation

for every day of the month drawn from one of the New Testament texts, referring to St. Joseph. In a few words the text is explained and its lesson taught us. An anecdote is added to fix the lesson in our memory, and a prudent counsel as a "watchword" for our conduct on each day.

HOW TO WRITE A COMPOSITION. By S. A. Frost. Dublin : Gill & Son.

ESSAY writing now forms a very important feature in the various competitive examinations throughout the country. The candidates for such examinations will find much assistance from the use of Mr. Frost's book. Instead of filling his text-book with crude dry rules, serving rather to perplex than aid those for whose use they are intended, the author has drawn up a set of progressive skeleton compositions "giving a choice of subjects, and the divisions and sub-divisions which mould them into acceptable shape." By filling in and developing these skeleton essays, the student will acquire a facility and an order in expressing his thoughts, which are the chief constituents in the Art of Composition, whilst he will get at the same time much useful information on a great variety of subjects.

KING ALFRED: AN HISTORICAL DRAMA: By Henry Van Rensselaer and William J. Stanton, of the Society of Jesus. Benziger Brothers, New York.

It would be difficult to find a more suitable subject for an Historical Drama than Alfred—England's best and greatest king. Scarcely six years on the throne when the Danes, the hardest warriors in Europe, overran his whole kingdom of the West Saxons. Alfred, no longer able to collect an effective army, fled to the hills and forests, and for some time found refuge in a cow herd's hut. Soon, however, with the aid of his faithful thanes, he was able to muster an army, and routed the invaders near Edington in Wiltshire. The Danes consented to quit Wessen; Gothrun, their King, with thirty of his followers, were baptized, and ever afterwards proved faithful to Alfred. Finally, Alfred is crowned Sovereign of all England.

"King Alfred" is a faithful reproduction of these events, as well as of the well-known qualities of the King, as a Legislator and Scholar. The internal structure of the Drama is admirable in its unity and consistency; the details are appropriately arranged, and duly subordinated. A quotation will give an idea of the style of the Drama. We shall take it from the first scene of the first Act where

Alfred is persuaded by the Earls of Mercia and Somerset to gird on the Sword of Ethelred in defence of his country.

“ALFRED—I yield me : who so base as not to glow
At touch of noble fire, which from the heart
Leaps out of mention of his country’s woes !
When Heaven calls, man must obey. Come then
What will, I bow me to my destiny.”

[*Exeunt Thanos L. L. Alfred turns to his books*].

“Farewell, companions of my peaceful hours,
Your sweet society I now forego
For sterner comrades—helm and sword,
No more my pensive soul, on fancy’s wings,
Shall soar beyond the things of sense—no more
Find philosophic rest beneath thy spell.”

[*Gazes on them lovingly awhile*].

The authors are engaged in good work in writing such Dramas as “King Alfred,” for, since we do not hold with the Puritans that the stage ought be abolished, it is a laudable thing to contribute to elevate its tone, and thus to utilise it.

WAIFS OF A CHRISTMAS MORNING AND OTHER TALES. By
Josephine Hannan. Dublin : Gill & Son. 1886.

Of late years the taste for fiction has grown to be a mania. In the libraries, the drawing-rooms and boudoirs of the upper classes is to be found the proverbial novel of the period. Nor is the taste for novel-reading confined to the aristocracy alone. Visit the comfortable homes of our middle classes, and one of the first things that greets your eye is the glaring novel of the day. Nay more, the thirst for fiction has penetrated even to the humblest homes, to the labourer’s thatched cottage, and the ill-furnished tenements of our struggling artisans. Is this a satisfactory state of things? Some people say “Yes.” We, however, do not consider it a matter for congratulation to see our Catholic people gorged with the multitudinous trashy volumes that daily issue from the press. We consider the young men and young women of Ireland would be much purer, much more contented with their lot, much better off in every way, if they never met with a society novel. Remember we do not object to novel reading when novels are of the right stamp—when, harmless in themselves, they are amusing and instructive. We tolerate Dickens, Scott or Thackeray,

in the hands of our young folk. We encourage young people here in Ireland to read Griffin, Banim and Kickham ; authors who, while they write amusingly and instructively, cherish truth and purity, and avoid those false and loathsome delineations of national character which disgrace the pages of Lever and Lover, and bring the Irish race into ridicule and contempt. These works, in default of better are admissible. Yet we desire something higher. We look forward with anxiety to the day when the cheap trash, novels shall be cast aside and superseded by works of fiction in which the principles of morality and religion shall find an honoured and prominent place.

That such a day is approaching is manifest by the daily increase of such works as the one now before us. "*Waifs of a Christmas Morning*" is exactly the type of book we would wish to see in the hands of our boys and girls. If young people must have novels to read, let them be provided with novels of this character. In this work we have a picture of what might possibly occur any day. It does not disgust one with the false pictures of life, the glaring improbabilities and the thousand strained, and romantic situations which form the stock characteristics of the common-place novel. We like the men and women around whom Miss (?) Josephine Hannan has woven the tissue of remorse. We like Paul de Rohan for his grand Catholic instincts. We like Gwendoline de Neville for her cheerful correspondence with God's peace—a correspondence all the more to be rejoiced at, because of the family pride and religious intolerance it was so long in overcoming. We like Paul and his sister Maria—the hero and heroine of the tale, for they teach us lessons which many amongst us might usefully learn—lessons of obedience and filial love, lessons of hope and confidence in God, resignation to His will, and the firm purpose of abiding by his commands in circumstances however trying. In a word each and every character teaches us a lesson and conveys a moral. Even Yvonne, the pervert, teaches us the efficacy of repentance, while Mr. Hawkins is a living commentary on rudeness and ungentlemanly persistence.

We confess that we like this book. If not exactly a new departure in Catholic literature, it is at least an improvement on the old lines. Though we do not pay Miss Hannan the flattery of ranking her amongst the stars of the world of fiction, yet it is due to her to say, that the book bears decided traces of talent, and augurs well for her future literary career.—J. MCH.

THE RACCOLTA. London: Burns & Oates.

We have received a copy of this new edition of the *Raccolta*, and admire the neatness with which it is brought out. This edition has the approbation of the Congregation of Indulgences for the English translation as well as for the original Italian.

MONTH OF THE SACRED HEART. Translated from the French by Laetitia S. Oliver. Dublin: M. H. Gill & Son.

IN this little book we have a collection of meditations for the month of June. Though small it is a useful work, and a valuable addition to the literature which has for its object the advancement of devotion to the Sacred Heart.

The meditations for each day are very suitable, and present to the reader, in an admirable manner, thoughts which cannot fail to increase his feelings of gratitude and devotion to that Heart, which suffered so much for the sins of men.

The little volume is a translation from the French of the Abbé Berlioux, and, as such, is all that could be desired.—J. McH.

“JOY AND LAUGHTER.” By V. M. Burns & Oates. 1886.

This is a novel description of book. It would be difficult to classify it under any category. One thing, at all events, is quite clear, viz., that the author is a happy and contented man, and in the far-reaching desires of his kindly heart is anxious to make others as happy and contented as himself. It appears he is an humble and retiring man also, for he leaves his admirers to rest satisfied with the initials “V. M.” We assure him he might be more explicit regarding himself, for surely “Joy and Laughter” is a work of which he need not be ashamed. His book will have the effect of inducing many gloomy dispositions to brighten under its influence, and will go far to persuade the public that a light heart is never to be accepted as an indication of the absence of a true Christian spirit.—J. McH.

ODILE; A TALE OF THE COMMUNE. By Mrs. Frank Pentrill. Dublin: M. H. Gill & Son.

“ODILE” is a very interesting little book. The unhappy days of the Commune have a lively interest not only for those who love France, but also for all who would wish for a commentary on what is best and upright as well as on what is worst and unprincipled in man. Accordingly, incidents told of such days will always find a ready hearing.

But "Odile" has a special attractiveness; for the incidents are striking and instructive—holding up to our view in picturesque vividness the hollow nonsense and frivolity of mere outward show in opposition to all that beauty which is from within, and recounting in telling narrative deeds of fidelity and fortitude in the midst of the dangerous excesses of an unprincipled mob.

It would be well that the demand for light-reading were supplied by such works as "Odile; a Tale of the Commune;" for to afford amusement it is by no means necessary to ridicule virtue and to obliterate the moral feelings. This tale is well worth reading, even as a specimen of what might be done.—J. C.

"HANDICRAFT FOR HANDY PEOPLE." By an Amateur Mechanic.
Dublin: Gill & Son, 1885.

To the class of people designated "handy," this little book will prove a regular mine of information. The two essential considerations about any book are (1) what it tells us; (2) how it is told. Now the present volume contains such a vast amount of information that we may safely say there is nothing to which an amateur mechanic can turn his hand, that it does not touch on, and this information it imparts in so neat and masterly a style that we must conclude at once that the author is no tyro in the art of composition at least. There are few people who do not reckon a "handy man" among their acquaintances. Different tastes characterise these different amateurs; but if the readers of the *IRISH ECCLESIASTICAL RECORD* put this work into the hands of their amateur friends, they will have the satisfaction of reflecting that they have supplied them with the means of not only perfecting the gifts which they have, but also of acquiring additional gifts to which they had hitherto been strangers.

EXAMINATION OF CONSCIENCE: FOR THE USE OF PRIESTS WHO ARE MAKING A RETREAT. Translated from the French of Gaduel, by the Rev. Eugene Gruinn, C.S.S.R. New York, Cincinnati, and St. Louis: Benziger, Brothers.

A most useful companion for every priest in Retreat. Small and neatly brought out, it contains an exhaustive and satisfactory examination of conscience on all the duties of missionary priests of every rank. It contains, moreover, useful counsels on many matters of practical importance. We cordially join in the hope of the translator, that it may meet with the same success as the French edition, of which upwards of 50,000 copies have been sold.—A. M.

CHEMISTRY : A MANUAL FOR BEGINNERS. M. H. Gill & Son.

THIS little book purports to meet the wants of students preparing for the Intermediate Examinations. It certainly contains a great deal of information, briefly and, in general, excellently conveyed. Careful revision will, we are sure, result in the removal of not a few blemishes, as abstruseness in some answers, inaccuracies in others, and the introduction of some matters before they could be intelligible to the beginner.— A. M.

ANNALES DE PHILOSOPHIE CHRETIENNE. Revue Mensuelle.

Directeur, M. L'Abbé J. Guien. Paris: 14, Rue Mayet.

THOSE who wish to keep *au courant* with the philosophical world, will do well to subscribe for the *Annales*. This review is thoroughly Catholic. It is the organ of the Society of St. Thomas Aquinas; and aims at carrying out the idea put forward in the Encyclical *Aeterni Patris*. The essays are of a high order, and all philosophical discussions are ably reviewed. The recent discussion on Faith and Evolution, carried on in the *RECORD* and other journals, was reviewed last November, and the discussion in the *Nineteenth Century*, between Mr. Gladstone, Professor Huxley, and others, in the March number.

A. M.

BOOKS RECEIVED.

PAX VOBIS : being a Popular Exposition of the Seven Sacraments. By the Author of "Programmes of Sermons and Instructions." Dublin: Browne & Nolan.

ESSAYS ON IRELAND. By W. J. O'Neill Daunt. Dublin: M. H. Gill & Son.

THE LIFE OF ST. CHARLES BORROMEO. (2 Vols.) London: Burns & Oates.

THE DIVINE OFFICE. By M. L'Abbé Bacques. Translated and edited by Rev. E. L. Taunton. London: Burns & Oates.

THE PULPIT ORATOR. By Rev. J. E. Tolliner. Translated by Rev. A. Worth, O.S.B. New York: Pustet & Co.

LEAVES FROM ST. AUGUSTINE. By Mary H. Allies. London: Burns & Oates.

EDWARD THE SIXTH, Supreme Head. By F. G. Lee. London: Burns & Oates.

PRAELECTIONES JURIS CANONICI. By F. Santi, in Scholis Pont. Seminarii Romani Professor. Ratisbonæ: Pustet & Co.

DISCOURSES ON THE DIVINITY OF JESUS CHRIST. By Abbé Freppel.

THE SYNODS IN ENGLISH : being the Text of the Four Synods of Westminster translated into English. By Rev. R. E. Guy, O.S.B.

THE FOUR SYNODS OF WESTMINSTER.

THE IRISH ECCLESIASTICAL RECORD.

JUNE, 1886.

FUTURE PUNISHMENT.

VI.—PURGATORY.

I. The twenty-second Article of the “Irish” and Anglican Churches runs as follows :

“The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, . . . is a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.”

Now Perrone¹ states “the Romish doctrine concerning Purgatory” in these words :

“Duo hæc tantum quoad Purgatorium de fide sunt, primo scilicet ejusdem Purgatorii existentia, secundo suffragiorum utilitas.

“Omnia igitur quæ spectant ad locum, durationem, poenarum qualitatem, ad Catholicam fidem minime pertinent, seu definita ab Ecclesia non sunt.”

Two points only are of faith : “That there is a place of temporal punishment after death ; and that the souls which are imprisoned there may be assisted by the prayers of the faithful, and in a special manner by the acceptable Sacrifice of the Altar.”²

1. Many good Protestants, churchmen especially, believe in both these articles of our faith. (1.) Universalists maintain that all punishment of the future life shall be merely

¹ “De Deo Creatore,” n. 685.

² Council of Trent, sess. 25, Decr. de Purgat.

temporal. Dr. Farrar and Dr. Plumptre do not go so far. They contend, however, that the vast majority of those who die in sin shall be saved, after a more or less protracted period of punishment. This is an admission of our first point,—a place of temporal punishment after death. I need not say that Dr. Pusey also and his school are of the same opinion; and so indeed are most educated Protestants.

(2.) The same may be said with regard to the second article of Catholic belief,—that the souls in Purgatory are aided by the prayers of the faithful. In the burial service of the Book of Common Prayer the priest is directed to say :

“We give thee thanks [O Almighty God] for that it hath pleased thee to deliver this, our *brother*, out of the miseries of this sinful world; beseeching thee that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory.”

It is true that the expressions, “accomplish the number of thine elect,” and “hasten thy kingdom,” do not necessarily refer to the souls departed; and it is likewise true that in the petition, “that we, *with* all those who are departed in the true faith, may have our perfect consummation,” the word “with” may not be equivalent to “and.” Nevertheless, it is quite plain that the prayer *may* be understood as a petition for the repose of departed souls; and as a matter of fact many of the ablest churchmen do so interpret it, contending that this meaning is more in harmony with the spirit of early Protestantism. Dr. Farrar¹ quotes the following from Bishop Forbes:²

“[The Church], deeply convinced that the general tone of the teaching of antiquity goes beyond a mere prayer for consummation of bliss both in body and soul, and probably extends to actual forgiveness for some sins (perhaps at the foreseen prayers of the Church), and the mitigation of some penalties, has formed her Burial Service on a theory of which this doctrine is the only interpretation: that words of hope may be used of all but the excommunicate.”

¹ “Mercy and Judgment,” p. 75.

² On the Articles, ii., 347.

Dr. Farrar's own view may be collected from the following extract:¹

"[There are] four doctrines or opinions which bear on the question of the future life, and which, although they furnish no proof of the Romish doctrine of Purgatory, do undoubtedly point inferentially to the belief of the Church that after death some change and progressive development is still possible in the condition of the dead. One of these is the admissibility of prayers for the dead."

He goes on through four pages to prove that this practice of praying for the departed was common to all Christians from the earliest days of the Church.

Dr. Plumptre² maintains "the primitive and Apostolic character of the practice," and traces the history of its development from the time of the Machabees, through the early years of Christianity, the Middle Ages, the sixteenth century, down to our own days.

I need not refer to men like Dr. Pusey and Dr. Lee, as their opinions are well known. The latter "gives a long list of a hundred and seventy-five monumental inscriptions, which witness, in every decade of years since the Reformation, to the continuance of the practice"³ of praying for deceased friends. One of these inscriptions—that from the tomb of Bishop Barrow (1680) in the Cathedral of St. Asaph—will serve as a specimen :

"O vos transeuntes in domum Domini, in domum orationis, vestro orate pro conservo, ut inveniat misericordiam in die Domini."

Prayers for the repose of the faithful departed were not confined to the private petitions of friends; they were at least occasionally offered publicly by ministers of the Church acting in their official capacity. This led to disturbances, and the matter was brought before the Ecclesiastical Courts. A case was tried before Sir H. J. Frost, who gave judgment "affirming that prayers for the dead are not a violation of the articles, canons, and constitution of our Church." This judgment "was not appealed against, and stands therefore, for the present, as the recognised exposition of the law of the Church on this question."⁴

¹ "Mercy and Judgment," p. 71.

² "Spirits in Prison," p. 280.

³ "Spirits in Prison," ix.

⁴ "Spirits in Prison," p. 280.

2. We may take it, accordingly, that the practice of prayer for the dead is cultivated by many, and these the ablest Protestants, not only of the High but of the Broad Church party. This implies an acceptance of "the Romish doctrine concerning Purgatory," as stated by the Council of Trent.¹ And yet we find Article XXII. denouncing the same "Romish doctrine concerning Purgatory" as "a fond thing vainly invented." There is a still stronger expression of opinion in the Homily on Prayer, which Article XXXV. commends as containing "a godly and wholesome doctrine, and necessary for these times:"

"Let these and other places [texts of Scripture and quotations from the Fathers] be sufficient to take away the gross error of Purgatory out of our minds; neither let us dream any more that the souls of the dead are at all holpen by our prayers; but as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightway either to heaven or else to hell, whereof the one needeth no prayer, and the latter is without redemption."

(1.) In explanation of this want of harmony between the teaching of the Homily, the Article, and their own belief, Protestant writers are wont to distinguish between the dogma of the Catholic Church as defined at Trent, and the opinions which were common among the schoolmen.

"The scholastic doctrine of Purgatory may be found reflected in the frightful *Inferno* of Dante It may also be found, though in a modified form, very clearly delineated in the supplement to the *Summa* of St. Thomas of Aquinas, and in Bellarmine *De Purgatorio*. Bellarmine decides that purgatory, hell, and the *limbus Patrum*, and the *limbus Puerorum*, are all in the centre of the earth; argues that the fire of purgatory is material; quotes the testimonies of St. Gregory and Bede to show that the pains of purgatory are more intense than any which we can suffer in life; and accepts the whole doctrine that souls in purgatory are aided by 'the Sacrifice of the Mass, prayers, penances, alms, pilgrimages, and so forth.' And in support of these views he adduces the evidence of visions, and the authorities of St. Thomas Aquinas, St. Bouaventure, and other Schoolmen."

¹The Council mentions amongst the suffrages which are useful, "the acceptable sacrifice of the altar." This, however, is only a side issue; our main doctrine is, that some souls are punished for a time after death, and that their sufferings may be relieved by the prayers of the faithful on earth.

²Dr. Farrar, "Mercy and Judgment," p. 66.

Dr. Plumptre contends that the Article was "directed not so much against the formulated statements of Lombard or Aquinas, still less against the earlier teaching of the Greek and Latin Fathers, as against the popular current teaching of the Romish theologians of the time."¹ On the other hand we have seen that, in Dr. Farrar's opinion, the condemned scholastic doctrine "may be found very clearly delineated in the supplement to the *Summa* of St. Thomas of Aquinas."

The confusion is worse confounded by the Homily already quoted, which warns all good Churchmen not to "dream any more that the souls of the dead are at all holpen by our prayers;" and exhorts them to believe that "the soul of man passing out of the body goeth straightway either to heaven or else to hell." Surely these two points are in flat contradiction to the teaching of Trent; and if the Homily "doth contain a godly and wholesome doctrine and necessary for those times," how can Dr. Farrar "find little difficulty" in the Tridentine definition, preferring, "for the avoidance of mistakes, to call the Intermediate State . . . by some other name than Purgatory?"² And how can it be that "this view is freely admitted, and has long been admitted, by Lutheran and other Protestant divines?"³

(2). Dr. Plumptre is ready with an explanation. It seems that the Homily, so far from containing "godly and wholesome doctrine," contains the very reverse; and that Article XXXV. should "not be looked upon as more than a vague and indeterminate commendation, and does not bind those who sign the Articles to an unreserved acceptance of every historical or dogmatic statement contained in them." But see how inconvenient this is. The Homily is "to be read in churches by the ministers, diligently and distinctly, that it may be understood of the people."⁴ I wonder does Dr. Plumptre ever read the Homily on Prayer "diligently and distinctly" for the people; and does he then take care to announce that it contains not a "godly and wholesome doctrine," but a damnable and poisonous error.

¹ "Spirits in Prison," p. 307.

² *Ibid.*

³ "Mercy and Judgment," p. 71.

⁴ Art. XXXV.

It is not for Catholics to attempt an explanation of these seeming inconsistencies. One point, however, we may notice in passing,—that when it comes to signing Articles, we find Protestant divines as expert as any Jansenist who was ever trained at Port-Royal, and equally ready in the next breath to ridicule the casuistry of our moral theologians.

II. It would take volumes to arrange and refute all the arguments which Anglicans urge against what they are pleased to designate “the Romish doctrine concerning Purgatory.” One should discuss ever so many questions of great importance,—the Mass, justification, merit, temporal punishment, indulgences, and many others. There is, however, one objection of special moment. It is urged with evident relish by almost all Protestant writers, who seem to think that it settles the question and admits of no possible solution. I allude to the “argument” drawn from the Catholic practices of granting indulgences and of receiving money for the celebration of Mass for the dead.

1. Dr. Pusey wrote:¹

“As regards the doctrine of purgative suffering, there have been for many ages in the Roman Church gross corruptions of its own doctrine The existence of Purgatorian Societies, the means of subsistence accruing to the clergy from belief in it, afford a strange contrast to the simple wording and apparent innocence of the decree by which it was made an article of faith. It is the contrast between poison in its lifeless seed, and the same developed, thriving, and rankly luxuriant in the actual plant.”

Dr. Farrar considers² that Purgatory is connected in Protestant minds “with the deplorable but parasitic abuses of indulgences, pardons, works of supererogation, purchasable Masses for the dead, and all the sixteenth century doctrines of Tetzel and Leo X.” And elsewhere³ he quotes, with relish, “the vulgar mediæval proverb,” that “the fire of Purgatory boils the monk’s saucepan.”

¹ “Tracts for the Times,” n. 79, p. 3.

² “Eternal Hope,” Preface, xxvi.

³ “Mercy and Judgment,” p. 68.

Dr. Plumptre uses even stronger language :¹

"It would seem as if it were the penalty of the ambition and the avarice of the Church of Rome, that it has, in part at least, materialised and vulgarised almost every truth of which it was the keeper or the witness. *Nihil tetigit*, we might almost say, *quod non foedavit*. It has degraded the reverence for saints and the Mother of the Lord into a homage that verges on idolatry. It has rationalised and localised the true thought of our communion with Christ in the Eucharistic Sacrifice into a dogma of transubstantiation and the worship of the outward sign. It has painted to eye and ear in coarsest colours the horrors of the intermediate state of purification; and then, when it had alarmed men for their own souls or the souls of their kindred and their friends, it has said to them, almost in the very words of Tetzels, 'Down with your cash, and as the money clinks in the box, the soul that you care for is delivered from its torments.'";

Dr. Plumptre "will not now inquire" whether all this applies to the Romish doctrine of the present day; he has his suspicions :²

"The open sale of indulgences for the living or the dead is, it may be, no longer prevalent. But one would like to know what is practically the working of the system on the faith and life of those who live under it, what conceptions they form, according to their culture and their knowledge, of the indulgences which are still scattered broadcast over Western Europe, for those who take part in this or that festival, in pilgrimages to this or that shrine. Anyhow, the root-error of the treasure-store of merits dispensed at the pleasure of the Pope is still there, and the idea of a quantitative satisfaction to be made primarily by sufferings in this life or the next, but capable of being commuted for the ceremonial utterance of a prayer or the visit to a shrine, each good for a given number of days, or years, or centuries, remains as an apparently ineradicable element of the Romish system. The office of the Consolidated Merits Stock is still open, and transfers are effected on payment of the registration fee."

I feel bound to apologise to pious readers for inflicting on them such long and offensive extracts; they will serve, however, to show how weak must be the cause which depends

¹ "Spirits in Prison," p. 304.

² Ibid., p. 306.

on support so false and flimsy, and which for lack of argument must fall back on abuse.

Mark the charges: "The Church of Rome has *rationalised* the true thought of our communion with Christ in the Eucharistic Sacrifice;" surely never before did we hear ourselves accused of rationalism, particularly for our Eucharistic teaching. "The Church of Rome has said to men, almost in the very words of Tetzel, 'Down with your cash, &c.'" The saying is in inverted commas, as if it were a quotation from a definition *ex cathedra*. And then what charming vagueness in the phrase, "almost in the very words of Tetzel," as if they were "familiar in our mouths as household words."

Again: "The open sale of indulgences is, it may be, no longer prevalent." "Prevalent," remember, and "it may be." In fact it *is*; for "the office of the Consolidated Merits Stock is still open, and transfers *are* effected on payment of the registration fee." No need to give authentic instances, days or dates, names of persons or places; it is always much safer to utter calumnies in general terms.

(1.) Catholic readers do not, of course, require any assurance that the Church of Rome never authorised anyone to sell pardons; that it does not sell them now, that "the indulgences which are still scattered broadcast over Western Europe, may be obtained by anyone of whatever "culture or knowledge" on condition of saying his prayers, not "ceremoniously" but devoutly, or of going to Confession or Communion, or of performing some other pious work. And both Dr. Plumptre and all others whom it may concern, may be assured, that if they know of any official who has been guilty of selling Masses, indulgences, or pardons, they have only to report the matter to his bishop or to the Holy See, and they will soon learn that the guilty person has been deprived of the opportunity of repeating his offence.

(2.) We do not deny that such things may possibly happen now, or that they did occur, perhaps frequently, when the power of the Holy See was more restrained by the civil authorities. Worse things happened in the College of the Apostles. We do not pretend that all Church officials have been at all times immaculate; perhaps Dr. Plumptre would make the

same admission with regard to the Anglican Establishment. And as we do not charge the Anglican Church with the crimes that are and have been committed by her ministers, it might not unreasonably be expected that her champions would extend to us a little of the same justice and charity.

We acknowledge, therefore, that indulgences and such things are liable to abuse, and hence they should be dispensed with care; but that is no reason why they should be abolished. What good thing can be named which human wickedness may not turn to evil? If either Church or State were to do away with everything that might be perverted to wicked uses, what a clean sweep should be made of institutions which all of us hold most dear. But a wise ruler does no such thing. He balances the evil and the good; he examines whether, by less violent measures, the evil may not be prevented or at least minimised. If he see that the evil resulting from an institution exceeds the good, and that there is no reasonable prospect of improvement, he will remove the source of both good and evil, if it be in his power. But if either the cause be beyond his reach, or if he have good reason to hope that the evil may be diminished by watchful care and judicious management, so as to be more than counterbalanced by good results,—then it would be folly to enter upon violent or extreme courses.

This is how prudent men act in the management of private and social affairs. We permit the sale of gunpowder, poisons, alcoholic drinks, though the evil results are appalling. There is scarcely a law relating to contracts which does not press hard on individuals; yet these laws must be maintained for the sake of the general good.

(3.) And so with regard to indulgences. The Church need not dispense them at all, perhaps; or she might dispense them less liberally. The question was examined by the Fathers of Trent, who thought that there was no need of extreme measures, and that, without interfering with the good results, prudent laws and watchful administration would enable the bishops to prevent in the future any evils that might have existed in the past. The best justification of this line of action is found in its result. Despite the

insinuations and the assertions of Dean Plumptre, it is well known to those who know us at all, that abuses with regard to indulgences are of extremely rare occurrence; that when they do occur, they seldom escape detection; and that when discovered, they are promptly and severely punished.

2. Dr. Farrar objects to "purchasable Masses for the dead," quoting in his favour "vulgar mediaeval proverbs" about "monks' saucepans." Surely, he would say, you cannot deny that priests receive money for offering Masses, and that these offerings are a staple source of income to many of the Catholic clergy.

(1.) Before directly answering, I would beg to remark that beneficed Anglican clergymen should be the last to urge such an objection as this. Who are the accusers and whom do they accuse? An average priest in Ireland has for his support, independently of private income, about £130 a year from all sources. In England, France, Belgium, and Italy, priests have still less. Monks and friars have not more than half that sum. Would Anglican clergymen be content with so moderate a provision?

But, they say, no one can charge them with selling spiritual things. Nor have I made any such charge. But we have a right to ask by what title they appropriate the fruits of their benefices. Is it for the performance of spiritual functions? If so, why do they charge Catholic priests with the sale of Masses? And if not, what other title have they to their income?

(3.) In truth neither they nor we sell spiritual things. "Know you not," writes St. Paul,¹ "that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar partake with the altar? So also hath the Lord ordained that they who preach the Gospel should live by the Gospel." They have a right to their support; otherwise the Gospel should be preached by men engaged in worldly business, who would be careless and half-hearted preachers indeed.

How to provide support for the ministers of the Gospel, is

¹ 1 Cor. ix., 13,

a question for those who are entrusted with Church government; and it is solved differently in different circumstances. In some places there are no permanent benefices; in others there are. Even where benefices do exist, they are not sufficiently numerous to make provision for all the clergymen whose services are necessary. Besides, it most frequently happens that a benefice is too poor to maintain its incumbent in anything like moderate comfort, unless supplemented from other sources. But in every case the principle remains,—“the Lord hath ordained that they who preach the Gospel should live by the Gospel.”

“Living,” supposes money; and where is the money to be found? It might be raised by a regular tax, such as tithes; or by collections on occasion of spiritual services, such as offerings at church doors. But just as services which are common to all may be made occasions of providing money for the support of the clergy, so may other religious acts such as administration of sacraments, funeral services, Masses. Now this is what happens amongst Catholics.

(3.) It might be questioned whether, independently of circumstances, it would be best to support the clergy altogether by benefices, or altogether by occasional offerings, or by a mixture of both systems. Each of the first two methods has its inconveniences. Where the clergy are quite independent of the people, there is a natural tendency to neglect the people's interests. On the other hand, where priests are altogether dependent for support on the occasional contributions of the faithful, there is danger that the poor may be harshly treated. When the Church has a choice she adopts the mixed system, providing for the independence of the clergy and the necessities of the poor by the institution of benefices; which, however, are so moderate that they do not ordinarily raise the priest above the necessity of depending on the contributions of the people for a portion of the means of support.

It should be remembered that however the Church may provide for the maintenance of the clergy, whether by benefices or by occasional contributions, the money must ultimately come from the pockets of the faithful. This

money is not the *price* of spiritual things; it is the means of supporting the clergy without whom there would be no spiritual ministrations. This is true, no matter how the necessary means are provided. Catholics do not object either to benefices or to occasional offerings; but we do object to those who, whilst from the one source they are in receipt of large incomes for their spiritual ministrations, cry out like the Pharisee that they are not like the rest of men,—not like Catholic priests, for instance, who from the other source do not receive one-fifth the sum for the five times harder work which they perform. Fifty pounds a year would keep a “monk’s saucepan” boiling. There are many friars in France and Italy who would think themselves “passing rich” on such a provision. I wonder how much more does it take to support the family of an Anglican dignitary?

(4.) No one will deny that this system of occasional contributions is liable to abuse, and should be carefully looked after by ecclesiastical authorities. The same is true of the system of benefices. The clergy should be made to feel that necessary spiritual ministrations should not be refused because of failure to present the customary offering; and this is constantly impressed on Catholic priests. The poorest may assist at Mass and sermons in our churches without paying so much as a halfpenny. The canon law prescribes that bishops and parish priests shall offer Mass for their people on every Sunday and holiday of obligation. In these Masses the poorest have an equal share with the richest, and no one presents an offering. Confession and Communion are free to all. In some places, as in Ireland, an offering is expected when the Sacraments of Baptism and Matrimony, are administered; these offerings are a portion of the means of supporting the clergy. But then priests are warned by the Synod of Maynooth (1875):

“In oblationibus quae ex veteri et recepto usu flori solent occasione administrationis quorundam sacramentorum, caveant parochi ne aliquid fiat quod simoniam aut avaritiam sapiat. Sacramenta vero nunquam denegentur eo sub praetextu quod oblationes istae non tribuantur; alioquin noverint delinquentes se ad arbitrium Ordinarii esse puniendos.”

In like manner the bishops assembled at the second Synod of Westminster (1855), after referring to the different systems which prevail in different countries, and reminding their clergy that "the Church has always detested the sordid desire of gain through which money is extorted from the faithful when sacraments are administered," go on to decree:

"Prohibemus ne aliquid petatur (multoque magis exigi) ante Baptismatis vel Matrimonii celebrationem aut etiam post celebrationem veluti de jure . . . Abusus praesertim omnes, si qui existant, tam in quantitate tam in exactione hujusmodi obligationum, diligentissime corrigant [episcopi] modum ubique aequum imponendo."

These decrees will serve to show the vigilance of the Church. And let it not be supposed that they are so much waste paper, useful only to deceive our enemies. Happily they are rarely, if ever, violated; but if any priest in England or in Ireland were to violate them seriously, he would soon find that behind them there is an authority thoroughly sincere in its will, and thoroughly able in its power, to enforce their observance.

(5.) Can Anglicans say the same with regard to abuses of a like character amongst themselves? I do not know whether there be now in London any such place of worship as Lady Whittlesea's Chapel, or any Sherrick with a genius for advertising the "boxes," and making the concern pay. It is the law of the Anglican Church that the right of presentation to a vacant benefice may not be sold, though one may sell an advowson where the benefice is still filled.¹

I have before me a copy of the *Nation*, dated 7th Nov., 1885. It contains an article entitled, "A Scandal to Protestantism," and signed "W. F. D." The article is based on letters and other documents which chance had thrown in the writer's way; and very suggestive documents indeed they are.

It seems there is a firm in London, "an enterprising and really respectable firm," W. Emery Stark & Co., whose office is at St. Paul's Chambers, No. 23, Bedford-street, Strand. At this office three publications were issued,

¹ See Stephen's Commentaries, ii. 724.

The Private Patrons' Gazette, *The Church Preferment Gazette*, and *The Clerical Register*. The title page of the first of these is given as follows :

"Church Preferment Wanted to Purchase, 'The Private Patrons' Gazette' (eighth edition), containing full and confidential particulars of about Two Hundred Purchasers, edited by Mr. W. Emery Stark & Co. . . . N.B.—This Register is intended solely for the use of Private Patrons desirous of selling Preferment, and Messrs. W. E. S. & Co. trust to the honour of all parties to keep it strictly private, and to treat all particulars given herein with implicit confidence."

Some quotations are given; I select two :

"Pressure of Sale.—It sometimes happens that, through the rector accepting other preferment, or through a sudden serious illness causing the prospect of an immediate vacancy, it is absolutely necessary that the property should be sold at once in order to secure a legal sale: vendors will, therefore, kindly take notice that in case of an absolute pressure of sale, Messrs. Stark can always arrange an immediate sale with one or other of their numerous clients. Only the selling price under the pressure of circumstances would probably have to be reduced. One thing, a sale is certain, it is only a question of price."

"After making full allowance for the fall in the value of tithes, as also for the general agricultural depression, we consider Church property just now a very good investment, and we do not see any prospect of prices being lower, because our vendors are so confident that Church property will before long resume its old position and value, that they prefer to wait for better times."

The following are advertisements from the *Gazette* :

"Advowson or next presentation only, with the prospect of immediate or early possession, wanted for a clergyman ordained in 1881. Income from £200 to £400. Good house desired. A country parish in the Midlands, North, or West, preferred. £4,000 available for immediate investment."

"A layman wishes to purchase for a friend in Holy Orders a valuable advowson, where some lay property can be also obtained in the parish. Early possession of both desired. £10,000 to £20,000 for investment."

"Advowson wanted for an M.A., Oxon. 31. Thirteen years in diocese of Canterbury. Must be a choice property in a Home, South, or South-Western County only; not Essex. There must be a good house and grounds suitable for a gentleman, and the neighbourhood must afford good society. Small population. The income is immaterial, provided the above requirements are realised; may range from £200 to £500 a year."

These extracts speak for themselves. The scandals are not denied; they take place in the open day; by no one are they so much regretted as by good and upright clergymen within the Establishment. We do not lay any of the blame to the account of individuals other than those who participate in the plunder; we would not even hold the Established Church liable, except in so far as she has permitted herself to be so hampered by state control, that she is powerless to punish evil-doers. If Catholic priests were guilty of such practices, no infidel legislator or lay judge could intervene to save him from being deprived of his ecclesiastical office. We do not blame individuals, but we think that they have reason to hang their heads for shame. And yet they can cry out loudly against purgatory, indulgences, "purchasable Masses,"—they who appropriate good round sums per annum for their own spiritual services, and who look on calmly whilst their ecclesiastical brethren "invest" in "Church property" in the open market, and speculate on "agricultural depressions, and the "fall in the value of tithes," as if tithes were bales of cotton or railway shares.

III. In this paper I have purposely abstained from proving the Catholic doctrine of Purgatory, for the good reason that proof is no longer required. It is now freely admitted that there is a temporal punishment after death,—that souls redeemed by Christ's blood are not condemned to eternal fire for every lie of excuse, that children are not damned for ever for stealing pins or for robbing birds' nests. The old Protestant orthodoxy drags out a lingering existence amongst what Dr. Farrar calls¹ "the uninstructed masses," with whom, I suppose, we must class the Presbyterians. It would

¹ "Mercy and Judgment," p. 62.

be a waste of words to argue with such persons; it might even prejudice them against receiving the truth from others with whom they are more in sympathy. We may be content to leave them to Dr. Farrar and his friends; no argument could be more crushing than his.

W. McDONALD.

THE GERMAN UNIVERSITIES.

THE question of higher or University Education, which is generally regarded as one of vital issue from its bearings upon the moral and intellectual life of a nation, is in the near future to be submitted to us again. And this fact alone, apart from the transcendent importance of the subject, is the only apology we offer for presenting this paper to the readers of the "RECORD."

University Education in this modern world is supposed to have reached its most perfect form in Germany; and to Germany we must go to understand fully what appears to be the highest conception of University life, its spheres of thought limited only by the boundary lines of human knowledge, and its work, free and flexible, within rigid principles of religion on the one hand, and patriotism on the other. As a guide we shall take one of the most interesting books produced in our generation, written, strangely enough, by a French priest, Père Didon, who made the largest sacrifice a Frenchman can make, that of national vanity, for the purpose of teaching a wholesome lesson to his nation. The book appears to have been wrung from him by a kind of torture, to which, indeed, he voluntarily subjected himself; and his broad philosophical habit of generalisation is very often broken abruptly by an exclamation of pain, when he sees some striking instance of German superiority, or some special manifestations of the patriotic instinct, which is so universal in its extent, and so well directed in its energies. From the day when, midst a crowd of students, German and foreign, he signed his name, Gulielmus Didon, in the album of the University of Berlin, and touched the Rector's hand

as a kind of honourable oath to be true to the traditions of the place, down to the time when his book came forth from the press, and was received with a scream of agony from his vain countrymen, Père Didon went through purgatorial pains, with one sentence of solace in his heart: "You shall know the truth, and the truth shall make you free." The two best books on Germany have been written by French *littérateurs*. Madame de Staël was the first in Europe to understand and manifest the riches and power of German literature. Père Didon, nearly half a century later, has written the latest and best book on the springs and sources of the political and literary pre-eminence of the same nation. But de Staël at least commenced to write in a tone of superiority as one, who, brought up in more than Attic or Augustan refinement, had suddenly discovered pearls amongst barbarians. Père Didon wrote in a more humble, and perhaps truthful spirit, when German power and intellect were acknowledged through the world, and his own country was writhing in the shame of a defeat, which resulted from forces generated in the German Universities, and directed through the channels of military organisation. To trace to its springs the power that had proved so disastrous to his own country,—the power that came down like the rock cut from the mountain, which shivered the statue of brass with the feet of clay, to study the secrets of the energies, which transformed a race barbarous up to yesterday, into kings of intellect to-day, clothing themselves with the richest spoils of Greek and Oriental culture, and evolving and creating with superabundant plenteousness ideas and institutions, that will minister to the intellectual wants of generations yet unborn,—this was a task of observation and analysis, repulsive and uncongenial enough, yet all the more fruitful, let us hope, for his own country and for the world.

There are twenty-two Universities in Germany,¹ as uniform

¹ That is in the Empire, viz., thirteen in Prussia, the duchies, and the annexed provinces—Berlin, Bonn, Braunsberg, Breslau, Friburg, Grieswald, Halle, Heidelberg, Kiel, Königsberg, Marburg, Münster, and Rostock; one in Saxony—Leipzig; one in the duchy of Saxe-Coburg-Gotha, Jena; one in the grand duchy of Hesse—Giessen; three in Bavaria—Munich, Wursburg, Erlangen; one in Würtemberg—Tübingen; one in Hanover—Göttingen; one in Alsace—Strasburg.

in teaching, and as easy in discipline, as the most rigid dogmatist on the one hand, or the broadest Epicurean on the other, could desire. They are scattered through the empire and its provinces as if by accident, sometimes buried in mighty cities, like Berlin, sometimes, like Göttingen, creating quiet towns by sleepy rivers. In the more modern Universities like Munich and Berlin, the patrons of science amongst the regal and ducal families have built palaces as the homes of the learned. In the more ancient, the University building is an old convent, as at Leipsic, or a dismantled fortress, forming the centre of a splendid architectural pile, as at Tübingen. The teaching of the smallest, as well as of the largest University, embraces the four great faculties of Theology, Jurisprudence, Medicine, and Philosophy. The Theological faculty is sometimes exclusively Protestant, as at Berlin, Göttingen and Halle, at which latter place one of the strongest assaults ever made on Christianity was led by the rationalist, Wolff; sometimes Catholic exclusively, as at Breslau, Münster and Würzburg; sometimes Catholic and Protestant, each of course, with its own professors, as at Tübingen, where there are 374 Protestant, and 179 Catholic students of Theology. And a student is at perfect liberty to pass from University to University, from one famous professor to another, according to the bent of his own inclinations, and the attractions of the great intellects, which direct thought in these schools of the highest science. There with the humming of the busy world around him, if his University happens to be located in a city; or if in a country town, in a silence and calm as deep as that which falls upon Chartreuse, when the evening antiphon has been sung, and the echoes of the last footsteps have died along the twilight corridors, the student, with his mind already stored with the facts of science and history, and the principles of art, is enabled to collate, combine, and generalise in that high faculty of Philosophy, which is the term of all education. And how easy and elastic is the discipline of those German Universities, and how charmingly Bohemian is the life the students lead! A slice of ham and a glass of beer for breakfast—an adjournment to the hall where the students leap over desks and benches to their places with the

inevitable note-book in their hands, the solitary black-board and piece of chalk for the professor, who enters with the students, places his cap with theirs, and commences his hour's lecture without comment or preface, and without the slightest attempt at style, telling the hardest facts, and explaining the highest problems in the plainest manner that the German tongue will allow, then an adjournment to the restaurant, where professor and students sit around the same table, and the thread of the lecture is taken up, and in a perfectly informal manner the difficulties of Arabic, or cuneiform inscriptions, or absolute idealism are explained; or a quiet stroll by the banks of the river, and confidential revelations of the arcana of Science and Philosophy, when the professor has gathered around him some of his favourite pupils, who may yet perhaps, he thinks, stand on the high table-lands of science with the masters at whose feet he himself sate and studied!

I suppose no two races were ever more dissimilar in habits, tastes, and temperament than the ancient Greeks and the modern Germans. The capricious, artistic, wayward sons of Athens were the exact antitheses of the dreamy, yet plodding and practical Germans. Yet the genius of both lands has struck out a University system, which in its scope and object, and even in the details of working are very much alike. The Athenian *ephebi* were the prototypes of the modern German students. Living either in private residences or together in colleges, they attended at will the lectures of the philosophers, who attracted admiring crowds at the Lyceum, or in the Academy, or in the Porch; and these halls of learning, as well as the hospitality of Athens, were thrown open not only to the children of the city but to dusky strangers from Egypt, the cradle of all philosophy; to students from the distant shores of the Ægean, and above all, to those of the great Semitic race, which even then, with its Sacred Books, held a foremost place in the world of culture, for its professors were inspired and its Philosophy divine.¹ And in Athens, as in the Germany of to-day, the professorial

¹ Vide Card. Newman's Idea of a University. Discourse "Christianity and Letters," page 264.

system obtained. Zeno in his porch, Plato in his little garden near the sacred Eleusinian way, Aristotle in the Lyceum or in his residence by the banks of Ilyssus, seem to us the far-off images of Kant and Hegel and Fichte, or the more modern professors, as they move freely amongst the students, who look to them for guidance, and teach the highest synthesis of all Science by the banks of rivers as famed as Ilyssus, or under the shadows of mountains, peopled with the phantoms of poetic dreamers, and as sacred to German genius as Olympus or Parnassus to the Greeks. It is to men and not to books that these two great nations, separated by fifteen centuries of time, commit the intellectual training of their youth. Schools are founded bearing the names of great professors or the philosophical systems they established, and each student attaches himself at will to that school or that professor, to whom he feels himself particularly attracted. The professor dictates, the students listen and write, for the note-book is the armoury of the modern German student, as it was of the Athenian, who, however, more aristocratic and luxurious in disposition, took his slave to the lecture as amanuensis. No pedagogic system of question and answer! Athirst for knowledge, the student hangs on the lips of his professor, and it is only after the lecture is finished that he can approach his master, and lay his difficulties before him. Hence, too, there is no programme in our sense of the word. Twice a year the Senate of the University appoints the subjects to be treated, and the hours for lecture. In the Maxima Aula, or corridor of the University, the professors put up their notices, written and signed by themselves. The students must select the lectures they wish to attend. They give their names to the quæstor, and pay the master's fees. They call on him once more to get their books signed, and are then free to be studious or idle, careless or assiduous, as they please. The University course terminates with the examination for a Doctor's degree. The title is indispensable for those who are about to practise medicine, or who aspire to a professorship. Otherwise it is purely a title of honour; but such honour as to make men during the eight half-years of the University course study and toil in a manner which

makes the students of other countries the merest amateurs by comparison. He who possesses that title in Germany stands enrolled in the only aristocracy which that democratic nation acknowledges—the aristocracy of talent. Learned men form an estate by themselves. They represent the intelligence of the Empire, and as such are returned to Parliament. There are no less than 80 Doctors in the German Reichstag.

So far we have followed Père Didon. But here we must notice some points on which he differs from perhaps the two greatest specialists, if we may use the word, in this matter of University Education—Cardinal Newman and Dr. Pusey. He differs from the former in his idea of the scope or object of University Education; he differs from the latter in his idea of the system of education that ought to be pursued. The difference with the former, however, is infinitesimal; with the latter, in his statement of principles and results, the difference is wide and deep. In the meaning of the word University as a term embracing all science, human and divine, in the absolute logical necessity of including theology amongst the sciences, and the grave detriment to society and religion which is done by excluding it from University teaching, and confining it to a special faculty in a high school, the French Dominican and the great Oratorian are one. The ideas of Cardinal Newman on this subject are so well known, through his admirable lectures delivered before the students of the Catholic University, Dublin, that we forbear quoting them here. But as Père Didon's book is not quite so well known, we would ask our readers to look up Discourses I., II., III., IV., in Newman's *Idea of a University*, and compare them with the following extracts which are rather long, but perhaps will be read with interest.

I.—THE SCOPE OF UNIVERSITY EDUCATION.

“Nothing shows better the progress of the culture of the mind than a simple comparative glance at higher education amongst ancient and modern nations. They both consider it as universal; but what a difference in the universality of each! With the ancients, education may be likened to a lake,

the banks of which being limited are easily explored ; with us it is like a shoreless ocean—the farther you explore it, the vaster it appears. Genius is no longer a beacon on the shore ; it is a star, shining above the reefs, in the immensity of the skies ; it no longer shows the port—the port no longer exists. It only shows the way through the rolling and stormy waves. Knowledge is infinite ; man, who pursues it, dies in the midst of the immensity. What he explored is nothing, being easily measured. What remains to be discovered is unlimited ; in fathoming it, imagination and reason draw back confounded. Nevertheless, mankind goes on without rest. Some irresistible attraction carries it towards truth. It lives only in order to learn, and learns only to rule over this world, the prey given by God to its devouring and sublime curiosity. There are now among enlightened nations two kinds of public institutions for the diffusion, the culture, and the progress of higher Education—the high schools and the Universities. High Schools present everywhere a double character—they are special, that is, exclusively limited to certain branches of general knowledge ; utilitarian, that is, having in view some more or less immediate practical object. Their tendency is to obtain increasing influence in modern civilisation. From year to year their number increases as the province of knowledge extends its limits, as men become more energetically intent upon learning, as the utility of science becomes more obvious through the increase of wealth, security and comfort. Special schools are everywhere founded for training men capable of directing and managing the forces at work in the field open to their activity. Universities differ from High Schools precisely in these two respects,—instead of one branch of knowledge only, their aim is to reach all its branches, to constitute a synthesis thereof ; instead of giving to studies a professional direction, they aspire to pure science, and in cultivating the latter in view of some practical application, they cultivate it for itself. Knowledge and ability : these two words explain the aim of human life. The one might be engraved on the frontispiece of the *Alma Mater*, the other be written over the doors of all High Schools. *In Universities are trained great speculative minds ; in High Schools*

great workers. In the former discoveries are made; in the latter they are usefully applied. The first is the realm of enlightenment; the second that of activity."

II.—THE THEOLOGICAL FACULTY.

"If Germany was wrong in not completing the old University organisation,¹ other modern nations committed a much more serious fault—they reduced it.

"In Russia, as in America, in France, as in Italy, almost everywhere the faculties of Theology have been eliminated from the encyclopedic organisation of knowledge. I am wrong; Theology has not been suppressed; it has been made, like the military art, a professional faculty; it has not been destroyed; it has been shut up and isolated in schools—closed to the life of the general public. Wherever the *regime* of the union of both powers exists—wherever the Church and the State, as subject or as mistress, remain united, in Austria, in Germany, in England,—religious science continues to be an integral part of higher knowledge, and Theology occupies the first place in universal organisation. With nations, where the struggle has been more hardly fought, it tends to disappear. In Italy, Theology has been excluded from the twenty-one new Universities of the young kingdom, and has been obliged to seek refuge in large seminaries, or in half-ruined cloisters. In France, official and public opinion have but little regard for supernatural science, but men of talent there often reawaken the honour of faith by their eloquence and their culture. We still possess five faculties of Theology; but these faculties, frequented only by amateurs, have no influence on the training of the Clergy; they are but the ghost of a great name, the last threatened *débris* of an old *regime* that is fast falling to pieces. In Germany, however, the State does not pretend to teach its own theology, its own philosophy, its own science, its own politics. It authorises the teachings required by public opinion or by the wants of the population, with the welfare of which it is entrusted. Are the Catholics in a majority? they possess, as at Breslau,

¹ By neglecting Leibnitz's last wish—the institution of a new faculty, called *economic* (faculté économique).

their own faculty of Theology. Are the Protestants in a majority? they, in turn, have their Protestant faculty. Are the numbers equal? then as at Tübingen, Protestants and Catholics alike have their own faculty. As regards scientific and philosophical liberty, it is seen at work in the faculty of Philosophy. All practical interests are thus taken into account. Doctrines may, at will, battle against one another. Are we to deplore this? By no means, if men respect themselves. The discussion of philosophical or religious truths has become, with us, a necessity; and Universities are the fit arenas for such debates. The best, the sure means, to withdraw religion, and religious questions from the discussion of the streets, is to give them the shelter of Universities. Must we therefore do away with seminaries in our own country? I do not think so; but, no doubt, valuable advantage would accrue from their being completed by regular faculties of Theology, wherein the future priests, sent there by their bishops, would come to study. Divine Science would once more find itself in vivifying contact with all human science. Like them, it must live; and to do this it must commingle with the progressive life of human things. Isolated, it remains unmoved in its rigid formulæ—it crystallises—cast into the ground, the formula becomes a living germ; it shoots, grows, transforms itself, assimilates. In passing through the ideas of Greek Philosophy, what did not these simple words, "Son of God," theologically commented upon, produce; and what wealth did not Christian Philosophy heap up, solely by the contact with Oriental Metaphysics, and by the sole development of a cultivated reason, which knew how to draw logical conclusions from revealed principles? This necessity the Germans have duly recognised. In it is to be seen one of the most active causes of the superiority with respect to erudition and science of the German clergy over the clergy of other nations!"

From the comparison thus instituted it will easily be seen how these two distinguished minds agree. The one point on which they differ is, that Père Didon insists that in Universities, science must be studied for itself, and its professional

application left to the High Schools; that therefore its province is to train *great speculative minds*, and to give the largest field and the best possible appliances for the experiments and research which are usefully applied in the Higher Schools; that therefore Universities are places where knowledge must be pursued for its own sake, and the pursuit of it disinterested, whereas in the High Schools the pursuit of knowledge is decidedly utilitarian. Now, whilst agreeing with most of those principles, Cardinal Newman in his preface to the work already alluded to, is of opinion that philosophical inquiries belong rather to Academies, which sometimes are connected with Universities, sometimes subordinate to their rules, sometimes quite independent of them, such are the Royal Society which originated in Oxford—the Ashmolean and Architectural Societies—the British Association—the Antiquarian Society—the Royal Academy, &c., and his Eminence quotes Cardinal Gerdil: “Ce n’est pas qu’il y ait aucune véritable opposition entre l’esprit des Académies et celui des Universités; ce sont seulement des vues différentes. Les Universités sont établies pour enseigner¹ les sciences aux élèves qui veulent s’y former; les Académies se proposent de nouvelles recherches à faire dans la carrière des Sciences. Les Universités d’Italie ont fourni des sujets qui ont fait honneur aux Académies; et celles-ci ont donné aux Universités des Professeurs, qui ont rempli les chaires avec la plus grande

¹ This point appears to have attracted a good deal of attention. In a lengthy article in the *Edinburgh Review*, July, 1852, on the Oxford University Commission Report the writer says: “By the decay of the Professoriate, one of the two primary functions of a University, the cultivation of profound learning, has been almost entirely abandoned. Study, and self-improvement, and original investigation, are sacrificed to the educational office. The University, accordingly, is stripped of literary greatness; and, abandoned to hard-working school-masters or indolent dignitaries, is compelled to borrow its literature, its text-books, its authoritative commentaries on the philosophy, history, poetry, and divinity which it studies, the fundamental principles of its criticism and of its intellectual life from without, from foreigners or non-residents; whilst the nation loses that learning, so more than ever important in these days of commercial growth and material prosperity, which the University was specially designed to encourage and perpetuate.” Almost precisely the same ideas are to be found in a treatise written by Mr. Mark Pattison, B.D., Rector of Lincoln College, Oxford, and entitled “Suggestions on Academic Organization, with special reference to Oxford.” Edinburgh, 1868.

distinction." And the greatest thinkers of the world, his Eminence says, have shunned the lecture-room and the professor's chair ; and in silence and retirement originated the ideas which have shaped the courses of men's thoughts. As a proof, the names of Pythagoras, Thales, Plato, Aristotle, Friar Bacon and Newton are quoted ; and Socrates and Lord Bacon admitted as exceptions.

There cannot be a doubt that the marvellous progress which science has made since these lectures were delivered (1852), more than justify Dr. Newman's conclusions. During these thirty years the men of "light and leading," almost in every department of human science, have been specialists, who having once taken their degrees, and sometimes without having passed through an academical course, devoted themselves, without being hampered by professional duties, to the development of that particular art or science to which a special attraction was felt. We need only mention Edison in Mechanical Science ; Tyndall and Huxley in Natural Philosophy and Biology ; Ruskin and Carlyle in Literature ; Pasteur and Koch in Anatomy and Physiology ; Secchi in Astronomy. We must also admit that the Germans have not had much success in scientific generalisations ; and have mastered and improved upon the theories and discoveries of other nations rather than originated any bold conception themselves. They cannot show scientists who for success in original research can be compared to Linnaeus, Lyell, Darwin, Lavoisier, Lamark and Carnot. But for earnest unflagging energy in pursuing studies, such as Philology, where a talent for discovery rather than for speculation is required, for the indefatigable industry with which the physical sciences are pursued, in the multitude of students and professors, who in every department of human and divine knowledge are working with passionate earnestness, in the interminable series of excellent books which are produced on every possible subject, and above all, in the pursuit of Philosophy—the correlation of all arts and sciences towards each other, the Germans have no equals. Darwin, in his English laboratory, puts forth timidly an idea. It is taken up in Germany, developed, and made a prolific science, before he has assured himself even of

its probability. Pasteur or Dumas gives to the world the latest secret Nature has told him. Whilst he is yet wondering at the revelation, scientific treatises on that discovery, with all its bearings on human knowledge or happiness, are in the hands of his pupils. Every day translations of German scientific works are issued in France. The inspiration of science falls in England or France, but the germs are borne to their Teutonic neighbours, and there they fructify. But there are two departments—and these the highest, where the observations of Cardinals Newman and Gerdil will hardly apply; and to these particularly Père Didon refers. The great masters in Theology were its professors; and the same is true of its kindred science—metaphysics. And we speak with all possible hesitation and reserve, when we say that we always thought that the masterminds of antiquity, particularly Plato and Aristotle, whose influence on human thought is, and must be permanent, professed to admiring pupils, the systems of Philosophy which they elaborated with slow, and perhaps painful effort, in the silence of their chambers. That Socrates, the founder of all Greek Philosophy, spent very little time in retirement and solitude, and the larger portion of his waking hours in the portico, in the gymnasium, conversing with artists, men of science, rhetoricians, and practising what he called mental obstetrics, is an historical fact. But was not Aristotle a pupil of Plato's; and in turn did he not instruct pupils at the Lyceum, and form the mind of Alexander? Speaking of the four great Athenian schools, Professor Capes, of Oxford, says: "One of the first needs in each case, was a sort of authorised version of their philosophic creed; but the written word was not enough; the writings of their founder, canonical as they might be, could not content them; they must have a living voice to expand and illustrate the truth, to stimulate by the contagious influence of strong conviction, and meet objections from all quarters."¹ And although Epicurus was the least popular teacher in Athens, so that he was completely ignored by the heads of the Colleges when they recommended their pupils to attend the lectures of the other professors

¹ "University Life in Ancient Athens," by W. W. Capes, chapter II.

indiscriminately, yet that he taught a considerable number is evidenced by his will in which he says: "I beg all who take their principles from me to do their best as a solemn trust to help Amynomachus and Timocrates (his executors) to maintain the school buildings in my garden, and their heirs after them, as also those who may be appointed to replace my own successors."

And perhaps it bears out the analogy which we instituted between Greece and Germany, when we find that the founders of the great German systems—the masters of thought, whose principles succeeding generations have been solely occupied in developing, spent half their lives in thinking, and the other half in communicating their thoughts to their pupils and to each other. But there is another and very important reason why the German Universities might usurp the functions of Academies and Universities in other lands. It is that secondary education in Germany appears to be totally different from what we call Intermediate Education in these countries—and still more different from the corresponding grade of education in France. There are two kinds of High Schools in Germany—the *practical schools* (*Realschulen*) and the *gymnasia* (*gymnasien*); and the curriculum in these embraces professional and scientific studies and literature to an extent that is unheard of in these countries, except in Universities. For though there appears to be a distinction between *practical schools* and *gymnasia* in Germany to this extent, that in the former, scientific pursuits are more encouraged, and in the latter, literary, it is a distinction that gradually shades off, until the only remaining difference is that the pupils of the *gymnasia*, after completing their course generally move on to the University, and the pupils of the *practical schools* enter on that career in life for which they find themselves best adapted. But under the head of literary and scientific studies what usually is the extent of the knowledge that may be acquired? The ancient languages, Hebrew, Greek and Latin. The study of the two latter is compulsory; the study of Hebrew is optional; but lectures are given in that language, and every student intending to embrace Holy Orders makes it his special study. The

leading modern languages are taught, French, English, Italian, Spanish, French being compulsory. Equally liberal is the course of studies in the exact sciences; yet it is understood and impressed upon the pupils that, no matter how high their proficiency may be in the dead or living languages, or what mastery they may have obtained over the sciences, their Intermediate course of studies is merely preparatory—to what? To the University course, which is a severe training in abstract reasoning, in the critical analysis of the studies through which they have already passed, and lastly in that synthesis of all the sciences which is called their philosophy. It is only, therefore, when the German student enters his University that he is free to criticise, analyse, compare the facts or principles he has already learned. Up to that time he has been acquiring in a submissive manner, whilst his mind is broadening and deepening, a knowledge of the languages, beneath whose intricacies are enclosed all the treasures left to the world of the ancient civilisations which grew and throve amongst the Semitic race, and by the Ægean Sea, and on the banks of Tiber—a knowledge of the sciences, which reveal the harmony under which all creation is moving in obedience to laws that are inexorable, and Titanic energies, which never break their bounds, but by attraction and repulsion, and sometimes with the swiftness of lightning, and sometimes with the slowness of centuries maintain that balance of power which is the beauty and order of the universe—a knowledge of the arts which contribute to man's comfort and enlightenment and which minister to his innate sense of the Beautiful, which is but a reflex of his faith in the Divine. At last he is allowed to use his knowledge. The studious or acquisitive powers are set aside, and the creative, or rather formative powers of the intellect are thrown forward. Henceforth, no fact in Science or History, no principle in Metaphysics or Theology stands alone. The affinity of languages which, however changed by time, can be traced to a common stock, the correlation of the sciences, by which it is seen that the highest laws of celestial mechanics in that noblest of all the sciences, Astronomy, are the same as those which rule the angles and

lines of the black board in the primary school—the still more close and intimate union of the arts, which have all but one great principle underlying them—still more, the links by which languages, arts, and sciences, are bound together, and form, as it were, the highly ornate vestibules, through which the mind of man hushed and reverent, enters the vast temple where in silence the Godhead is enshrined—here is the grand object of study and veneration that lies before the German student, as with distinctive cap and scarf, and with his *absolutorium* from the *Realschule*, he signs his name, and selects his studies and professor. Assuredly with such a course before him, there is ample room for investigation, the only limit being the examination which comes at its end. And still more for the professors of whom especially the cardinals speak. For their work is no longer the dreary drudgery of teaching the meaning of accents and particles, and abstract signs, or mnemonic formulas, and even the more complex mechanism of enthymemes and sorites—but the more congenial and less laborious task of initiating vigorous and thirsty minds into the high philosophies of history and of art, and the close affinities of the sciences. Now, either the professor in the first year of his academical duties writes out his lectures for his class, and delivers those identical lectures year after year to the different bodies of pupils who pass beneath him, or what is far more likely, he strives year by year, to keep up with the progress of science, to master every new principle which has been established, every new fact which has been ascertained, and to develop as far as his own abilities and opportunities will allow that science and art, in which he is interested, by personal conjectures, speculations or experiments. In the former case there is plenty of leisure, if the will is there, for those studies, which are supposed to belong to Academies in these countries. In the latter he is stimulated to original research by the rivalry which exists between Universities and professors in Germany; for assuming, as we may, that all have reached the high levels of knowledge, and have been initiated into the sacred schools of philosophy, he alone will stand above his fellows, who wrests some secret from Nature, or throws fresh light on her mysterious work, or discovers

some new connection between man's mind, and the marvels it is ever in pain to interpret, or finally makes the unerring revelations of the Creator less enigmatical to reverent minds by proving that the handwriting in the Sacred Books is the same as that which is abroad on the face of Nature, and that the spirit is brooding over the waters, where we behold as yet but darkness and chaos.

P. A. SHEEHAN.

(*To be continued.*)

NEW LIGHTS ON ST. PATRICK.

AS I "watch the line of light that plays" on the Patrician puzzles from the luminous pen of Father Malone, "I think 'twould lead to some"—well, I hope, to some further friendly discussion. He says that the *Documenta de S. Patricio* "should set to rest for ever the oft-raised question of St. Patrick's connection with Rome; but I fear that the application of "critical solvents" by Scotch reviewers and German professors¹ will raise irritating and envenomed controversies on this point. Here are the passages which concern the Roman Commission and connection:—

I.—*He wished to visit and honour the Apostolic See, "the Head of all the Churches of the whole world;" and he set out on his journey.*

Fol. 18aa—"De aetate ejus quando iens videre sedem apostolicam voluit discere sapientiam."

The corresponding part of the Brussels Codex (a MS. of the eleventh century), has—"Egressus ad sedem Apostolicam visitandam et honorandam ad caput itaque² omnium ecclesiarum totius mundi ut sapiens jam divina sanctaque misteria

¹ See in "Scottish Review," July, 1884, a very able article with the title of "The New Light upon St. Patrick;" also Schoell's article, "Patricius" in Herzog's "Real Encyclopädie," 2nd Ed. xi. 299, and "De Antiqua Britonum Scotorumque Ecclesia," by Herr Loofs of Leipsig.

² For utique or vitamque; the MS. has vitamque.

ad quae vocavit illum Deus ut disceret atque intelligeret et impleret, et ut predicaret et donaret divinam gratiam in nationibus externis convertens ad fidem Christi.”¹

He then left his “*patria sua propria*,” that is Britain,² and “*Transnavigato igitur mari dextro Britannico, accepto itinere per Gallicas Alpes ad extremum, ut corde proposuerat, transcensurus Germanum invenit in Galliis et ideo non exivit amplius.*”³

II.—*His Residence in Rome and other parts of Italy.*

(*Book of Armagh*, fol. 9aa): “*Babtitzavit Patricius Fera-dachum . . . et exivit cum Patricio ad legendum xxx.⁴ annis, et ordinavit illum in urbe Roma, et dedit illi nomen novum, Sachellum . . . et portavit ab illo partem de reliquis Petri et Pauli, Laurenti et Stepani, quae sunt in Machi . . . fol. 9ab. Septem aliis annis ambulavit et navigavit in fluctibus, in campestribus locis, et in convallibus montanis per Gallias atque Italiam totam, atque in insolis, quae sunt in mari Terreno ut ipse dixit in commemoratione laborum.*

“*Erat autem in una ex insulis quae dicitur Aralanensis annis xxx.;⁴ mihi testante Ultano episcopo.*”

Fol. 9aa: “*Timorem Dei habui ducem itineris mei per Gallias atque Italiam, etiam in insulis quae sunt in mari Terreno (Dicta Patricii, fol. 9aa, Book of Armagh). Antequam de Scotia ad Latinos pergeret, centies in die et centies in nocte orabat.*” (*Book of Armagh*, fol. 8bb, and *Brussels MS.*)

III.—*The Roman Commission.*

A Celestino episcopo papa Romæ Patricius episcopus ad doctrinam Scottorum mittitur.

Paladius episcopus primo mittitur, qui Patricius alio nomine appellabatur, qui martirium passus est apud Scottos, ut tradunt Sancti antiqui. Deinde Patricius secundus ab angulo Dei, Victor nomine et a *Celestino papa* mittitur, cui Hibernia tota credidit, qui eam pene totam bab[titzavit]—

¹ This is in the *Brussels Codex*, and was also in the *Book of Armagh*, as will be admitted by all who shall look into the matter.

² This is clear from the *Books of Armagh and Brussels*.

“*Ultra*” in *Book of Armagh*.

⁴ Vol. xx.

(*Book of Armagh*, fol. 16aa). Cfr.—Palladius archidiaconus Pape Celestini urbis Romae Episcopi . . . ordinatus ("a Sancto Papa"—*Cod. Bruzelli*.) et missus fuerat ad hanc insulam . . . convertendam (*Book of Armagh*, fol. 2aa, and *Brussels MS.*).

IV.—*His connection with the Apostolic See.*

Liber Angueli, fol. 21, 6a—"Item quaecumque caussa¹ valde difficilis exorta fuerit, atque ignota cunctis Scotorum gentium iudicibus, ad cathedram Archiepiscopi Hibernensium i.e. Patricii, atque hujus antestitis examinationem recte refferenda. Si vero in illa cum suis sapientibus facile sanari non potest, talis caussa praedictae negotionis¹ ad sedem Apostolicam decrevimus esse mittendam i.e. ad Petri Apostoli Cathedram, auctoritatem Romae urbis habentem. Hii sunt qui de hoc decreverunt i.e. Auxilius, Patricius, Secundinus, Benignus."

Dr. Todd was therefore wrong² in thinking, that "The Life of St. Patrick in the *Book of Armagh* ignores the Roman mission." Again he erroneously states, that "St. Patrick's visit to Cashel and his conversion of Munster were fictitious." "All this bears evident marks of fiction." "No mention of Cashel or of Patrick's visit to Munster is to be found in the *Book of Armagh*."³ This is a mistake; for 1°, at fol. 15bb, it is said that he baptized the sons of the king of Munster on the rock of Cashel, "super petram hi coithrigi hi Caissiul;" and 2°, at fol. 19ab, an index is given of the places and persons he visited in Munster.⁴

Thirdly he errs in saying, "all agree that Eboria must have been in France," since the Bollandist Papebroch identifies it with Ivrea in Italy. Other mistakes there are in his book; thus, for instance, at p. 260 he places Emlagh in

¹ Cfr. "Majores causae," "in magnis negotiis," etc., p. 249, of Dr. Kelly's "Essays," where he shows that, in 404, 417, and 422, the Popes insisted on this.

² St. Patrick, p. 214.

³ St. Patrick, pp. 468, 520, 531.

⁴ At pp. 88 and 116, where St. Patrick's visit to Munster is recorded, I find *Dairenne* and *Doirine*. Does this not show that the Diocese of Ross was evangelized by our Apostle? We know from "Geinealach Chorca Laidhe," p. 41, that the *Dairine* occupied this territory.

Mayo, and calls "*la ciurcniu*" an "ablative form;" whereas Emlagh is in Roscommon, and "*ciurcniu*," which should be *cuircniu*, is an accusative governed by *la*. However Dr. Todd, who has rendered such signal service to Irish history, did not know topography as well as F. Shearman, or Celtic as well as F. Malone, on whose elucidations I will now make a few brief remarks.

He is, I fancy, the first to state and show,¹ that *Menstir* is a Latin loan-word, meaning *ministerium*, i.e. a chalice and paten. That would do very well in this sentence of the *Documenta*; but the word is elastic, it means something more and even something else, as appears from the following passages:—"Na gobaind occ denum na clocc . . . na cerdae oc denum na *mias* ocus na *menistrech* ocus na *cailech* n. alora."² "Ro buail Diarmait in sacart . . . co ro bris *menistir* Coluim ro bui for a muin."³ "*Ministear* i. mionna aisdir bhios ar aisdear is in tuaith le tabhairt mionn ar cach."⁴ "*Meinistir* i. minna aisdir."⁴

That is in English, "The smiths (were) a making of the bells . . . the brasiers a making of the *patens*, and the *mensters* and the *chalices* of the altar." "Dermaith struck the priest and broke the *menster* of Columba, which was on his back (or neck) "*Ministear*, that is, travelling relics, which are carried about in a district to administer oaths to all," "*Meinistir*, that is, travelling relics."

So the last two glosses are Englished in Petrie; but *minna*, I'm sure, means more than "relics," for it is glossed by *airm* in St. Broccán's Hymn, and in the *Annals of Ulster*, 552, St Patrick's Cup, Book, and Bell are called *minna*.

Pursuing then the idea started by F. Malone to its legitimate conclusion, I equate *menstir* with *ministerium*, which embraces all things necessary⁵ for the service of the altar.

¹ In Petrie's "Round Towers," p. 336, we read that "it would with equal probability appear to be derived from the Latin "*ministerium*." F. Malone inadvertently quotes my Latin translation instead of the Irish text.

² Irish Tripartite quoted at p. 6 of Dean Reeves' "Bell of St. Patrick."

³ L. Brecc in Petrie's "Round Towers," p. 340.

⁴ M'Firbis and MS. H. 3, 18, quoted by Petrie.

⁵ I would collate it with the Spanish word "*menesteres*," needful things, utensils.

Ministerium = table service (White's Lat. Dict.) = apparatus ad missam, vasorum, ornamentorum, et vestimentorum congeries, *credentia*" (*Migne's Lexicon Mediæ Latinæ*). *Menster* is therefore a set¹ of church things, the *aidme eclastacda* of Lebor Brecc, f. 16; and also a portable case, *minna aisdir*. This, I presume, was Colgan's meaning when he wrote what is misprinted "cymbalum ministeriale;" it should be "cymbelium ministeriale," or cimelium ministeriale. Thus in Migne's *Lexicon Cymbillia* is "pro cimelia = suppellex pretiosa ecclesiæ;" and in Stephanus "Cimeliarcha" is "custos vasorum et aliarum rerum ecclesiæ;" and in Migne *ministeriale* is "apparatus ad missam."

Poolire, according to F. Malone, is "a little library, writing materials." Is it not also a loan-word, that is pugillar, pugillares, the "*táibhli filed*" of O'Brien's Dictionary, the "tabulae in manibus scriptae" (of our *Documenta*, p. 56), which looked like "gladii lignei?"² L. Brecc, fol. 14, says that Benignus had St. Patrick's *polire* on his back "polire Phatraic for a muin." The Trinity College MS. H. 3, 18, p. 523, equates "gaile for ghualaind" and "polaire (i. ainm, do teig liubair) for a muin, "a bag on his shoulder" and "a polaire (a name for a booksatchel) on his back." But then booksatchel will not do in fol. 16 of *L. Brecc*, where S. Columba is said to have made "crosses and *polaire* and *booksatchels*, and ecclesiastical implements, and to have blessed 100 *polaire*, and croziers, and 100 *satchels*"—"crossa ocus *polaire ocus tiaga lebor ocus aidme eclastacda*" . . senais. c. *polaire la c. bachall, la c. tiag.*"

Petrie, O'Donovan, and O'Curry maintained that it means book satchel; Dr. Sullivan (in *Index to Manners and Customs*) and Dr. Windisch adopt this meaning; O'Reilly and Betham call it a pallium or cloak; Colgan, quoted by Petrie, calls it, "epistolae Paulinae," and in another place he says it is for "pallaire, i.e. tabulae, in quibus scribere solebat Palladius." Colgan would be right here again, if he had put *solebant*

¹ The case was the *cumthack*, but I think the name *menster* was sometimes given to case and contents.

² Bishop Graves of Limerick in *Hermathena*, vol. iii. p. 51, wrote a very learned essay tending to prove that these were Ogham staves.

Hiberni. He evidently took it for a Latin loan-word connected with Paulus or Palladius; it is really, I believe, formed from pugillares, pugillarius, words quoted from an *Irish Synod* in Migne's *Lexicon Med. Lat.*

F. Malone is right with regard to Colmán-alo. The words are "Ymnus Colmáin alo." I find the *gen. sing.* "Colmáin alo" in the Carlsruhe MS. quoted¹ in *Kuhn's Zeitschr.* an. 1873, p. 39, and "Colmain ealo" in *Mart. Dungal.* xlv. There is a reference to his hymn at p. 54 of Todd's *Lib. Hymn*, and also at fol. 28b, *Rawlinson*, thus—"Ymmon Patraic gaibsi Colmán elo inn a praintig fatri."

With regard to "curclisai," p. 74, l. 15, I need not discuss F. Malone's loan-word theory, as I am sure the word is *curcu sai* i.e. "genus Sai," or "Sai-rige," both which words are in the text, and mean the same thing. Now *curcu*, discovered only here, = *corcu*, as *luscu la truscu* in Fiacc's Hymn = *loscu la troscu*.² As the word *corcu* or *curcu* is not in Windisch, nor in Zeuss, and is not interpreted or parsed in O'Brien, or O'Reilly, or O'Donovan, or in Stokes' admirable Glossarial Index to the *Félire*, it may be well to say something about it. *Corcu* or *curcu*, like *maccu*, *mocu* is an indeclinable, fossilized word. It is an *accusative* or *genitive* at p. 74; *genitive* at pp. 69, 81, 82, 86:—"De genere *corcu Chonluain*, de genere *corcu-Theimne*, in regionibus *corcu-Teimne*, in regiones *corcu-Temne*, and in regiones *Temenrigi*." From this it follows, that *corcu-Temne* = *Temenrigi*, i.e. the race of Temen, and thus at p. 74 we find "genus Sai" = "Sai-rigi" = "curcu-Sai." It is also *gen.* "in populo Korku-Reti (*Adamnán*), do ri chorco Luigde (*L. Brecc*, p. 83), corca (4 *Masters*, an. 3790), corcu-Nutain (*Félire*, Nov. 3) ri corcu Baiscinn (*Ann. of Boyle*, 1014).

Dative i corcu, hi corco, do corcho (*L. Brecc*, fol. 80; 96; 100; and *Gein. chorca Laidhe*, p. 42); ó chorco (*B. of Rights*, p. 42), hic-corca (*Four Masters*, an. 165). *Nom. pl.* ceciderunt corcu oche (*An. of Ulster*, 531), ceciderunt corco che (*Chron. Scot.* an. 552); an tan tangattar corca-baiscinn (*Mart. Dung.* 8 May). *Acc. pl.* Inter Connachta et corco-baiscinn (*An. of*

¹ By W. Stokes, I think.

² Thus *curpu* in the three copies of the *Félire*, Jan. 4 = *corpu* in Zeuss, p. 13.

Ulster, 720) = *etir Chonnachtaib ocus corca-baiscind* (*Four Masters*, 717), *Nom. plural* *corco-baiscind ni damaid cert* (*Book of Leccan*, fol. 183). In the "Geinealach Chorca Laidhe," we find *nom. gen. dat. and accusative* cases *corco* and *corca*, pp. 8, 20, 24, 42, 357; and its meaning is sufficiently determined at pp. 24, 30, 74: "Lugaidh Oirche, diatà *corco* Oirche; Lugaidh Cal a quo na *Calraighe*; Lugaidh (Oirche) . . conadh hé a *shil corco* Oirche, Lugaidh Cal . . conadh hé a *chineadh Calraighe*."

The word *maccu* (a son, or of the sons) which occurs often in the *Documenta* is very puzzling, and seems a *forma indurata et invariabilis*, as in MacCarthy, and may be a *gen. plur.* in every case except one. If not, it is *nom. p.* 20, and at 21 (where it is *mocu*); p. 37 (four times); 40, 57, 60 (where it is *machu*); it is *gen.* pp. 19, 58, 66, 82, 86 and 41 (where it is *moccu*); while it is *acc. pl.* at p. 103. In Colgan's *Trias*, p. 487, it = "nepos;" for "maccu Buain" (of the *Book of Armagh*) *Marianus Scotus* has "filius nepotis Buani;" in *Adamnán*, pp. 220, 216, it = genus, and is, as far as I can recollect, distinguished from "nepos" and "macc," while "genus Runtir" of the *Book of Armagh* is there "mocu Runtir;" in *Hymn of St. Molaise*, *Macculasrius* = *Lasrianus*, *maccu conchubair* of *Chron. Scotor.* = *Conchubernensium* of *Book of Armagh*; *maccu* in *An. of Ulster*, circ. 662 = *mac ua* of *Four Masters*, 663; *maccu-Machtheni* (of *Book of Armagh*) = *Mac hua Maichtene* in *Mart. Dungal.* = *mac hui Mathcene* in *L. Brecc*, p. 89.¹ It is *nom. sing.* in *maccu Buain*, as rendered by *Mar. Scot. supra*; and, if not *gen. pl.*, is *nom. sing.* in *Adamnán*, as *mocu-Aridi*, *mocu Blai*, *mocu Dalon*, *Fintenus mocu-Moie*, *Laisrianus mocu-Moie*, *Lugbeus gente mocu-Min*, *Lugbeus gente moccu-Min*, *Lugneus mocu-Min*; *Mailodranus nomine*, *gente mocu-Curin*, *mocu-Themne* (cfr. *corcu Theimne supra*). In *An. of Ulster*, 690, we have "Cronán *maccu Chuailue*."

It is *gen.* as, *mocu-Loigse*, *mocu-Saibni*, *mocu-Cein*

¹ *Mac hui-gaili* of *Félire*, is glossed "do gail-fine do."—*L. B.* See, *Fél.* pp. 152 and 161; *mac hui laindrech i. laine i. sen-tuath* (an old tribe) *Fél.* 180.

(*Adamnán*) clono maccu-Nois and clono miccu-Nois (*An. of Ulster*, 648, 735, 813).

It is *dative* (or *ablative*?) mocu-Alti, mocu-Druidi, Oisseneo gente mocu-Nethcorb, de Lugneo mocu-Min. (*Adamnán*).

It seems *accusative* in Silnanum mocu-Sogin, Trenanum gente mocu-Runtir, Lugbeum gente mocu-Min. (*Adamnán*.)

It is *Nom. pl.* cáin cúic maccu Cruimthuind (*B. of Rights*, xxx.): "Mairgid i. maccu raith" = filii gratiae (*L. Brecc*, 94).

It is *Dat. pl.* do maccu Trechim (3 *Mid. Irish Homilies*).

In Zeuss and Windisch "maccu" is given twice, and only as *acc. pl.* of macc; but it is clearly something more, and seems connected with the oghamic forms "mucoi," "maqui."

Mr. Stokes says, "nem maccu-birn, and maccu-laindrech, must be *nom. sg.* or *gen. pl.* The change of the Old Irish maccu or mocu (= Gaulish maccaus?) into mac h(ui) is not uncommon in Middle Irish MSS. Thus, Dubthach maccu-lugair . . . *Dubthach of the gens of Lugar of the Book of Armagh*, becomes Dubthach m. huilugair, *son of Lugar's descendant* in Pref. to Fiacc's Hymn; maccu is, I believe, the true reading for mac hui (in Féire), as it certainly is in Oct. 11, where mac hui dálann = mocu Dalon 'of Reeves' *Adamnán*."¹

However, in the places of the *Féire*, indicated by Mr. Stokes, I find not maccu, but macc hui, mac hua; and at Jan. 22, he translates Colmán macc huibeona, Colman "son of aue-Beona;" and again, in the *L. Brecc* notes, he renders it, "son of Ua Beona," so far agreeing with Marianus.

May I invite the attention of Fr. Malone, Dr. M'Carthy, and Fr. M'Swiney to this neglected old word, as well as to *corcu*? It appears to have a substantive existence, distinct from that of *macc*; it has a more archaic look, and a more extensive meaning, as, from the passages which I have adduced, it is equivalent to nepos, filius nepotis, genus; to the Latin endings -anus and -ensis; to the Irish ending -rige,² to the Irish words *fine* and *túath*, i.e. "populus" and "tribus;"

¹ Féire, 288.

² i.e., genus, as Cal-rige; hence we have maccu Boin = Boon-rigi in *Book of Armagh*, pp. 21, 59, 86.

it is rendered machu, fol. 9bb *Book of Armagh*, and machua, mac hui, in Middle Irish MSS.

I regret that I cannot at present enter into Fr. Malone's views about *aros*, *giunnæ* and *ochen*; he may be right as to *diberca*, and his remarks on it lead me to think that *airbacc* was really written *diberc* or *diberca*. Lest the reader should be disedified at my uncertainty and inaccuracy, as Fr. Malone seems to have been, when he wrote that I merely suggest "some terminational corrections," I think it proper to say¹ that there are about 140 lines, in pages 12b and 13a, in which "airbacc," "curcu sai," "aros," "giunnæ," are found; that each line cost me more than fifteen minutes, on an average, to make it out and copy it; that Sir Wm. Betham and his helpers gave them up as illegible; that, in order to recover the obliterated lines, or to help others to reproduce them, I made *two independent* copies at an interval of six weeks, which have been printed; the "variantes" of which were mistaken by Fr. Malone for "mere terminational corrections." I was also the first to notice, transcribe, and interpret the Index at fol. 19a, and to collate its subject-matter with that of the Irish Tripartite, to which it gives "an authority which may be equal to that of any of the antecedent Lives," as Sir Samuel Ferguson writes at p. 127 of his Essay on "Patrician Documents," in which he displays vast erudition, sound judgment, and fine critical tact and temper.

I must not omit to state that the Bollandist, Fr. de Smedt, S.J., discovered the *St. Wuast* copy of the *Confessio*, which was supposed to have been lost, and that he found the eleventh century Life of St. Patrick and identified it with the Life in the Book of Armagh. It varies a little from the latter, indeed, but "plus ça change plus c'est la même chose;" it affords very strong evidence of the existence of the original work, from which the treatise in the Book of Armagh was copied, and tends to prove that the Book of Armagh does contain a true transcript of that original.

EDMUND HOGAN, S.J.

¹ I refer Fr. Malone to p. 72, note c., for a further statement, which he must have skipped.

FREQUENT COMMUNION.

FATHER Murphy's exceedingly courteous and interesting paper—the first, it is to be hoped, of a long series from that gifted writer—forces me, not alone by the delicate urgency of its tone, but also by its importance, to give reason for the faith that is in me—"that we should be exceedingly slow in giving our approval to any penitent's becoming a *daily* communicant, outside of a Religious Order." I may add that another far too complimentary and very able critic, in the *Tablet* of March 6th, "doubts whether C. J. M. attaches sufficient importance to the difference in the practice of the Church in different ages." Both these writers seem to regard my last paper as erring on the side of rigorism, and their strictures are entitled to receive from me a more lengthened exposition of my views. Fr. Murphy's paper I look upon as a singularly clear statement of case on behalf of a number of theologians, and the following observations are intended rather as a defence against them than as a rejoinder to his article.

The first, and, for a considerable time, the most popular argument adduced in advocacy of frequent (daily) communion, begins by establishing "its liceity *per se* to all such as are in a state of grace, free from mortal sin." This position is well defined by Bourdaloue in the passage quoted by Fr. Murphy: "Whoever is in a state of grace, is in the necessary disposition of purity, according to the rigour of the precept, for communion: it follows then that . . . if every day in my life I find myself in the same disposition, I shall have, each day of my life, the necessary degree of purity required in order not to profane the Body of Christ; and not only not to profane it, but to acquire at the Altar new strength, as well as an increase of grace." Fr. Murphy holds that in these "beautiful words the orator not only explains, but, in explaining, proves the proposition"; that it is *per se* true; and that the only question that can arise is as to the "advisability" of giving it practical application. With a view to solving the question of "advisability" he impresses upon us the "axiomatic principle" that Frequent Communion is *per se*

to be preferred to less frequent Communion—which is “obviously true, in the light of Catholic doctrine on the efficacy of the sacraments.” But, assuming the *per se* truthfulness of both these premises, Fr. Murphy is too keen a logician to inflate into a concrete practical law the *per se* truthful conclusion that might, perhaps, be deduced from them. “*Omnia mihi licent, sed non omnia expediunt*”; many things that are logically true are practically false; and many truths that are clear as sunlight in mere theory, become dull and sometimes absolutely dark in the *chiaroscuro* of real life.

Some writers, however, not being so sensitive to consequences, boldly drew the practical inference that—“*ut quis frequenter et frequentissime communicet, sufficit ut a peccato mortali immunis sit.*” Should this principle be once accepted, the arguments elaborated by Bourdaloue, and importunately urged by others as well, would logically lead to the further inference “that all Christians free from mortal sin ought to be advised to communicate daily.” We find that this thesis was maintained *totidem verbis*, by a Spanish Jesuit named Sanchez not, however, the celebrated writer on Matrimony. About the same time, two Spanish Benedictines, referred to by De Lugo, asserted that “every Christian in a state of grace had a positive right to daily Communion, and could claim it in opposition to the refusal of his confessor.” It was against scandalous laxity of this character that the Congregation of the Council published, in 1679, the famous Decree generally known as the *Decretum Innocentii XI.*, because solemnly approved by that Pontiff. Even after this authoritative condemnation, we find the same pestilential error again asserting itself in the work of Père Pichon, a French Jesuit, who over and again affirmed—“*Celui qui n'est pas coupable de péché mortel, peut communier tous les jours.*” This work appeared in the middle of the eighteenth century, but, on its appearance, it was at once overwhelmed by episcopal censures and speedily put upon the Index.

This theory, even in its most modified form, never failed to elicit the immediate and unsparing reprobation of all our great theologians. So strenuous and outspoken was this hostility that a strange story is told by Ste. Beuve to the effect

that De Lugo was opposed to the condemnation of Arnauld's book, on the ground that the extreme views propounded in it were provoked by the unpardonable laxity of such writers. Whatever we may think of the story, we must recognise the weight of earnest concentrated indignation with which De Lugo concludes his review of one of those works :

"Uno verbo omnes theologi scholastici, morales, et mystici, inter quos M. Joannes de Avila contrarium tenent. Omitto auctores nostrae Societatis, quae, licet ab ejus ortu in frequentiam hujus Sacramenti valde fuerit propensa, semper tamen cautissime Communionem quotidianam dari voluit, et nonnisi probatae vitae, et eximiae virtutis testimonio praeunte. . . . Vides communem scholasticorum consensum, a quo in re gravi et morali non licet privata auctoritate decedere, praesertim cum credibile non sit scholasticos et doctores gravissimos sine firmissimo fundamento in hanc sententiam conspirasse."

We should have no hesitation in implicitly accepting the evidence of De Lugo that this is the teaching of the Fathers and theologians universally; and, face to face with a teaching so unanimously affirmed, the theory which it assails has no *locus standi*, except perhaps as expressing a practically impalpable abstraction.

Returning to Fr. Murphy's excellent paper, I find that he, in common with many others, discovers in the Decree of Pope Innocent XI., materials for an argument against which my position would be untenable. In my judgment, however, this Decree is in no measure opposed to my view, but may, just as effectively, be quoted in its support. Cardenas and La Croix (no ordinary interpreters of Papal Decrees), assure us that its purport is "reprobare omnes sententias, tum nimium approbantes, tum nimium damnantes, frequentiam Communionis." Benedict XIV. tells us (Syn. D. 7, 12, 8):—

"Decretum illud promulgatum erat ad *litem praecedendam*, quae plures quotidianae Communioni plus aequo patrocinantes, eam omnibus, sine ullo personarum delectu, suadendum dictitarunt; dum alii, contra, frequentiore ad sacram mensam accessum nimium imprudenter universim damnarunt. . . . *Non est deviandum* [adds the Pontiff], ab hujus Decreti semita; sed si qua Parochis tradenda sit (ab Episcopis) instructio, cavendum est ut haec illi adamussum respondeat: *praecipue vero admonendi sunt Confessarii ne frequentem ad Eucharistiam accessum iis aut suadeant aut permittant qui . . . etsi gravia evitent crimina, voluntatem tamen habent venialibus inhaerentem.*"

That this was the "semita" specially traced out for confessors by Pope Innocent is, on the very surface of the Decree, abundantly manifest:—

"Eam (frequentem Communionem) Episcopi, adhibito prudentiae et iudicii temperamento, alere debebunt, et ab eorum officio postulari sibi maxime persuadebunt, nulli labori aut diligentiae parcendum ut *omnis irreverentiae et scandalii suspicio* in veri et immaculati Agni perceptione tollatur, virtutesque ac dona in sumentibus augeantur . . . In hoc igitur Pastorum diligentia . . . det operam, ut unusquisque digne, *pro devotionis et praeparationis modo*, rarius aut crebrius Dominici Corporis suavitatem degustet."

So far as we can discern a tendency in the Decree towards either party in the *lis praecidenda*, it decidedly leans towards prudent restriction in the frequency of Communion; but the only fair and authorised interpretation of the Pontiff's motive in promulgating such an Edict, is that given by La Croix: "Hoc totum ut fiat frequenter vel non frequenter—relinquit (Decretum) iudicio Parochi vel Confessarii." Lehmkuhl tells us, "celebri illo Edicto cavetur ne, propter solum statum laicalem, conjugalem, etc., aliquis a frequenti Communione arceatur, sed iudicium de frequenti vel etiam quotidiano accessu . . . confessariorum *prudenti iudicio esse relinquendum*." The paraphrase of Fr. Dalgairns explains the full purpose of the Decree: "Souls cannot be ticketed and labelled, organised and administered. No man can say, this class of soul shall do this or that, according to a wooden rule. *Each soul is to be studied by itself*." I shall, however, return to this Decree later on.

Here I may appropriately observe, that the "accommodation" of the Jesuit rule, to which Fr. Murphy directs our attention in the words which he quotes from La Croix, has manifest reference to the abolition of the hard-and-fast "*wooden*" direction of the original Constitution; but neither discounts the general views of St. Ignatius, nor affords us ground for doubting that Jesuit theologians adhere to the doctrine of Suarez and De Lugo.

Neither is the argument sought from the Council of Trent in any degree more conclusive. The "hortatur, rogat, et obsecrat" of the Tridentine Fathers are in perfect harmony with the views I have ventured to put forward; and he would

be an exceptionally sluggish and reprehensible priest, through whose negligence the "optaret" of the Council would fail to be realised—"ut omnes et singuli qui Christiano nomine censentur . . . haec Sacra Mysteria Corporis et Sanguinis Ejus, *ea fidei constantia et firmitate, ea animi devotione, ea pietate et cultu*, credant et venerentur, *ut panem illum supersubstantialem frequenter suscipere possint.*" The conditions herein required by the Holy Council, are a powerful sustainment of my view, instead of being fatal to it. For the present, however, it will be enough to call attention to the words in which Benedict XIV. expounds the bearing of the Tridentine Decrees:—

"Haec dependentes SS. Tridentini Patres duobus a se editis decretis Fideles hortati sunt ad Sanctissimae Communionis frequentiam, sibi in votis esse demonstrarunt, ut quilibet *tanta emineat morum integritate*, ut digne possit etiam quotidie Christi carnibus pasci; consulto tamen abstinuerunt ab universali regula hac de re tradenda, cum satis exploratum habuerint, *eam unice desumi posse a cujuslibet peculiari statu, devotione, et charitate.*"

Great, and by no means exaggerated, importance is attached by Fr. Murphy and the *Tablet* to the "difference in the practice of the Church in different ages"—more especially to the recognised fact that "the primitive Christians communicated every day." Vasquez thinks that the primitive Christians were bound, by Apostolic precept, to do so. However this may be, I can have no difficulty in admitting that this practice of the early Church unimpeachably demonstrates the abstract liceity of daily Communion—nay, that, in conceivable circumstances, daily Communion might afford matter for general legislation. But I maintain that no argument can, with any pretence to logical sequence, be drawn from these facts in favour of daily Communion generally. The daily communicating of the first Christians proves that the "earnest desire" of the Church was then realised, and that all "qui Christiano nomine tunc censebantur," were truly animated "*ea fidei constantia et firmitate, ea animi devotione, ea pietate et cultu, ut panem illum frequenter suscipere potuerint;*" but it establishes no colourable right to Frequent Communion in those Christians whose dispositions are notably less perfect. The difficulty I am considering is by no means

new; it was urged against St. Bonaventure—"hujus venerabilis Sacramenti devotissimus testis," as De Lugo describes him—and drew from the Seraphic Doctor the pregnant reply:—

"Si ergo quaeritur utrum expediat frequentare Eucharistiam alicui: dicendum, quod si videat se esse in statu Ecclesiae primitivae, laudandum est quotidie communicare: Si autem in statu Ecclesiae finalis, utpote frigidum et tardum, laudandum est quod raro: Si autem in medio, medio modo debet se habere. et aliquando debet cessare ut addiscat revereri, aliquando accedere ut inflammetur amore."

The argument, *to be valid*, should assume either that the mass of Christians are now as perfect as the primitive Christians were, or that the primitive Christians were not more perfect than ourselves. The faithful of the early Church are thus depicted by Pope St. Pius V.; and no commentary will be needed to point the contrast or draw the inevitable conclusion:—

"Omnes qui tunc fidem Christianam profitebantur, vera et sincera charitate ita ardebant, ut cum sine intermissione orationibus, et aliis pietatis officiis vacarent, quotidie ad sacra Dominici Corporis Mysteria sumenda parati invenirentur."

Besides, it is by no means certain that daily Communion continued to be the normal custom of the faithful for any considerable time. In the second century, St. Justin, describing the habits and mode of life of the Christians of his day, tells us that, "Solis qui dicitur die (*Sunday*), omnium qui vel in oppidis, vel ruri, degunt in eundem locum conventus fit . . . et distributio communicatioque fit eorum." St. Chrysostom bitterly complains that the people of Antioch slothfully limited their Communion days to "the Epiphany, Easter, and Christmas." St. Basil says: "Nos autem quater in singulas hebdomadas divina Sacramenta participamus." St. Jerome testifies that, in his time, daily Communion was the practice in the Churches of Spain and Italy; adding, with significant and suggestive emphasis, "quod nec reprehendo nec probo: unusquisque enim suo sensu abundat." Everyone has read the scholarly and elaborate digest of the "History of Communion," compiled by Fr. Dalgairns, in which we read: "Communion once a week was, as we have

seen, the normal state of things for Christians during the greater part of the existence of Christianity." (page 308.) Earlier, in the same work, he wrote (page 217): "It is very difficult, perhaps impossible, to say when the old discipline of the Church went out, and Christians began to communicate very seldom. Probably there was a great variety in different places. I think, however, that we may say, on the whole, that good Christians communicated once a week down to the time of Charlemagne—that is, the beginning of the ninth century."

Returning for a moment to the Decree of Pope Innocent XL, we find that it aimed at two purposes mainly. Firstly, it reprobated the use of those inflexible, "wooden" rules by which men were classified—very much according to age and calling—and admitted to the Altar on a larger or smaller number of days, according to class. Secondly, and chiefly, it legalised the great theological principle that the concrete state of *each individual*—his *indoles*, his present spiritual condition (examined in the light of his past and probable future), his surroundings, and, in one word, what some old philosophers called his *ipseity*—should be the subject of painstaking, independent study by his director. Having established these principles, the Pontiff "lays down rules with regard to all frequent Communicants." Fr. Murphy most properly describes these rules as "plain and simple," but he will pardon me for expressing my regret that the copy of the Decree from which he quotes is lamentably imperfect. The "standard" to which he refers will read much better with its context:

"Quod ad negotiatores ipsos attinet, frequens ad sacram Alimoniam percipiendam accessus Confessariorum *secreta cordis* explorantium iudicio est relinquendus, qui *ex conscientiarum puritate*—et frequentiae *fructu*—et ad pietatem *processu*, laicis negotiatoribus et conjugatis quod prospicient eorum saluti profuturum, id illis praescribere debebunt. . . . Itidem MONIALES, QUOTIDIE PETENTES, admonendae erunt ut in diebus ex earum Ordinis instituto praestitutis communicent; si quae vero puritate mentis ENITEANT, et fervore spiritus ITA INCALUERINT UT dignae frequentiore aut quotidiana SS. Sacramenti perceptione videri possint, id illis a superioribus permittatur."

When I wrote that "I should be exceedingly slow in

giving my approval to any penitent's becoming a *daily* communicant, outside of a Religious Order," I fancied that I was giving a tolerably liberal rendering to the Decree of Pope Innocent XI., who, judged by his own carefully selected words, would be exceedingly slow in giving permission for Frequent Communion, even *inside* a Religious Order, although no one knew better than he that the very atmosphere around a Religious House is haunted with incentives to piety. I cannot help regarding as "rashly importunate" those writers who appeal to this Decree, as affording encouragement to a general admission of even blameless and edifying men to Frequent Communion. The Pontiff unequivocally restricts to the "regulation" Communion days those members of a Religious Community whose manifest purity of soul and fervour of spirit do not—even in the sanctity of the cloister—signalise them as souls exceptionally favoured. By the way: I never doubted that "*per se* Frequent Communion might be as readily permitted to a non-religious as to a religious person;" but the slowness or rapidity of my pace would be considerably influenced by the consideration of the penitent's state of life. In other words, the condition of preparedness *per se* would be more likely to be met with behind the Grilles than in the outer world. "Qui studiis tantum spiritualibus vacant, ut sunt qui statum Regularem aut Ecclesiasticum profitentur, *plerumque* magis dispositi sunt ad Eucharistiae receptionem, quam qui humanis curis detinentur." (*Juenin.*) The distinction is not mine; I find it in substance in many standard books; Ferraris and many others give it in terms.

With regard to an interesting speculation, suggested by Fr. Murphy, as to gains and losses of fervour and merit, I may best convey my own views in the following cuttings: "Panis Coelestis *semel* pie et fervide acceptus *plus* prodest, quam *pluries* si languide et ex habitu." (Collet) "Melius est cum perfectiore praeparatione *rarius* accedere," writes Lehmkuhl, "quam *saepius* cum negligenti praeparatione." "Majorem efficaciam recipit homo," says St. Bonaventure, "in *una* Missa, vel manducatione, cum bona praeparatione, quam in *multis*, si non praepararet diligenter." Pope Innocent XI.—in the Decree so frequently referred to—directs the faithful

"ut dignitate Sacramenti ac Judicii Divini formidine, discant Coelestem Mensam, in qua Christus est, revereri; et si quando (aliquando) se minus paratos senserint, *ab ea abstinere*, seque ad majorem praeparationem accingere." This is in accord with the teaching of all our best theologians who say with Lehmkuhl: "Admirabiles Divini Sacramenti effectus, fortasse magis quam effectus aliorum sacramentorum, *ab humana cooperatione pendent* . . . Unde omnino patet ipsius hominis tepore, negligentia, distractionibus divinos illos fructus facile intercipi et praescindi posse." "Nimia fraequentia adimit paulatim diligentiam praeparationis, et per consequens fructuum ubertatem, quae datur pro mensura dispositionis." (De Lugo.) "I cannot think," writes Fr. Dalgairns, "that daily Communion, by any physical or fatal necessity, ensures devotion. This is not God's way. Devotion does not drop from the clouds, nor does grace make its way into a soul which wilfully puts an obstacle to it. Let us never forget that we must do something on our part to obtain those dispositions, and that they are necessary . . . *He* can hardly be said to be benefited by the Holy Communion, who, though he receives an increase of habitual grace, yet cuts himself off, by his indevoutness, from the other graces which alone make it active, and which are necessary for his spiritual existence."

In view of all these multiplied considerations, I could not become an advocate of what is (perhaps ungenerously) called "indiscriminate Frequent Communion." No one, however, is more anxious to certify that there are, "outside of Religious Orders," very many holy souls in whose cases its refusal would involve grave injustice and positive impiety. The general description of them given by Bouvier may, in my mind, be readily accepted: "Animae piae et devotae; in virtutibus Christianis probatae; a peccato mortali abhorrentes; ab venialia nullum affectum retinentes; pravas inclinationes suas superare nitentes; ab illecebris creaturarum alienae; seipsas contemnentes; ad perfectionem tendentes; magnum communicandi desiderium habentes; et prae conditione suis piis exercitiis vacare valentes." Conditions less exacting than these would not satisfy St. Francis de Sales and other

great Masters of Spiritual Life (including, I verily believe, St. Liguori himself), the body of our most eminent theologians, the Decree of Pope Innocent XI., or the Council of Trent.

For those whose dispositions are less perfect, the confessor should be guided by the instruction of Pope Innocent: "*Unusquisque digne, pro devotionis et praeparationis modo, rarius aut crebrius*"—the confessor always retaining, in the interest of both Sacrament and Communicant, the right of, from time to time, regulating the Communion days. In exercising this right, he may always remember with advantage the words of Suarez :—

"ORDINARILY SPEAKING, so multitudinous is the business of human life; so many the distractions which absorb the mind and take up time, that men cannot more than once a week receive Holy Communion with due dispositions, or give as much time as is fitting for it. Nevertheless, ordinarily speaking, there is no difficulty in being fit to communicate once a week."

C. J. M.

AMONG THE GRAVES—(CONTINUED).

IV.—CLONMEL.

THOSE who have read the history of that famous knight Don Quixote De La Mancha—and who has not?—cannot have forgotten the beautiful episode of the captive who escaped from slavery by the aid of his master's daughter, the fair Zoraida. She had learned from a Christian slave who the Blessed Mother of God was and how to pray to "Lela Marien." She too would be a Christian, and she fled from the home of her unbelieving father to a Christian land. A legend in many respects like this is told of the parents of St. Thomas à Becket. His father, Gilbert, became the captive of a Saracen Emir in the Holy Land. Why he had left his home in England, history saith not; whether he was a knight or an esquire who had gone to lend aid in winning back the holy places from the infidels, or a pilgrim to do

penance there, or a trader to sell his wares. Be that, however, as it may, he won the affections of the Emir's daughter and with her aid effected his escape. : Some time after she followed him to Europe, knowing only two words of any European language, the names of London and of Gilbert. By means of these, however, she was able to make her way from Palestine to Cheapside, where Gilbert's house stood, on the site afterwards occupied by St. Thomas' Hospital, and here as she was wandering about "quasi bestia erratica," says an old chronicler, making the echoes ring with the name of her beloved, and attended by a crowd of idle boys, she was recognised by Richard, the servant of Gilbert and the companion of his adventures in foreign lands. The tale ends with her baptism, by the name of Matilda, which was solemnized by six bishops in St. Paul's Cathedral, and her marriage with Gilbert. A son was born to them, who in due time became Archbishop of Canterbury and a martyr for the defence of the Church of God. Besides this son Gilbert had three daughters. One of them became Abbess of Barking in Essex. Another married Theobald, the grandson of Hervey who had accompanied the Conqueror in his expedition to England and obtained large grants of lands there. She endowed a hospital for the Confraternity of St. Thomas of Acre, perhaps to recall the country of her mother. She also gave a yearly rent of ten shillings to St. Saviour's Hospital, Surrey. The deed is witnessed by Theobald, Knight, "*nepoti Beati Thomae Martyris*," which may be translated, the nephew by marriage of, &c., since the word *nepos* in medieval latinity has many meanings.

When Henry II. came to Ireland, a few months after the murder of Thomas à Becket, "to teach the truths of the Christian faith to the rude people dwelling there, and to root out the seeds of vice from the field of the Lord," Theobald was one of his companions in arms. He was appointed soon after *Dominus de pincerna Regis*, or *Pincerna Regis*, the king's chief Butler. His duty was to attend the king at his solemn consecration and to present to him the first cup of wine, for which as his honorarium he had several pieces of the king's plate; and for further support of the dignity, he

received from the Crown a grant of the prisage of wines, or butlerage; which consisted in the right of taking from every ship importing twenty or more tuns of wine two tuns, one from before, the other from behind the mast. Camden says, "Henry hoped to wipe off the scandal arising from the murder of Thomas Becket, Archbishop of Canterbury, by preferring his relations to wealth and honours, and this family of Le Boteler were nearly related to the Archbishop, being descended from his sister."

The first "honour" of the family was Arklow, from which they have taken the title of Baron. Here Theobald built a strong castle, a considerable part of which is still standing. He seems to have returned to England, for he accompanied King John on his visit to Ireland in 1185. A charter, the original of which is still in existence, shows that he received, in 1201, large grants in Munster, and we find him possessed there of the baronies, cantreds, and territories of Upper Ormond, Lower Ormond, Eliogarty, Ikerrin, Ileagh, Dougharra, and Owney. He was the founder of the Cistercian Abbey of Owney near Limerick, which was also called Abingdon from the mother house in Berkshire.

Nenagh was for a time the chief residence of the family in Munster. The huge castle still frowning down on the town built round it, was erected to awe into submission the fierce tribes of North Munster. Yet there was not always peace in its strength nor abundance in its towers. The O'Kennedys, the O'Briens of Arra, and the other tribes whose lands had been seized, harried the strangers without ceasing. About the middle of the fourteenth century they rose in rebellion, set fire to the castle, and forced the dwellers therein to seek a residence elsewhere. Some fifty years later the monks of Owney presented a memorial to the Earl of Ormond, asking that "an Irish born monk named O'Gleeson, who had been intruded on them as abbot by the laity headed by Cornelius O'Mulryan and his son, contrary to the king's statute, should not be allowed to govern them, lest they may be in the power of the Irishmen, their enemies, the founder's wish being that no one should be admitted to the monastery, and least of all should be abbot therein, unless he was by

birth of the English nation." Gowran then became the chief residence of the Butlers for a time. Soon after it was changed to Kilkenny, which James, the ninth Butler of Ireland, purchased with other vast estates in Leinster from Sir Hugh Le Despencer, to whom they had come by inheritance from William Earl Marshal; he had obtained them by marriage with Matilda, sole daughter and heiress of Strongbow and Eva, daughter of Dermot na nGall. Edmund, the fifth butler, rendered very important service to the Crown in repressing risings in Connaught and Leinster. He was appointed Lord Deputy. For his successes over the Wicklow clans of the O'Byrnes and the O'Tooles, and later for his services against Edward Bruce and the Scots, he was created Earl of Carrick Mac Griffin, in the County Tipperary, by patent bearing date September 1st, 1315. His son and successor was created Earl of Ormond, November 2nd, 1328; and seven days later, in consideration of his services, and the better to enable him to support the honour, the regalities, liberties, knights' fees, and other royal privileges of the County of Tipperary, and the rights of a palatine in that county for life, were given to him. Some years after, this dignity was made hereditary in the family.

The second Earl of Carrick had married Eleanor Bohun, daughter of Humphrey, Earl of Hereford, and Elizabeth, daughter of Edward the First. Hence, one of the reasons alleged for the grant of the palatinate to him is "*quod ipse de sanguine nostro existat.*" Thomas, the seventh Earl of Ormond, who died in 1515, left no male issue. Consequently his honours and estates in England were inherited by his two daughters and co-heiresses. One of these married Sir Thomas Bullen, whose grand-daughter Anne became the wife of Henry VIII. and the mother of Elizabeth. To gratify the Bullens, the king created his wife's father Earl of Ormond; and by the Statute of Absentees (28th Henry VIII.) all the estates of the heirs-general of the Earl of Ormond were resumed into the king's hands. Soon after, however, in consideration of the readiness with which Sir Piers Butler had surrendered the title, his majesty created him Earl of Ossory, and transferred to him all the lands in England

belonging to the Earl of Ormond that had been taken into the king's hands.

Thomas, the tenth earl, called the "Black Earl," was brought up from his infancy in the English Court with "that heavenly imp" Prince Edward, later Edward VI. For his services to the Crown, as early as 1557, he was richly rewarded with the plunder of nearly a dozen of the chief religious houses in Ireland. Later he showed his gratitude by the ruthless manner in which he ravaged the territory of the O'Mores. In Appendix X. to Mr. Gilbert's description of the "Facsimiles of the National Manuscripts of Ireland," we have Ormond's own account of the foul part which he played in hunting down and procuring the death of Gerald, the Earl of Desmond, his kinsman. He sent the Earl's head as a gift to the English Secretary of State, and he "appointed his body to be hung up in chains in Cork." There are few who, sad as is the history of Ireland, have wrought her such harm as the great Duke of Ormond. He was reproached by the dominant party, after the cessation of the war, with having shown too great kindness to the Catholic clergy. He might, with all truth, have denied the charge, and by his whole conduct have convinced the most sceptical that it was false. His answer, however, was that "his object was to work division among the Romish clergy, and he believed he had compassed it, to the great security of Government and Protestants, and against the opposition of the Pope, and his creatures, and the Nuncio, if he had not been removed from the Government."

Carve, who claimed descent from the Carews and some remote relationship with the Ormond family, makes a boast that none of the Butlers ever rebelled against the English power in Ireland. Why should they? Rebellion with them could be, at the utmost, only the wantonness generated by surfeit. "The beloved grew fat, and kicked." None of them had been plundered of their possessions under a semblance of legal justice, as were the Kavanaghs; or bidden to a feast, and then seized and pent up in Dublin Castle, like O'Donnell; or goaded into rebellion, and then hunted to death because they had rebelled, like the Munster Geraldines; or invited to

a friendly conference and there massacred, like the O'Mores at Mullaghmast. The very richest portions of the whole land had been dealt out to them with no ungenerous hand. They had their castles throughout the length of the Golden Vale and along the fertile banks of the Nore. Honours of every kind were heaped on them—peerages, knighthoods, high offices, without stint. Whoever came off worsted, the Butlers were sure to profit by his disaster; whosoever forfeited lands and estates, the Butlers were sure to be sharers in the spoil. Once, indeed, the Butlers of Doulough rose in arms; but it was to resist the arch-plunderer Carew. He had put forward the flimsiest of titles to the lands of the Kavanaghs along the Barrow, and the Courts, as usual, had decided in his favour. He would extend his legal conquests still further, and add to them Cloghgrennan and the neighbouring territory too. Then, in self-defence, the Butlers rose and sustained the unequal struggle, until Carew cast his covetous eye on an easier prey. And this is the reason why few, if any, of the Butlers distinguished themselves, or attained to high military rank in the service of foreign countries. No "*res angusta domi*" drove them from their native land; and if they desired the excitement of warfare, they would find it in plenty, at their own doors, among the clans whom they had plundered.

In matters of religion, too, many of them accommodated themselves to the tastes of those in high places. The ninth Earl and his son were among the first in Ireland who, at the bidding of the king, "engaged to resist the usurpations of the Bishop of Rome." We have already mentioned the vast extent of ecclesiastical property which they received from the Crown as their reward. In the grant of the possessions of Holy Cross Abbey to the Black Earl, Elizabeth makes special mention of her gratitude to him, her cousin, "*consanguineo nostro*." The Marquis of Ormond, in reply to some friends, who urged him on his death-bed to return to the religion of his forefathers, said he was the only Protestant of his family. He forgot that the Black Earl had conformed to the new tenets; it was only when he was a close prisoner in the hands of the O'Mores, that he yielded to the exhor-

tations of Father Archer, S.J., and returned to the Catholic Church.

In 1269, according to Archdall, who gives Clynn as his authority for the statement, a convent was founded for the Franciscan Order in Clonmel by Otho de Grandison. Wadding, whom we may well suppose to be better informed on such matters, says, in his *Annales Minorum*, "the Friars Minors were introduced into Clonmel in the year 1271, the citizens (not the Earls of Desmond, as some erroneously think) having built for them a large house within the walls on the banks of the Suir." He describes the church at length. its fretted roof, large windows, and stained glass. It was said at one time to be the finest in Ireland. It contained a considerable number of the tombs of the founders and benefactors of the house, of the Prendergasts, Mandevilles, Brays, Whites, Moronys, and others. In the middle of the choir there was a stately monument of the Lord Baron of Cahir, made of marble and ornamented with numerous figures in bas relief. Moreover, he says, "there was here a remarkable statue of St. Francis, the patron of the Order, which was used to be set before such as were going to take an oath, because of its miraculous powers in causing some terrible judgment to fall on any who would perjure themselves in its presence. Of the church only some trifling portions have escaped the fury of the heretics." When Archdall wrote, a century ago, it was a meeting-house of Protestant dissenters. The Franciscan Fathers have again got possession of it.

Of the many monuments, both inside and outside the church in former days, only one remains. It has been removed from its former position outside and inserted upright in the wall opposite the door. There are two raised figures on it, one a knight in chain mail and skull armour, the other a lady in the dress of the early part of the fifteenth century. On it is also a shield bearing the arms of the Cahir branch of the Butlers, viz., in dexter chief three covered cups, in base a fesse indented, on the latter a cross, in memory of one of the family who fought against the Turks. The inscription is in black letter, and

for the most part in perfect preservation. It begins on the left hand side at the top and continues along the foot, up the right hand side, and across the top from right to left, then along the inner line on the left. It faces outwards. The end of each line is marked here thus *.

Hic jacet jacobus galdy filius comitis ormonie anno Domini 1431 Obiit petrus buttyller* . . . CLXXXI° . . . thomas petri buttyller anno Domini M°CCCCXLVIII Obiit Edmundus thome filii petri buttyller anno Domini 1533 poer uxor edmundi* buttyller anno Domini 1512 Orate pro animabus thome buttyller et* Elene buttyller uxoris ejus qui hoc opus fieri fecerunt anno Domini 153 . .

[Here lies James Galdy, son of the Earl of Ormond, in the year of Our Lord 1431. Peter Buttyller died . . . CLXXXI° Thomas (the son) of Peter Buttyller, in the year of Our Lord MCCCCXLVIII. Edmond, (the son) of Thomas, (the son) of Peter Buttyller, in the year of Our Lord 1533. . . . Poer, wife of Edmund Buttyller, in the year of Our Lord 1512. Pray for the souls of Thomas Buttyller and Ellen Buttyller, his wife, who caused this piece of work to be done in the year of Our Lord 153],

James Galdy was the third son of James, third Earl of Ormond, and Catherine, daughter of the Earl of Desmond. He lived in Cahir Castle. Gall is a name given to any foreigner by the Irish. In the *Annals of the Four Masters* it is constantly applied to the English settlers in Ireland, and in the war of 1641 it was the name by which the Parliamentarians went amongst the people. Gallda was an epithet used of anyone who adopted the English language, dress, or manners. Peter, or Pierce, was James's grandson; he died in 1464. Peter's eldest son was Thomas; he married Ellice, daughter of the Earl of Desmond, and was father of Edmund. Edmund took to wife Catherine, daughter of Sir Pierce Poer. Their eldest son was Thomas, who, by patent of November 10th, 1543, was created Baron of Cahir. He married Eleanor, fifth daughter of Pierce, eighth Earl of Ormond. Their son was Edmund, second baron, of whom it is told that "being at Mass in that monastery, as was his

custom, news was brought him that the Earl of Ormond and the Baron of Dunboyne, his relatives, were then ravaging his lands. He was in no way decomposed, but staid till the Mass was ended. God rewarded his piety; for immediately after he marched against his enemies, and entirely routed them."

At the dissolution of this monastery (34th of Henry VIII.), a moiety of the convent, and its possessions at Newton, near Annor's Bridge, were granted to the Sovereign and Commonalty of Clonmel, at an annual rent of twelve pence Irish. The same year, the remaining moiety was given to the Earl of Ormond, at the same rent, to be held by the grantees *in capite* for ever.

D. MURPHY.

CATHOLIC RELICS IN DENMARK.

THE stirring and eventful history of the Dane and his country is of absorbing interest to the student of Irish History.

Were we to enumerate all the works that have appeared in the early part of this century, the catalogue alone would exhaust the patience of our readers. But we have no idea of being didactic. The copious literature of the North of Europe has hitherto remained almost entirely sealed to the people of Ireland, and the learned men who have adorned the Catholic Church in every age, have never turned their attention to the treasures contained in a tongue so little known and appreciated. And the early struggles of the Church in Iceland, Sweden, and Norway, have been recorded only in the cold narratives of Protestant historians. These, too, having published their researches in the Swedish or in the Danish language, have remained almost as unknown to the rest of Europe, as those ancient writers whose works they have endeavoured to illustrate.

And yet, in the rich and expressive diction of the Icelandic historians, we discover a tone of deep and earnest feeling,

singleness of heart and purpose, and a sweet simplicity, fully equal to that which is so justly admired in our early Irish annalists and hagiographers.

As we learn from the Icelandic historians, the faith of Christ was planted in Norway, Sweden, and Denmark, in the ninth century, by the holy apostle of the North, St. Anscharius.

The good saint reaped abundant fruits of his sacred mission in Denmark and in Sweden, but the fiery Norwegians withstood for more than a hundred years, the faith of Christ.

It is not our intention here to follow the gradual establishment of the Catholic faith in the North of Europe, our object is, to show from works to which we have had access, how much yet remains in Scandinavia, not alas, of Christian belief and practice, but of Catholic memorials in the numerous relics of a former age of faith, yet existing in museums, and scattered over the face of the country.

In Denmark, as in all other countries where the so-called Reformation found favour, the possessions of the clergy, the lands held by the monasteries in trust for the poor, formed the chief attraction for the king and his rapacious nobles. From that time down to the year 1843, the Catholic religion was banished from the Danish Peninsula, and in Iceland its existence is a matter of history. The King of Denmark allowed a Catholic Church to be opened in Copenhagen towards the close of that year.

Amid the general wreck of belief and practice in the new faith, little could be expected to have been preserved to mark the former existence of the Catholic faith, and that little would long ago have entirely disappeared, had not Providence raised up an interest in Catholic memorials among the Northern Antiquaries.

Thus an increasing degree of attention has been directed by writers to the ecclesiastical remains of the country. To understand these authors, the northern archaeologists found it necessary to be thoroughly conversant with Catholic rites and observances, and to this new-born zeal are we indebted for the preservation of numerous objects connected with Catholic worship in Scandinavia and in Iceland.

In the museums of Copenhagen, Stockholm, Christiania or

of Lund, objects connected with Catholic worship are still secure from further dilapidation. In these collections we find triptychs, chalices, reliquaries, vestments and inscriptions, all so truly Catholic in every regard, that we have good reason to rejoice in their preservation. It is a prevailing opinion in England that the northern nations never fully adopted the Church of Rome, that the churches of Denmark were bare as a Scottish kirk-house! That the churches of Denmark cannot be in architectural proportions with a Winchester, a York, or a Durham, we admit, but that they are eminently Catholic in their form we do not hesitate to assert.

In many of the churches the enamelled cross, with the images of Our Lord, His Blessed Mother and St. John standing in front upon the tabernacle, the door of which in many places is still open, may be seen to this day, and up to thirty years ago even the Ciborium might be found as an empty piece of furniture unhonoured by the bread of life for the last three hundred years.

To some, perhaps, to many of our readers Runic writing is unknown. *Runic is no language.* The Runic inscriptions on the beautiful crosses of the *Isle of Man* are Norse Runes, and the language they are written in is the old Norse, which is akin to the Icelandic of the present day.

The Runic monuments of Sweden and the North are termed "Inscribed Rocks" for the letters are often cut on rocks of considerable size, and where there are no vestiges of a grave in the immediate neighbourhood.

Most of them seem to have been cut by simple peasants to the memory of their departed relatives. Rude as these memorials are, they are rarely devoid of some attempt at ornament, but they seldom refer to foreign, great, or important events.

Similar to many of the Irish monuments and Anglo-Norman memorials in England, we find the Runic inscription cut on a rough unhewn stone, probably taken from the nearest rock, and raised over the deceased friend. The form of the cross, too, which is to be seen on more than one-half of the monuments, is also peculiar. It is almost invariably the Maltese cross which is inscribed, but it differs from that well-

known form in the arms being each separated from each other, and the lines of each limb are so cut as that they seem to repose on a quadrangular plate placed beneath them. Now from this peculiar form of the Scandinavian monumental cross, a curious theory has been deduced by some of the Danish antiquaries. In spite of the obviously Christian character of the inscriptions, in spite of this figure frequently occurring on stones where the name of Christ and of His Blessed Mother are mentioned and invoked, these disciples of Jonathan Oldbuck have attempted to prove, that the figure in question was not the emblem of our salvation but the mystic sign of Thor! This theory is absolutely rejected by the ancient Scandinavian archaeologists. But all the ingenuity of argument is of no avail against the one plain fact that the inscriptions on the monuments are Christian and Catholic. Many of the stones bearing Runes are to be found in the church-yards, several have been built up with the walls of the churches, while others are scattered over the face of the country. In ancient times the Runes were scratched on wood.

That the ancient Christians of the North did not always bury in consecrated ground is evident from their historical records.

Many Christian kings and heroes¹ were buried in *cairns* or *moats* like those spread over Ireland, and it was the custom long after the introduction of Christianity to bury the dead in the vicinity of their own dwellings. At the Reformation, a Danish nobleman, Jeus Gägge, had adopted the doctrines of Luther. He still, however, attended on Sundays the Catholic Church of Kageröd in Skone, but to annoy the pastor he brought his hounds with him into the Temple of God. Admonitions in private were disregarded. One Sunday the priest John, the last Catholic pastor, denounced him as contumacious from the altar. Gägge sat unmoved till after the commination was read, and then rising up he presented his carbine at the priest who, still occupied the pulpit.

¹ The large stone at Jellinge was erected to the memory both of King Gorm and Queen Thyne, by their son King Harold Blaaland. It is eleven feet high, and on one side is inscribed a figure of our Saviour. This Runic stone consequently affords, by means of the inscription and the figure of Christ, a valid contemporaneous proof of the introduction of Christianity into Denmark, and, equally, a monument of the triumph of Christianity over Paganism.

An aged peasant exclaimed—"ah, dear lord, would you shoot our good parish priest?"

Gägge answered, "And though he were Pope of Rome he shall die." But the priest availing himself of this diversion in his favour, retreated into the sacristy to vest for Mass.

All again was still, when as Pastor John, arrayed in the sacred robes of his office had reached the altar a shot from the murderer's carbine laid him dead upon the steps. Jeus Gägge was seized, and expiated the sacrilege with his life. As a last request, he begged he might be interred in his *own land* and not in the church-yard. It was granted, and this worthy apostle of the Reformation sleeps not in consecrated ground.

Some few of the rocks in Denmark have rude figures of warriors, horses, and other devices sculptured upon them, but the all-prevailing figure is the serpent intertwined, and the Maltese cross. The great work of Göransson, entitled "Bantil," where not less than 1400 Runic inscriptions are figured, would repay careful perusal. We shall select a few examples to prove the Catholic tone that pervades the whole. One of the most frequent prayers is that truly Catholic one "God help his or her soul." Thus in No. 534 of Göransson's work, we read as follows:—"Uni caused this stone to be inscribed after Uku his wife. God help her soul."

On an oblong stone recently discovered, in an ancient burial-ground in Greenland, this prayer is beautifully diversified. The inscription is cut in four lines across the stone, and runs thus:—"Vigdis, the daughter of M— lies here. God give her soul joy." (Glaede Gud Sal hennar.)

Thus No. 26 of the same work is as follows:—"Ketil and Brunkell raised this stone to Ulfilagobir their father, God help his soul and spirit, and God's Mother, better than he did himself." Such is the frequent and touching prayer, so full of confidence in the mercy of God, and in the powerful prayers of Mary, to be found in the cemeteries. No. 87 is of a similar character, "God help his soul, and God's Mother. Forgive his sins and grant him paradise!"

The words, "pray for his soul" are not common on the Swedish Runic stones. The Swedes are all Lutherans.

In the Church of Graimardarstal in Iceland, is an oblong stone bearing the following: "Here lies Sigrid, the wife of Biarnar, God give peace to her soul into everlasting hope, who so reads this, pray ye for her soul." Surely such prayers as these could emanate from none but truly Catholic minds.

But we have evidences among these inscriptions of a singular kind, that the Catholic doctrine of good works being available to the souls in Purgatory, was fully recognised by the early Christians of Scandinavia. In a land of furious torrents and difficult mountain passes, no charitable work found more favour than that of constructing a bridge to aid the weary traveller on his journey. And at either end of the bridge was placed a stone, not bearing the proud story that such a bridge had been built by a parish, or by a country, or by a nobleman as in England, but it implored the prayers of the passing stranger for him who had thus aided the traveller's progress. Hence we often meet with the singular expression: "He made a bridge for his soul," that is, for his soul's sake.

The great bone of contention among the antiquaries has been the ambiguous expression, "*Han döda i Hvitavadet*," which Göransson maintains to mean, that the hero thus commemorated fell at the battle of the White-waters, 200 of our era.

The true meaning of this expression is well known to northern antiquaries. It indicates that the individual thus commemorated died within the year after his baptism.

Many inscriptions commemorate those who had visited Ireland, Greece, and the Holy Land. The Runic Stone in the park of Dagnas records the death of a warrior who fell at Acre in Palestine, fighting against the Saracens. In No. 28 G is to the memory of Bjorn, the son of Ketilmund, and concludes thus "God help his soul, and God's mother. He fell in Ireland," No. 27 G records the death of Akhö, "He fell in Greece, God help his soul."

On the ancient lion of marble that stands at the gate of the arsenal at Venice, and which was brought thither from Athens, is a Runic inscription and no doubt the work of some of the royal body-guard of the Northmen. Greece, England, and Ireland are frequently mentioned in the Runic inscriptions.

When Scandinavia was Catholic, the prayers of the passing stranger were earnestly implored for the dead, on the bridges, at the cross-roads, and in the lonely paths through the forests. He that has wandered through the Tyrol, will often have met, in some sequestered spot, with a little cross of wood, and a rude painting thereon, of the faithful suffering in purgatory. It is now agreed that the period when these Runic stones were raised and cut, extends from the year 900 to 1350, or even later; and many valuable Runes were destroyed before a correct idea was formed of their historical value.

By far the most frequent mode of recording the date is by giving the dominical and golden letters of the year, and sometimes even the day is indicated by a reference to some peculiar festival or saint's day. (*Sjorborg. Antiquar.*, vol. i. , p. 33).

After the Runic grave-stones, the most interesting memorials, perhaps, are the fonts, crosses, and triptychs, still remaining in the Scandinavian churches. Few of these bear inscriptions.

In the Church of Homsö in Småland, there is a large and curious font, on each corner of which is the figure of a saint. Round the rim is cut the following Runic inscription:—"I pray you this, that ye pray frequently for the man who made me, Jacob he hight." But a more remarkable baptismal font is still existing in Abakabge in Bornholm. Round the bowl of this font are eleven arcades carved and in each of them is quaintly represented some passage of the Incarnation or Passion of Our Lord. The arches over these compartments are all trefoiled, while the inscription in Runes runs along the soffits of the arch.

In the museum at Copenhagen are numerous small reliquaries well worth the attention of the Catholic archaeologist. Some of these are very elaborate, in the form of houses, shrines, heads and entire figures.

A few years ago the Vandals of the Church of Roeskilde sold a colossal figure of Our Lord, in wood, embracing the cross, to a blacksmith, for firewood! As the purchaser split open the head, he was surprised to find that it was hollow; and therein lay, wrapped in a rich cloth, a most noble cross,

set with valuable jewels. At the back of this cross was inserted a splinter of wood, probably a piece of the true cross. The shattered head, and the rich treasure it contained, are now to be seen in the Museum of Copenhagen.

There are also many shrines covered with plates of gilt metal—with figures representing angels and saints. The curious brass Offertory dishes, to be met with in England and Ireland, are extremely common in Denmark.

No. 1,526 of the Catalogue affords an interesting notice of ancient Catholic practice. It is a horn of gilt metal, which formerly belonged to the Church of Aarhus. Here, and in many other of the Northern churches, the last scenes of Our Blessed Saviour's life were represented on Good Friday afternoon, as in a sacred tragedy, to impress more deeply on the awe-stricken multitude the inexpressible desolation of their Redeemer's Sacrifice. And when the figure of the crucified Jesus was raised high in air before his people, in solemn silence they prayed, while the choir broke forth in a deep despairing voice, as it were the voice of Judas Iscariot: "I did ill to betray innocent blood" (*Ieq giorde ilde at jeq forradede uskyldig blod*). The horn above-mentioned is said to have been used by the monk who personated Judas. In the great Cathedral of Drontheim, the carved heads in the choir are the mouths of tubes which run directly from thence out upon the roof of the building. What can they have been destined to serve on such solemn occasions? It is strange that no record has come down to our times.

But we dare not pursue further the tempting extracts that lie before us. For the general reader we have perhaps already said too much; but he will, we are sure, pardon us the fond affection with which we cling to the records of our glorious faith in the firds and mountain passes of an interesting country like Denmark, from which the persecutor had hoped that all traces of its ancient Catholicity had been effectually eliminated.

To the Catholic it must be doubly interesting to learn, that here, as in Ireland, England and Scotland, the traces of his faith, of that faith which is everywhere the same, are yet distinctly to be found, that the sacred temples of our worship

may still be identified, nay—that the church itself, with its burial-ground, its holy water stoup and its tombstones, bearing the sacred emblem of the Catholic faith—still remain, to attest that here once dwelt a people who were our brethren in the Church of God.

We trust that this brief and imperfect notice may turn the steps of some Catholic archaeologist towards the hitherto neglected North—may induce him to follow the traces of our belief through the sombre forests of Sweden, or along the sea-girt coasts of Norway. We know few subjects of inquiry more full of interest than a comparison of these remains with the relics of Catholic Ireland preserved in the Museum of the Royal Irish Academy, in that of Trinity College, and in some of the private collections throughout the country. It is right that we, Irishmen, should rescue from oblivion all that yet remains of Catholic Scandinavia.

May that land, now so abjectly sunk in Lutheran darkness and indifference, be once more enlightened, and may her desecrated altars be again sanctified by that Holy Sacrifice which was once offered throughout the length and breadth of that historic land, in the presence of a faithful Catholic people.

JOHN P. O'BYRNE.

THE ORIGIN OF CANONS REGULAR.

THE Canons Regular were formerly possessed of many houses in the three kingdoms: but in Ireland most of all. According to a note to the *Registrum Prioratus Omnium Sanctorum juxta Dublin*, by Butler, “the old foundations were exclusively for Canons, and until the foundation of Mellifont by Malachy in 1142, Ireland was, in the words of St. Bernard, *terra jam insueta immo et inexperta monasticae religionis*. He apparently quotes from Usher; but the statement is borne out by Pennotto and other historians of the Canonical Order, who agree with Usher too that St. Columba, and his religious were really Canons. St. Patrick is regarded by the Canons Regular of the Lateran Congregation

as one of themselves, and in all their churches a plenary indulgence may be gained on his feast. The interesting article, on *Chapters and Canons* in a recent number of the RECORD inspires the hope that a short paper on the origin of this venerable Order would not be unacceptable to its readers. We shall therefore briefly indicate the grounds for the contention that the Apostles were a religious Order; that they propagated this Order, which has never ceased in the Church, and which is *now* known as the Canonical Order, its members being Canons Regular. By the nature of the case, if brevity be consulted, there is little room for original writing, as the argument can only be maintained by means of a series of quotations—a selection from the many authorities who bear witness to these truths.

I. The Apostles were true religious.—St. Thomas teaches us that any practice good in itself becomes more perfect by being performed under a vow :

Sic ergo laudabilior fit quod ex voto fit quam quod fit sine voto, caeteris tamen paribus. (Contra gentes lib. iii., cap. 138.)

And again that man can only devote his whole life to God by means of a vow, and that for a state of perfection is required an obligation to such things as pertain to perfection, which obligation is assumed by means of a vow :

Non aliter potest homo Deo totam vitam suam exhibere, nisi per voti obligationem, et ad statum perfectionis requiritur obligatio ad ea, quæ sunt perfectionis, quæ quidem Deo fit per votum. (Summa 2, 186, 6 ad 3.)

Also from St. Thomas we learn that there are only two *states of perfection*, that of the episcopate and that of religion ; as to the latter he says :

Status religionis vocatur status perfectionis per tria vota paupertatis, castitatis et obedientiae perpetuo adipiscendæ. (Summa 2, 2, 186, 1.)

We should naturally expect to find that the Apostles should have themselves performed that which they would be obliged to teach others to practise ; but we are not left to conjecture. From the three texts :

Si vis perfectus esse, vade vende quæ habes, et da pauperibus, et habebis thesaurum in coelo, et veni sequere me. (*Matt. xix. 21.*)

Sunt eunuchi qui seipsos castraverunt propter regnum coelorum. Qui potest capere, capiat. (*Matt. xix*, 12.)

Si quis vult post me venire, abneget semetipsum, et tollat crucem suam et sequatur me. (*Matt. xvi.*, 24.)

may be gathered the institution of voluntary poverty, perpetual chastity, and perfect obedience. And arguing from them, theologians "commonly conclude that a true and perfect state of religion *secundum essentiam*, with the three vows, was first and immediately instituted by Christ the Lord, and that through His invitation and exhortation it was embraced by the Apostles and other disciples of Christ from the very beginning of the Church.¹"

The acceptance of this state by the Apostles was indicated by St. Peter when he said:

Ecce nos reliquimus omnia et secuti sumus Te. (*Matt. xix.*, 27.)

thus indicating that they were living in poverty, chastity and obedience. This interpretation is generally accepted by the Fathers and other theologians, and would seem to be indicated by the Church from her appointing this passage as the Gospel on Feasts of Abbots. As examples of others may be quoted *St. Augustine*, who declares that by saying "Ecce nos reliquimus omnia et secuti sumus Te," "these mighty ones had vowed a vow:"

Dixerant enim potentes illi: ecce nos reliquimus omnia et secuti sumus Te. Hoc votum potentissimi voverant. De Civit. Dei xvii., 4.

and *St. Thomas*, who says the Apostles had vowed all that was necessary to the Religious State when having left all they followed Christ:

Apostolos vovisse substantialiter sive pertinentia ad statum quando relictis omnibus secuti sunt Christum. (2, 2, 88, 4.)

Suarez sums up the case very plainly:

It appears that there has always been in the Church a religious state which was of itself and of its own proper institute—clerical, that is, constituted by the three counsels and vows of perfection, and at the same time destined to the ministries which are proper to clerics, whether in the Divine worship or in procuring also the salvation of souls. Such was the state of the Apostles, who made

¹ Ferraris.

the three substantial vows of religion, not in order to a monastic or eremitic life, but in order to an apostolic and clerical life, to profess which they were called by Christ. Hence we may rightly say that the first religious Order of Clerics was instituted, constructed and approved by Christ Himself.¹

Again the same writer says that it "appears from the Gospels and from the traditions of the Fathers," that the Apostolic College was a religious community; and again, "it is in the same way most certain that the Apostolic College was a religious Order of Clerics." He also tells us "that it is most probable that they made profession during the lifetime of our Lord, and in His hands before His Passion:" which answers the objection that it would be needless for the Apostles, being Bishops, to take vows in order to be in a state of perfection. There is abundant testimony that the Holy Apostles propagated this institute of religion amongst their immediate followers. Thus among the works doubtfully ascribed to *St. Clement* there is a letter to St. James of Jerusalem, which, even if not written by the fourth Pope, is of great antiquity; the writer says that "the common life is necessary to all, and especially to those who desire to live without blame, and to imitate the life of the Apostles and their disciples;" and in continuation he speaks of the *vow* they had taken, and exhorts them "not to go back from the Apostolic rules, but living a common life and understanding the Sacred Scriptures," they should strive to carry out those things which they had vowed to God.

St. Urban I. (ob. 224) in his Epistles declared that the common life instituted by the Apostles flourished in his day, especially amongst those who were chosen to "the lot of the Lord," i.e., amongst clerics (*Suarez*).

Eusebius of Caesarea (ob. 340), in his Ecclesiastical history, speaks of the community life instituted by St. Mark the Evangelist in Alexandria, as existing in his day, and being spread over the whole East. Quoting from Philo, he gives an account of the life of these clerics (*Bk. II., chap. 17*).

¹ The quotations from *Suarez* are taken from "The Religious State, a digest of the Doctrine of *Suarez* contained in his treatise 'de statu religionis,'" by Fr. Humphrey, S.J.

St. Jerome speaks (in *Philone*) of the rule practised in monasteries as being that of the first Christians. Speaking of clerics he says they are *sortem domini*—the lot of the Lord, and that those who have the Lord for their portion can have *nothing else* :

Qui Dominum possidet et cum Propheta dicit; pars mea Dominus, nihil extra Dominum habere potest. (*Ep. 2., ad Nep.*)

The words, *nihil extra Dominum* clearly comprise the whole perfection of the evangelical counsels; and were so understood by the great Doctor, for he continues, that did he possess anything else—gold or silver or other things—the Lord would not be his share :

Quod si quidpiam aliud habuerit praeter Dominum, pars ejus non erit Dominus e.g. si aurum, si argentum, si possessiones. si variam suppellectilem, cum istis partibus Dominus fieri pars ejus non dignabitur.

Cassian, St. Peter Damian, Bellarmine, Baronius and others generally bear witness to the Apostles having instituted a rule of common life in the earliest days of the Church.

II.—This Apostolic institute has always flourished in the Church, and is *now* known as the Order of Canons Regular. *Suarez* writes thus :

With regard to religious clerics, it is also certain that from the days of St. Augustine there has never been a failure in the Church, at least in the *Order of Canons Regular*. As to the intermediate time, from the days of the Apostles up to those of St. Augustine, all are agreed that during the time of the Apostles the *Order of Clerics* was spread abroad among the clergy by Clement at Rome, by James at Jerusalem, and by Mark at Alexandria. There was afterwards a relaxation, but whether this began long or soon after the lifetime of the Apostles is not certain, while it does seem certain that the whole of the clergy did not fall away from *their primitive religious state*, but that at most there was a division among them, some retaining it, and others embracing a secular and less strict life. Pope Urban speaks of it as existing up to his time, which was about 224 years from the birth of Christ, and so about 200 years before that of St. Augustine, and it is not likely that during that time it should have become extinct, although perhaps to a great extent it may have become relaxed.

This is borne out amply by other writers, who by the explicit terms in which they speak of the Regular Institute

of the Apostles and the Order of Canons as being one and the same, remove all doubts as to the *continuity* of the regular life. We shall quote these at some length to remove all possibility of doubt.

S. Antoninus, Archbishop of Florence, says that the Canonical Order took its origin from the Apostles, on Mount Sion :

Ordo Canonicus non tam a B. Augustino institutus quam renovatus, ab Apostolis in Monte Sion exordium sumpsit. (*Chron.*, pars ii., tit. 15.)

Vincent of Beauvais, testifies that the Order was first instituted by the Apostles :

Ordo Canonicorum regularium primum ab Apostolis, postea a B. Augustino, Episcopo et Doctore eximio, regulariter institutus refluoruit. (*In spec. Doct.*, lib. 19, cap. 16.)

Sigebert of Gemblours writes to the same effect, and in words very similar, with regard to the Canons of the Church of St. Quintin, at Beauvais, when St. Ives of Chartres was prior :

Ab hoc tempore coepit refluorere in Ecclesia B. Quintini Belvacensis Canonicus ordo, primum ab Apostolis, postea a B. Augustino Episcopo regulariter institutus, sub magistro Ivone venerabili ejusdem Ecclesiae praeposito, postea Carnotensium episcopo." (*Chron.*, an. 1078.)

Six at least of the Sovereign Pontiffs, in their official utterances, bear witness to the Apostolic origin of the Canonical Order.

Pascal II., writing to the Canons Regular of the Congregation founded (circ. 550) by St. Frigidian, the Irish Bishop of Lucca, tells them that the plan of the regular life is *known* to have been instituted by the Apostles, and embraced by St. Austin :

Vitae regularis propositum in primitiva Ecclesia cognoscitur ab Apostolis institutum, quam B. Augustinus tam gratanter amplexus est, ut eam suis regulis informaret." (*Lit. ad CC.RR. S. Frigidiani*, anno 1100.)

Benedict XII., in a Bull issued for the reform of the Order, declares that he has a peculiar affection for the "Canons

Regular of the Order of St. Augustine," established by the glorious Disciples of Christ in the Primitive Church :

Inter religiones alias in agro ejusdem plantatas Ecclesiae, ad religionem Canonicorum regularium, Ordinis Sancti Augustini, a Christi gloriosis discipulis in primitiva Ecclesia sacris institutionibus stabilitam, gerentes præcipue caritatis affectum, ac nolentes quae in eadem religione reformanda cognovimus absque reformationis remedio praeterire. (Bulla "*Ad decorem*," an. 1339.)

So *Eugenius IV.*, in the Bull by which he restored the Canons Regular to the Lateran Basilica, spoke of them as the "canonici originarii" of this same Patriarchal Basilica; said that they belonged to the Institute which was established in Alexandria by St. Mark, reformed by St. Urban, Pope and Martyr, and by St. Augustine; and that, *from their numbers, St. Gregory the Great sent missionaries to England with St. Augustine of Canterbury.* Having spoken of the Basilica, and of what had been done for it by the Pontiffs, his predecessors, he continues :

Divinam in terris familiam clericorum, qui vitam religiosam ducerent, et ad exemplum nascentis Ecclesiae sanctam institutionem servarent, quos Canonicos Regulares appellamus, ut sacrum inter clericos et ministros Christi vivendi modum in Sacra Basilica instituerunt, firmaverunt, erexerunt, et perpetuo deputaverunt: ut hi primae in terris Ecclesiae et Matris Sanctorum Apostolica providentia curam gererent, qui primorum Christianorum religionis clericorum normam traditionis et institutae sectantur. Hujus profecto Sacri Ordinis et sancti propositi post sanctos Apostolos primum in Alexandrina Ecclesia *Marcus Petri discipulus fuit* institutor et conditor, ac gloriosus Doctor Augustinus divinis regulis illud decoravit, et sanctae memoriae Urbanus Martyr et sanctissimus Pontifex generalis decreti ordine reformavit, et B. Gregorius Augustino Anglorum Episcopo velut plantationem sacram in commisso sibi populo praecepit institui, et in Occidentis finibus ampliavit. (Bulla "*Cum ad Sanctissimam*.")

Sixtus IV., who reigned after Secular Canons had supplanted the Regulars in the Lateran, issued a Bull conferring on *every* community of Canons Regular, of the Lateran Congregation, all the privileges enjoyed by the Chapter of the Basilica of St. John Lateran; and on *every* church of the Congregation all the privileges appertaining to the said Basilica. In the course of this Bull, he writes:—

Ad illum præcipue Canonicorum Regularium Congregationis Lateranensis Ordinis S. Augustini eo libentius nostræ mentis oculos

convertimus quo *Ordo ipse in nascentis Ecclesiae Sancta institutione, ac primorum Christianae religionis clericorum norma traditionibusque fundatus, et sacris institutis ac divinis regulis eloquiisque praeunitus* existit, ab ejusque primæva fundatione variis virtutum meritis semper resplenduit. (Bulla "*Dudum ad universos.*")

For one hundred and fifty years there was a dispute between the Lateran Congregation and the Benedictines of the illustrious Abbey of Monte Casino, for precedence. The Abbey of Monte Casino was founded by St. Benedict about the year 530, and its monks claimed precedence as being the oldest religious order in the Church. This dispute culminated at the Council of Trent; and *Pius IV.* referred the matter to a Congregation of Cardinals, who decided in favour of the Canons; the Pope, in the Bull issued on the occasion, said :

Ipsi canonici fuerunt et sunt de illis clericis a S. Augustino quinimo a Sanctis Apostolis institutis.

And so *St. Pius V.*; who, in the Bull he issued to put an end for ever to the claims of the other orders to rank above the Canons Regular of the Lateran, on account of antiquity, declared that the Canons of that Congregation having been founded by the Apostles, ought to rank not only before all other religious orders, but before all ecclesiastical persons whatsoever. The reason why he did not act on this, and give the Canons precedence over the Secular clergy, is explained in the Bull, where we read that it would be unseemly to separate the head of the body from its members—the bishop from his subjects :

Cum itaque, sicut accepimus, dilecti filii, Canonorum Regularium Congregationis Lateranensis, qui ab Apostolis originem traxerunt quique ab eodem Augustino eorum reformatore iterum per reformationis viam mundo geniti, merito praeferre possunt, se omnes alias personas ecclesiasticas, tam saeculares quam regulares, in processibus et aliis actibus publicis praeferre debent. (Bulla "*Cum ex Ordinibus,*" 1570.)

And, finally, *Nicholas Desnos* writes that, from the time of St. Augustine, to that of St. Ives of Chartres (eleventh century), all the large churches were served by Canons Regular :—

Ab Augustino usque ad Ivonem Carnotensem nostrum, id est usque ad undecimum sæculum nil Concilia, nil Patres ubique

frequentius clamant, nil antiquius in votis habuerint, quam ut in omnibus majoribus Ecclesiis vita religiosa et Ordo Canonicus floreret secundum regulas Sanctorum Patrum, quorum semper Augustinus propositus cum ipse omnibus Ecclesiae antistibus, et exemplo et legibus in genere vitae vere Canonico proeluxerit. (Quoted by Erueber in *Alimenta pietatis Augustinianae*.)

These are but specimens of a host of witnesses to the Apostolic origin of the Canonical Order; but they are sufficient for our purpose. To sum up briefly, we have endeavoured to show :—

1. That it is the common tradition of the Catholic Church that the Apostles constituted a religious order, properly so called.

2. That this order was propagated by them, and has never failed in the Church, and its members are now called Canons Regular.

3. In short, as John Gerson, the Chancellor of Paris, stated, that the Apostles were Canons Regular, with Christ for their Abbot.

P.S.—Dr. O'Donnell touched on a point which it may be well to refer to—the question of St. Augustine and his clerics. Erasmus appears to have first broached the theory, that St. Augustine, and those who lived with him, were not “religious.” This was promptly inquired into by the Theological Faculty of Paris, and, in 1539, condemned as not only “not proven,” but scandalous :

Matura praeedente deliberatione conclusum est, quod religiosi S. Augustini et monachi illius temporis vota emiserint et quod illa censura Erasmi non fit probanda, sed sit scandalosa. (*Zunggo*.)

There is abundance of evidence that these clerics took vows, in the writings of St. Austin, in his life by Possidius, and elsewhere; this may perhaps be gone into, by the editor's permission, in a future number of the RECORD. We here confine ourselves, in the matter of evidence, to the words of St. Thomas, in the Office of St. Augustine, drawn up by him for the Lateran Canons :

Quo tempore monasterium clericorum religiose regulariterque viventium apud Ecclesiam civitatis instituit, cum quibus coepit vivere secundum regulam sub Sanctis Apostolis constitutam.

The idea, too, that the Canons Regular originated in the twelfth century must be modern. *Paul Langius, O.S.B.*, (fifteenth century) said that in the *tenth century* there were only two orders in the Church—Benedictines and Canons Regular:

“Non tum ordines tot in Ecclesia claustralium erant, sed duo tantum, Canonicorum videlicet S. Augustini et noster divi Benedicti, in Ecclesia Christi radiabant.” (De anno 968.)

A. ALLARIA.

THEOLOGICAL QUESTIONS.

ARE CONVERTS, WHO HAVE BEEN CONDITIONALLY BAPTISED ON ENTERING THE CHURCH, TO MENTION SINS COMMITTED AFTER THIS BAPTISM WHEN ABSOLUTION IS STAKED ON THE PAST?

A respected correspondent asks for a reply in these pages to the above question. He marks his letter private, and we shall, therefore, insert here only such passages from it as are needed to state the case in its practical bearing. He writes as follows:—

“The Council of Trent, in various places, lays it down that post-baptismal sins are the proper matter for absolution Now if sins committed before a certain Baptism are no matter for absolution, it follows that sins committed before a dubious Baptism, are only *materia dubia*.

“Considering, then, the great number of converts to the Church nowadays, especially in England, a practical question arises for priests in receiving the confessions of these converts . . . It applies especially or perhaps exclusively to those known as *penitentes pii*, more particularly devout nuns or others not long in the Church.

“These devout nuns come weekly to their confession and bring only trivialities or perhaps small faults for which it is difficult to make a clear act of contrition *cum proposito*. They are, accordingly, instructed to mention a sin of their past life, and as they are not theologians, they naturally revert to sins of their Protestant life, which as we have seen cannot be regarded as *materia certa*. The priest may not consider whether they are converts or not, and take the matter

as given. . . . Some absolve without further question. Others are careful about this point, and say "mention something you are sorry for since your Catholic Baptism."

"Of course I know that, if sufficient matter is confessed in the week, there is no need to go to *materia vitæ anteactæ*. But my case supposes that the absolution is to be *staked* on this past matter, and the contrition too."

In replying to this interesting and useful query it is well to fix attention on the precise point our correspondent has in view. His concluding sentence leaves the issue unmistakable. It is not a case of no sin or of sin for which the penitent gives but insufficient evidence of sorrow. Sin there is and sorrow will flow in abundance, and yet, because the offence may have occurred before Baptism, the confessor will pause to ask himself whether absolution may be allowed to fall on such matter alone. Or rather, as he is preparing for future confessions, he will say, may I pronounce the form, on hearing a sin of the past acknowledged with sorrow, or am I bound to seek a sin of the Catholic past, seeing that otherwise the matter I mean to destroy may be outside the compass of the holy agency I am using?

A little reflection will, we think, convince the minister of the sacraments that his duty, as dispenser of their riches and guardian of their dignity, requires of him to be very careful to say "Mention a sin you are sorry for since your Baptism in the Catholic Church," in these or equivalent words. He is laying down a rule to be his guide in absolving, and absolving absolutely. His sacramental judgment is to be based on the past alone. But past sin declared without the influence of the check mentioned by our correspondent is too insecure for dependence in a matter of such moment. The sacred channels of grace may not, without grave cause, be exposed to the danger of useless waste.

This, however, is not the whole difficulty. A confessor cannot always distinguish converts from those who have been brought up in the Church; and even when he can, his penitent may give no reliable sign of sorrow for sins committed after becoming a Catholic.

The last hypothesis has something peculiar in it. A priest,

going on the ordinary rules for giving conditional absolution to *pœnitentes pii*, would not hesitate to absolve in this way once a month. But does not some further allowance stand to reason where a penitent is truly sorry for a sin committed before conditional Baptism? The conditional state in which a convert is necessarily placed with regard to such offences, as well as the high degree of probability, in some instances, that the first Baptism was valid, seems to justify a confessor in repeating the conditional form oftener than for ordinary pious penitents who bring doubtful matter. It would, indeed, appear difficult to reason strongly to this conclusion in favour of those who have, since they became Catholics, been guilty of offences for which they can with an ordinary effort elicit contrition. But in case of those who after reception into the Church have persevered in the constant pursuit of virtue and perfection, we think it would not be wrong to give the benefit of conditional absolution once a fortnight, if they show true sorrow for the doubtful past.

Our correspondent could give us valuable information as to how a confessor may distinguish the penitents to whom his question refers, without needlessly asking several persons on the point. We think converts in general should be told how to confess sins of their past lives. Might not the *Confessarius monialium* in particular get the necessary instruction conveyed to his penitents some considerable time before entering on his work in the confessional?

HOW TO ASK FOR DISPENSATIONS.

“An answer at your convenience to the following questions would much oblige:—

“I. In writing to Bishops for dispensations is a priest expected to use the Latin language, just as in writing to Rome, and must he state the petition in the same formal manner?

“II. Should a priest always apply to his Bishop in the first instance?”

“III. How in practice am I to proceed when there are two impediments, one being occult and *infamans*?

“IV. Dispensations in this country are procured either from the Bishop or from Propaganda. Although a letter is addressed on the

envelope to the Cardinal Prefect of Propaganda, Rome, is one always to begin with 'Beatissime Pater,' in the petition."

To our correspondent's practical questions we reply as follows :—

I. The *supplica* is drawn in the same way whether it is to be sent to the Bishop or to the Holy See. The language in both cases should be Latin, the official language of the Church. Still it is not *illicit*, it is only a want of propriety, to forward a *supplica* in English to a Bishop. But in writing from these countries to Rome for dispensations, a priest should not venture on this liberty. No doubt there are officials at the Propaganda and at the various Offices, who understand English perfectly well, and who may be asked to deal with a document in that language. But Latin is specially commended for communications with the Holy See, and in its absence Italian, or at the very least French, is expected.

When it comes to be a priest's duty to apply to Propaganda for a dispensation *in foro interno*, he should of course be careful about giving his own address in the vernacular. This point is of special importance, where for some reason, the Bishop is not asked to support the petition by the weight of his authority.

We need scarcely add that a *supplica* for an episcopal dispensation begins with "Illustrissime Domine," whereas one addressed to Propaganda should appeal to the Pope—"Beatissime Pater."

II. Without at least communicating with the Ordinary, no *supplica* should be sent to Rome, unless when there is fear "ne oratores inviti apud ordinarium infamentur." The exception plainly applies only to dispensations *in foro interno*, and its extent will be explained in answering the next question. In all other cases the Ordinary will either dispense himself, or sanction the prayer that is sent to Propaganda, unless he considers that the application is one he cannot promote.

As to the part which the Bishop or Vicar-General takes in forwarding the petition, it may be well to observe that different customs prevail in different places. In some dioceses any application of this kind is made direct to the Ordinary;

and the latter, if inclined to favour the request, but unable to dispense himself, draws up a formal petition for Propaganda. Elsewhere the priest, *parochus* or *confessarius*, is required to make out the document and deliver it to the Ordinary for commendation, and generally for despatch to the Sacred Congregation. Obviously, too, prudence will sometimes dictate the advisability of sending the parties themselves, and not merely their application, to the Bishop or Vicar-General, to have some matter of great moment thoroughly sifted.

3. This third question presents considerable difficulty, although plainly the class of cases to which it applies has been very much reduced in number since the *circumstantia incestus* need no longer be declared under pain of nullity. "*Crimen occultum*," combined with consanguinity, is an instance of the issue raised by our correspondent. At first sight one might think that a double petition would remove every inconvenience. But no; the *supplica pro foro interno* will make mention of both impediments, and in some instances, the Ordinary, though names are not given, cannot help reflecting that the petitioners are most probably the same who have applied *in foro externo* for a Dispensation in a public impediment, and whom perhaps he has known personally for many years. Thus, there would be danger of defaming the parties before him, or even of accidentally violating the seal of confession. Nor, as is obvious, is it any remedy to send the *supplica pro foro interno* to Rome through his agency.

All difficulty vanishes if the persons be willing to have the occult impediment stated in the petition *pro foro externo*. But an expedient, much more likely to be successful, consists in telling the parties how little danger there would be of disclosure, and asking their permission to make the twofold application, notwithstanding that risk. They may be induced to consent, by being reminded that the Ordinary is bound to secrecy; that he has no desire to identify them; and that he can scarcely ever fix on the parties, even if he were anxious to know them. Besides, in many cases, it can be urged that he has no personal knowledge of them whatever.

But if the parties, or one of them, prove unwilling to undergo this slight risk, the confessor's remedy lies in applying directly to Propaganda or the Sacred Penitentiary for a dispensation *in foro interno*, mentioning that he has asked or is going to ask the Bishop for a removal of the public impediment. Should the delay, involved in this process, threaten inconvenience, the priest will do well to consider whether all danger of identification could not be removed by assigning different causes for the petitions and addressing both to the Bishop, or by getting another priest at some distance to apply for the *forum internum*.

It seldom, however, happens that the *contrahentes* raise any difficulty against the usual double application to the Ordinary. A more serious aspect of the case is that the Bishop or Vicar-General, although possessing faculties for the impediments separately, may have no commission for their concurrence in a particular case. Now unless such power be *specially* given, recent decisions seem to show that it is not safe to presume its existence even where the clause "*modo aliud non obstat impedimentum canonicum*" is absent from the Indult. What then is to be done, if no time remains for writing to Rome? In a very urgent case the Bishop may we think use his *quasi ordinary* powers for the *forum internum*, and give at once in virtue of his delegated faculties, a public dispensation for the *forum externum*. Almost every reason that can be assigned for the existence of such powers, seems available to prove that they extend to an emergency of this kind.

Besides Feije (p. 557) states that he himself was told by a Vicar Apostolic, who had expressed his disappointment at the small number of multiple impediments placed at his discretion by S. C. de Prop. Fid., that the Cardinal Prefect reminded him of his having *quasi ordinary* power in reserve for very urgent cases. Now, plainly, it may sometimes happen that the existence of a public impediment, in which people generally know the Bishop can give a dispensation, will not suffice as an excuse or remedy for delaying the marriage. When this occurs, the reply just mentioned seems to meet with its fair application, if the Bishop uses his *quasi ordinary* faculties for the occult impediment. Lastly, any

adverse decision we have seen contemplates the concurrent exercise of purely delegated faculties.

As this *quasi ordinary* power, which regards the *forum internum* alone, may be permanently delegated to others, it might appear that a vicar having it or the Formula *Sexta* from his Bishop, could be approached for one *forum*, while the Bishop himself is asked to dispense for the other. But we can find no authority for any such procedure.

IV. Yes, when he writes, as is usual, to Propaganda. But if he send his letter to the Sacred Penitentiary, he should begin with "Eminentissime Princeps," as he is addressing the Cardinal Penitentiary. Countries subject to Propaganda are not excluded from the privilege of applying to the ordinary Tribunal *pro foro interno*.

P. O'D.

LITURGY.

I.

MUST THE TWO FAST DAYS FOR THE JUBILEE BE IN THE SAME WEEK?

"Please say whether the two fast days required for the Jubilee should be in the same week?

"Some priests maintain the affirmative opinion, and have taught it to the people. They quote the authority of Gury, No. 1,041 (Roman Edition, with note), where it is laid down as a general rule, that the fast days of a Jubilee should be in one and the same week."

The two fast days need not be in the same week. There is no such restriction mentioned in the Apostolic letter proclaiming the Jubilee. In fact, since your question came to hand, we have received a copy of a decision of the Penitentiary on this point, which we publish among the Documents of the present number (pages 562-63).

II.

NUNS IN HOSPITALS GIVING THE RESPONSES TO THE CELEBRANT ADMINISTERING SACRAMENTS.

"Nuns are now very frequently found in public hospitals. Is it allowable for them to say the Confiteor, and make the other responses

when a priest is administering the last sacraments? or should the priest himself say them besides privately?

The nuns may make the responses, as is allowed at Mass, but they are not to minister to the priest.

III.

HOW TO KEEP THE PYXIS AT A STATION—REQUIEM MASS ON SUNDAY.

I. When a priest is at a Station what ought he do with a Pyx containing consecrated particles? Some priests place it on the altar with the candle lighting; others keep it on their person till they begin Mass; and others again till about to give Holy Communion.

II. If placed on the altar, is the priest bound to celebrate as the rubric directs in the case where consecrated particles are on the altar *in calice, seu in alio vase*; or might he consider the Blessed Sacrament in the pyx, with corporal or cover as in the tabernacle, and so celebrate in the ordinary manner?

III. Is a priest at liberty to say a private *requiem* Mass, *presente cadavere* on a Sunday when it is not a Double of the first or second class. The Rubric says—these Masses can be said on all days except *in festis duplicibus et Dominicis diebus*. Now by the Indult of 29th June, 1862, permission is given to say a private Requiem Mass on all Doubles except those of the first and second classes, &c. Does this privilege include Sundays which are not Doubles of the first or second class?

J. C.

Answer to the first question:—We are of opinion that those priests who place the pyxis on the altar with a lighted wax candle (better, two candles, as on the occasion of introducing the Viaticum into a room) also on the altar, consult best for the reverence of the Blessed Sacrament, and act most in accordance with the spirit of the rubrics.

This practically is what the ritual orders to be done when the priest brings the Viaticum into the room of a sick man.

Nor will it be without advantage to the order and piety of the faithful present, especially if their attention be called to the fact, to know that the Blessed Sacrament is on the altar.

Answer to the second:—In this case you should celebrate as the rubric directs when the particles are on the altar *in calice, seu in alio vase*. One observes those ceremonies before the

ciborium containing consecrated particles and covered with its conopeum, when it is on the altar, why not before the pyxis in similar circumstances?

Answer to the third :—No. The Sundays and Feasts of obligation are not included in this privilege.

IV.

PRIVILEGED ALTAR AND THE HEROIC ACT.

“Utrum Sacerdos qui Actum heroicum elicit, nec tamen quotidie utitur jure lucrandi indulgentiam altaris privilegiati, eo quod non semper pro defunctis celebrat, possit *ad libitum* imo *ex industria* dies impeditos ad celebrationem missae pro defunctis eligere, an vero teneatur dies liberos praeferre?”

From the nature of the general concession, by which the privilege is granted to priests who make this offering for *every day* in the week, we presume that the usual condition of selecting a semi-double or simple in preference to a double is not insisted on. The ruling in this case of personal privilege for every day, should be the same as for an altar *perpetuo privilegiatum*; and we do not know of any decree or decision obliging a priest to wait for a semi-double to gain the indulgence at an *Altare perpetuo privilegiatum*.

There is a decree which seems to decide that one who has a personal privilege for three days in the week, should select three semi-doubles, if they occur within the week. (*Cong. Indulg.* 29th Feb., 1864).

DOCUMENTS.

DECISION OF THE PENITENTIARY THAT THE TWO FASTING DAYS ORDERED FOR THE PRESENT JUBILEE NEED NOT BE IN THE SAME WEEK.

Quidam theologi et canonistae, agentes de conditionibus sive operibus ad lucrandum jubilaum praescriptis, opinantur quod *jejunia* ad id praecepta generatim fieri debent *in una eademque hebdomada*. Ita Alexander Crolli..... Lequeux..... Ex hoc ortum est dubium,

quod sacerdos Jacobus Rovere, parochus S^u Donati Vicifortis, diocesis Montisregalis, S. Poenitentiariae decisioni proposuit :

Dubium. Quum in Litteris Apostolicis quibus indicitur jubilaum pro anno 1886, ubi ad jubilaum lucrandum duo jejunia praecipiuntur, nihil expresse statuatur, an haec jejunia fieri debeant *in una eademque hebdomada*, hinc oritur dubium an jejunia servanda ad jubilaum anni 1886 lucrandum, fieri debeant duobus diebus unius ejusdemque hebdomadae, annon ?

Sacra Poenitentiaria ad propositum dubium respondit : *Negative.* Datum Romae, in S. Poenitentiaria, die 11 Martii, 1886.

R. Cardinalis MONACO, *Poenitentiarius-major.*

Hip. Canonicus PALOMBI, *S. P. Secretarius.*

THE JUBILEE FAST.

We are indebted to the kindness of a Canadian subscriber for the following interesting and important Document relating to the Jubilee. Our correspondent writes :—

“ REVEREND MONSIEUR,

“ Vous trouverez ci-joint un document, que je viens de copier sur le texte original et authentique d'un Rescrit adressé à un Evêque de l'Amérique du Nord ; pendant que j'étais occupé à le transcrire, j'ai reçu le numero de mai de l'excellent IRISH ECCLESIASTICAL RECORD, et j'y ai lu une réponse absolument semblable donnée à Mgr. l'Archevêque de Dublin ;—néanmoins j'espère que ma communication sera encore intéressante.

“ J'ai l'honneur d'être, in Xto Jesu,

“ Votre très-humble et obeissant serviteur,

“ H. R.”

BEATISSIME PATER,

N.N., Episcopus N., . . . sequentia expostulat :

1°. Utrum ubi, non ex indulto recentiori, sed ex immemoriali consuetudine usus ovorum et lacticiniorum, non solum intra quadragessimam, sed etiam in quatuor anni temporibus, evasit legitimus, fideles possint pro jejunio ad praesens Jubileum lucrandum requisito, isto dies eligere, dummodo solis esurialibus cibis vescantur ?

2°. Utrum Christifideles ab ecclesiastici jejunii obligatione exempti vel dispensati possint pro gratia Jubilaei obtinenda jejunare quibuscumque anni diebus, non exclusis iis quibus, coeteris jejunantibus,

ipsi tenentur ad abstinentioniam qualis pro Jubilaeo per bullam requiritur, vel ex indulto ordinarii permittitur?

.....

Sacra Poenitentiaria Venerabili in Christo Patri Episcopo Oratori respondet:

Ad 1^{um} Affirmative;

Ad 2^{um} Negative; id est, jejunium pro Jubilaeo consequendo adimpleri non posse diebus stricti juris jejunio vel saltem abstinentioniae reservatis.

Datum Romae, in Sacra Poenitentiaria

Die 10^a Aprilis, 1886.

R. Card. MONACO, P.M.

Hip. Can. PALOMBI, *Secretarius*.

DECREE OF THE S. CONGREGATION OF THE INQUISITION, REGARDING THE VALIDITY OF NON-CATHOLIC AND MIXED MARRIAGES WHERE THE BAPTISM OF EITHER HUSBAND OR WIFE IS DOUBTFUL.

PREFATORY REMARKS.

The uncertainty of Baptism among non-Catholics gives rise to corresponding uncertainty with respect to their marriages. If both parties are baptized, or both unbaptized, the union is valid and indissoluble, as far as they are concerned. In the former case the bond is sacramental; in the latter it is a tie following from a contract which they are not free to rescind. But when only one of them is validly baptized, the marriage is null, owing to *disparitas cultus*, and when doubts affect the Baptism of either or both, the sure foundation is laid for an edifice of troublesome uncertainty in regard to the validity of their matrimonial union.

After the most careful sifting much uncertainty often remained notwithstanding the Decrees on this subject in 1830, 1837, and 1840. At all times the difficulty was most acutely felt where non-Catholic or mixed marriages are not invalid because of clandestinity, where the sects treat the sacrament of regeneration with more or less indifference, and especially where complete divorce is deemed to fall within the ordinary rights of man. In America, for instance, a married convert, who had been long deserted by husband or wife, and asked to be allowed to marry again, could scarcely fail to prove a puzzle to the pastor.

Fortunately the interesting decisions here inserted throw con-

siderable light on the path he is to follow. Doubtless, he must still measure the probability, if any, of the convert's Baptism as a Protestant. He must also inquire whether the union in question was the first and only one attempted by either or both parties. But all this done, he is now in a position to solve in practice many cases of doubt, that had hitherto been wrapped in much obscurity. For at present, in certain well-defined circumstances, covering a large area of the doubtful ground, the *presumption, on which one is to act*, is definitely defined to be in favour of Baptism, on the one hand, or against its validity on the other. Obviously these replies bear on mixed marriages as well as on those that are non-Catholic. It will be seen, also, that many of the illustrious querist's anticipations have been confirmed in almost every detail. There still remain, however, some important cases of doubt, for which individually the Holy See must be asked to provide.

EX S. CONG. S.R.U. INQUISITIONIS.

DECRETUM QUOAD VALOREM MATRIMONIORUM QUANDO ADSIT DUBIUM
AN DUO ACATHOLICI, SIVE UTERQUE, SIVE ALTERUTER FUERIT
BAPTIZATUS.

Eme. Princeps.—Episcopus Savannensis exponit quod inter ceteros difficilis solutionis casus qui in his foederatorum Americae septentrionalis Statuum ecclesiasticis provinciis, ac in hac quoque mea dioecesi occurrunt, reperitur etiam sequens.

Frequenter contingit, ut duo acatholici inter se contraxerint matrimonium et ignoretur utrum sive uterque, sive alteruter fuerit baptizatus. Eismodi matrimoniis inter duos acatholicos, aut sine dispensatione inter catholicum unum et acatholicum alterum, initis in nulla ex dioecesibus nostris obstat impedimentum clandestinitatis. Contracto ita matrimonio, haud raro evenit, ut compars compartem deserat. Post aliquid tempus partes ita separatae non infrequenter ad alias nuptias convolant, superstite altera parte.

Scio equidem casu quod, spectata qualitate probationum pro et contra, dubitetur num vel alteri vel utrique parte collatum fuerit baptisma, standum esse pro valore matrimonii cum tali dubio ac sine dispensatione contracti, usquedum non constet illud fuisse invalidum; verum deficientibus ceteris pro utraque parte probationibus, quaero num in ordine ad matrimonii contracti validitatem vel nullitatem, collatio vel non collatio baptismi, dum ignoratur, ex principio praesumptionis definienda sit. In dubiis id affirmat bonae mem. archiep. Patr. Kenrik; in theologia enim sua morali (tract. XXI.,

n. 48) haec habet: "Si de consortis baptismo non constet, nec certum haberi queat testimonium, in eam propendere oportet sententiam de baptismo et matrimonii valore, cui favent indicia et adiuncta." Quod si recte ita sentit laudatus Kenrick, quaero ulterius utrum dum baptismi collatio ignoratur, principium praesumptionis in ordine ad valorem matrimonii contracti, rite applicetur in articulis sequentibus:

1. Si pars vel partes acatholicae parentes habuerint ad sectam pertinentes, quae baptismum respuit, hic non est praesumendus.

2. Idem resolvendum, si parentes habuerint pertinentes ad sectam quae infantium baptismum non admittit, seu in qua non confertur nisi adultis v.g. annum aetatis trigesimum iam adeptis, quemadmodum res se habet in secta Baptistarum.

3. Idem pariter resolvendum si parentes habuerint qui dum in vivis essent, professi sint se nolle ad ullam sectam pertinere, sequere Ens supremum honestis potius, ut aiunt, moribus, quam speciali aliquo cultu honorare.

4. Si parentes habuerint pertinentes ad sectam quae eundem ut necessarium habet, vel in qua saltem ordinarie administratur, et iidem parentes in secta sua zelosi fuerint, praesumendus est baptismus. At quid si parentes in secta socordes fuerint, aut ad sectam pertinuerint quae baptismum quidem non respuit, sed eum non habet ut necessarium et in qua ordinarie non administratur? an in utroque aut alterutro casu praesumendus baptismus vel non?

5. Si juxta unius tantum parentis sectam et animi ut supra zelosam dispositionem praesumptio faveat baptismo, et in educatione prolis de facto et indubie primas habuerit partes, praesumendus est baptismus.

Idem resolve, si facta inquisitione, ignoretur aut non satis constet utrum primas habuerit partes; baptismus enim in ordine ad matrimonium praesumendum est cum coniugium semel initum censendum sit validum quamdiu obex se prodatur. Sed quid si certo constet, illius qui de facto et indubie primas in educatione habuit partes sectam et animi dispositionem non favere baptismo, dum alterius secta et animi dispositio eidem favet?

6. Casu quo nulla pro baptismo militat praesumptio, applicanda est regula: factum non praesumitur, sed probandum est. Huius regulae applicatio in his Foederatis Statibus ubi inter acatholicos plurimi sunt, qui de baptismo infantibus suis conferendo nihil aut parum curant, potiori forte iure locum habere debet, quam in multis aliis regionibus.

Quaestiones praefatae ideo praecipuae proponuntur, ut ex earum solutione norma habeatur, iuxta quam tuto procedi possit in his praesertim casibus. 1° Dum ex duabus partibus acatholicis ab invicem ut supra separatim, altera in gremium Ecclesiae recipi postulat et ad alias nuptias convolvavit aut convolare cupit. 2° Dum pars catholica ab acatholica ut supra separata, cum alia coniungi postulat, aut cum alia iam iuncta, ad sacramenta admitti exoptat.

Feria IV., die 1 Augusti, 1883.

In congregatione generali S. R. et Universalis Inquisitionis habita coram Emis. ac Rmis. DD. S.R.E. Cardinalibus in rebus fidei Inquisitoribus generalibus propositis suprascriptis dubiis, et praehabito voto D.D. Consultorum, Emi. decreverunt.

Ad I. *Affirmative*, peracta tamen investigatione in singulis casibus.

Ad 2. Nempe: Utrum, dum baptismi collatio ignoratur, principium praesumptionis in ordine ad valorem matrimonii contracti rite applicetur, in articulis sequentibus?—Responderunt: *Affirmative* quoad primum, secundum et tertium articulum, et quoad primam partem quarti et primam partem quinti numeri; at in hoc postremo articulo, post verba *habuerit partes*, addatur: *neque alter coniux cognoscatur positive contrarius collationi baptismi, praesumendus est baptismus*. In reliquis casibus qui adnotantur in secunda parte numeri quinti recurrendum est ad s. Sedem, expositis omnibus rerum locorum et personarum adiunctis, aliisque ad rem facientibus.

Ad 6. Provisum in praecedentibus.

I. PELAMI., S.R. et Universalis Inquisitionis Not.

IMPORTANT DECREE RELATING TO THE GIVING OF THE "BENEDICTIO IN ARTICULO MORTIS."

Vir Em. sacri consilii christiano nomini propagando praefectus sac. huic Congregationi Indulgentiis sacrisque Reliquiis praepositae referebat, pluribus in regionibus S. C. de Propaganda Fide subjectis, morem invaluisse, ab inopia sacerdotum repetendum, ut hi quum non possint infirmis adsistere usque ad ipsum articulum mortis, benedictionem apostolicam cum indulgentia plenaria in articulo mortis eisdem impertiantur, post collata extrema sacramenta, quum periculum quidem mortis adest non tamen imminens. Quoniam vero haec agendi ratio anxietates et dubitationes in animos missionariorum induxit, Em. Praefectus postulabat authenticam hac de re declarationem S. hujus Congr. quae pro majori missionariorum quiete quamlibet incertitudinem removeret.

Quare sequens dubium Patribus Cardinalibus dirimendum fuit propositum :

Utrum benedictio apostolica cum indulgentia plenaria in articulo mortis dari possit post collata extrema sacramenta quum periculum quidem mortis adest, non tamen imminens ?

Em. ac Rev. Patres in generali Congregatione habita die 18 Decembris 1885, in aedibus vaticanis responderunt: AFFIRMATIVE, quam responsionem ex rei natura pro omnibus aegrotis Christifidelibus in mortis periculo constitutis valere dixerunt.

Facta vero de his relatione in audientia habita die insequenti a subscripto secretario, SSmus. D. N. Leo PP. XIII. Patrum Cardinalium responsionem approbavit.

Datum Romae ex secretaria ejusdem' S. Congr. die 19 Decembris, 1885.

I. B. Card. FRANZELIN, *Praefectus.*

Franciscus DELLA VOLPE, *Secretarius.*

LETTER OF HIS HOLINESS LEO XIII. TO PRINCE BISMARCK,
CONFERRING ON HIM THE KNIGHTHOOD OF THE ORDER OF
CHRIST. REPLY OF PRINCE BISMARCK.

LITTERAE SSMI D. N. LEONIS XIII. AD PRINCIPEM OTHONEM
BISMARCK, IMPERII GERMANICI CANCELLARIUM, QUI RENUNTIATUR
EQUES ORDINIS MILITIAE CHRISTI.

Cum de Carolinis insulis in eas quae a Nobis propositae fuerant, conditiones auspiciato convenerit, laetum ea re animum Nostrum serenissimo Germaniae Imperatori significandum curavimus. Sed eadem animi sensa declarare Tibi quoque volumus, amplissime Princeps, qui ut illa Nobis controversia ad componendum proponeretur, Tuo fuisti iudicio Tuoque sponte auctor. Immo profiteri libet, id quod res est, si varias difficultates, inter curam negotii, expedire licuit, magna quidem ex parte studio constantiaeque tribuendum Tuae, cum obsequi operae Nostrae ab initio ad extremum perrexeris. Itaque gratam Tibi voluntatem testamur, quod Tuo potissimum consilio oblata Nobis occasio est peropportuna ad exequendum, concordiae gratia, munus valde nobile: non illud profecto inter res gestas Sedis Apostolicae novum, sed optari longo intervallo desitum; quamvis nihil fere sit, quod cum Romani Pontificatus ingenio naturaeque tam luculenter consentiat. Tu quidem iudicium Tuum libere secutus, et rem ex veritate magis, quam ex aliorum opinione aut more aestimans, nihil sane dubitavisti, quin aequitati Nostrae

confideres. Qua in re aut apertam aut tacitam approbationem virorum incorrupte iudicantium visus es habere comitem : libentibus nominatim toto orbe catholicis, quos certe mire capere habitus Parenti ac Pastori suo debuit honos. Civilis prudentia Tua plurimum sane valuit ad pariendam tantam Imperio Germanico magnitudinem, quam agnoscunt et fatentur universi : illud autem, quod consentaneum est, hoc tempore spectas, ut stet et floreat quotidie magis Imperium potentia ad diuturnitatem opibusque munitum. Sed minime fugit sapientiam Tuam, quantum virtutis ad incolumitatem ordinis publici rerumque civilium in ea potestate resideat, quae geritur a Nobis, maxime si fuerit, omni amoto impedimento, ad agendum libera. Liceat igitur praecipere cogitatione futura, et ex iis, quae acta sunt, auspicium capere reliquorum, Interea aliquod ut habeas a Nobismetipsis tum facti, tum voluntatis Nostrae testimonium, Te per has Litteras renuntiamus Equitem Ordinis militiae Christi : cuius insignia dignitatis una cum his ipsis Litteris ad Te perferri iussimus. Denique fausta Tibi omnia ex animo adprecamur.

Datum Romae apud S. Petrum die XXXI. Decembris Anno MDCCCLXXXV., Pontificatus Nostri Octavo.

LEO PP. XIII.

REPLY OF PRINCE BISMARCK.

LITTERAE PRINCIPIS BISMARCK AD ROMANUM PONTIFICEM
LEONEM XIII. QUIBUS GRATIAS AGIT DE HONORE ACCEPTO.

Berolinii die 13 Ian., 1886.

Humanissimae Literae, quibus Sanctitas vestra me dignata est, praeter eximium, quem secum afferebant, honorem, maximae mihi laetitiae causa fuerunt. Quapropter quidem eandem Sanctitatem vestram precor, ut summopere grati animi mei testimonium excipere velit. Quoniam vero tota praecelsae commendationis vis ad unum illud pacis opus refertur, cui comparandae adlaborare mihi datum fuit, ea mihi ideo pretiosior est, quod augusti Principis mei Maiestati sit pergrata.

Sanctitas vestra in suis Literis nihil, ait, Pontificatus romani naturae magis conforme esse, quam pacis opera peragere. Haec me cogitatio ad Sanctitatem vestram exorandam adduxit ut controversiae, quae Alemanniam inter atque Hispaniam exagitur, tanquam arbiter dirimendae nobile munus susciperet ; et ad suadendum Hispano Dominatui, ut iurgiis amandatis, nos Sanctitatis vestrae iudicio submitteremus.

Insuper consideratio praesentis status, quo utraque Natio versatur

eas nimirum haud pari in conditione erga Ecclesiam consistere, cuius in Sanctitate vestra Caput supremum veneror, non minuit quidem, sed imo confirmavit spem in perspicacissimo vestrae Sanctitatis obtuitu, qui me securum facit, iustissimum fore Sanctitatis eiusdem, atque ab omni partium studio alienum iudicium.

Relationes Alemanniam inter atque Hispaniam eiusmodi sunt natura sua, ut pax, quae inter hasce Nationes viget, nec ulla rerum, quae utriusque intersunt, stabili differentia; nec ullis simultatibus propter ea, quae olim inter ipsas gesta sunt; nec ulla denique aemulatione ob γεωγραφικὴν earum τοποθεσίαν periclitetur; earum videlicet benevolae relationes quae constanter intercedunt, nonnisi causis fortuito supervenientibus, aut aequivocationibus quibusdam turbari unquam poterunt.

Igitur sperare omnino mihi fas est, fore, ut pacifica vestrae Sanctitatis actio stabiles sortiatur effectus: quos inter in primis recenseo, quam utraque Natio erga Augustum pacis sequestrem fovebit, memoriam sempiternam.

Quod vero ad me pertinet, quamlibet occasionem, quam officia, in meum Principem Patriamque per me adimplenda, suppeditabunt, Sanctitati vestrae grati animi mei sensa, atque humillimae erga eam devotionis testimonia exhibendi quovis tempore ac libenter arripiam.

Maxima qua possum reverentia me Sanctitatis vestrae, o Rex profiteor.

Demississimum servum,

V. BISMARCK.

Ad Sanctitatem Leonis Papae XIII.

NOTICES OF BOOKS.

PAX VOBIS: A Popular Exposition of the Seven Sacraments, &c. By the author of Programmes of Sermons and Instructions, &c. Browne & Nolan, Nassau-street, Dublin. 1886.

BEYOND all doubt no duty attaching to the Ministry of the New Dispensation is more important, and by consequence more imperative, than the duty of Preaching the Word, It was so from the beginning, and so it must be to the end of time. By preaching the Word of Penance the Precursor prepared the way for the public life of our Divine Redeemer. "From that time," that is, from the commence-

ment of his public life, Jesus Christ Himself "began to preach, and to say : Do penance, for the Kingdom of God is at hand." On the chosen twelve was laid an injunction to announce that "the Kingdom of Heaven is at hand." The Redeemer and his disciples went, as the Gospel narrative informs us, through Judaea, orally instructing the people and exhorting them to do penance and be converted to the ways of righteousness. The Apostles were enjoined to go "into the whole world and preach the Gospel to every creature." St. Paul asks, "how shall they hear without a preacher?" and avows that malediction would attend him if he failed to announce the Word: "for woe is unto me if I preach not the Gospel.

The preparation of aspirants to the Sacred Ministry for carrying on the work of the Apostles and their successors, and for discharging the duty of Preaching, so urgently enjoined by Popes and Councils, has ever been to Holy Church an object of her most watchful vigilance and deep solicitude. We need not go farther back than the days of St. Cyril of Jerusalem, and St. Augustine, to note the important place in ecclesiastical training assigned to Sacred Eloquence.

With these injunctions and facts in view, and keenly alive both to the evils resulting from neglect on the part of those who are charged with the responsibility of saving souls, and to the blessings that flow from a faithful observance of the words of St. Paul: "*Praedica verbum, insta opportune, importune: argue, obsecra, increpa in omni patientia et doctrina,*" a learned and zealous ecclesiastic, of large experience, rare ability, mature scholarship and facile pen, whose name, though not appearing in any of his numerous works, is widely known and held in highest esteem, has written a series of volumes on Preaching. The latest of these, not the last we very earnestly hope and expect, is now brought under the notice of the readers of the RECORD.

Before doing so we should observe that the author, who has nearly exhausted the subject, discussed by him in several previous treatises, by crowning the series with his recent offering of "*Pax Vobis,*" was moved to undertake the important task which he has so well accomplished by very grave considerations. He felt the want, on the part of the Irish and other English-speaking priests, of such information on the great duty of preaching as he could supply. His charity for his brothers in the ministry, and his zeal for God's glory and for Holy Church, urged him to devote such time as the numerous and important duties connected with the government of a large ecclesiastical college placed at his disposal, to prepare a course of instruction for the benefit of those who should be charged with the

spiritual guidance of the faithful, or might be called upon to exercise their ministry in extending the boundaries of the Church in regions yet unblest with a knowledge of the saving truths of the Gospel.

The voice of this eloquent and zealous Irish Priest, speaking through the pages of his "Grammar of Sacred Rhetoric," "Allocutions on Liturgical Observances," "Programmes of Sermons and Instructions," and also effectively, if indirectly, on the same subject, in his "Enchiridion Clericorum," has fallen with great and beneficial force upon the ear, and touched the heart of almost every priest not only in Ireland, England and Scotland, but in all English-speaking countries. It is not too much to say that the reader of these volumes is brought into such close relation with the author, that he feels his presence and takes in his words as immediately as if he heard them from his lips. It is this rare power in a writer, especially in a didactic writer, that imparts to his compositions freshness, force and persuasiveness. Such being the antecedents of the author of "Pax Vobis," with what fond anticipations and cordial welcome, must we not accept his latest contribution, coming, moreover, as it does, commended by the great and rarely gifted Archbishop of Dublin.

Unlike the works already referred to of the same author, the "Pax Vobis" is not exclusively designed for the use of ecclesiastics. The laity will be glad to learn that this work does not, even in its direct purpose, leave them out of view. The "Popular Exposition" is intended, in part, for "private and family reading."

The title, "Pax Vobis," is appropriately given to the "Exposition of the Seven Sacraments," seeing that, as stated by the author in the Preface, the "priceless legacy of Peace, bequeathed to us by the 'Prince of Peace,' we have treasured for us, particularly in the Seven Sacraments, with which he has enriched His Church, "which He hath purchased with His own blood" (*Acts* xx. 28): for, as we reflect on them, and consider their Divine effects on the souls of men, we see that they all tend, each in its own special way, to establish and maintain the reign of Peace here on earth, of Peace with God, of Peace with our neighbour, and of Peace with ourselves."

From the title of the work let us pass to the end it purposes to attain, and then to the contents of the volume. The object aimed at is to inculcate on the faithful their obligation of availing themselves of the Sacraments in a worthy manner, and of guarding against the misfortune of converting the channels of grace, and the means of sanctification and salvation, to purposes at variance with their beneficent institution, by making them the occasion of ruin, reprobation and vengeance.

As to the contents, the work comprises sections, dealing with "The Sacraments in General," with "Baptism," "Confirmation," "The Blessed Eucharist," "The Sacrament of Penance," "Extreme Unction," Holy Orders," and "Matrimony." In the section on "The Sacraments in General," their number, institution, matter, and form; effects, and how produced; dispositions required for the Sacraments; character, minister, ceremonies, &c.—are carefully explained. In the treatment of the Sacraments *in specie*, the obligations contracted by the recipient of a Sacrament, the dispositions required, the nature of each, are points which are examined with care, and explained with clearness and precision.

No words of ours are needed to commend the book under notice, coming, as it does, from an author so widely and so favourably known—whose name, though unnamed in his work, is an open secret, and is, of itself, an *imprimatur* that guarantees the instructions given to be not only sound, but in full harmony with the mind of the Church, and with the sentiments and feelings of the great Pontiff who is seated in the Chair of Peter.

As this work is sure to have an immediate and extensive circulation, so that many readers will have an opportunity of judging for themselves of its merits, we are inclined to believe that there is no necessity for extending our remarks on its contents beyond what we have stated. We do not, however, wish to bring this notice to a close without acknowledging the deep indebtedness of those who are being trained in Sacred eloquence, as well as of those whose duty it is to train them, not only for the "Pax Vobis," but also for the valuable and exhaustive series of previous works, by the same learned author, treating of all that is necessary, by way of remote and proximate preparation, for the correct composition and effective delivery of every kind of instruction to be given by those who are Divinely commissioned to preach the Gospel.—D. G.

DECRETA QUATUOR CONCILIORUM PROVINCIALIUM WESTMONASTERIENSII. 1852-1873. London: Burns & Oates.

THE SYNODS IN ENGLISH: Being the Text of the Four Synods of Westminster, translated into English, and arranged under headings; with numerous Documents and References. By Rev. Robert E. Gury, O.S.B. Stratford-on-Avon: St. Gregory's Press.

THE "Decrees of the Four Provincial Synods of Westminster" is a necessary book for every English priest, in order to understand

the rules and discipline under which he lives. And to other priests we strongly commend the book of the *Decreta* as a very valuable compilation. Its name but half describes its contents, for in addition to the Decrees of the Four Synods, which of themselves are highly interesting and profitable reading for priests, it contains a collection of Roman Decrees, Rescripts and other Documents relating to a variety of questions of great practical importance in modern Church life. In this respect it would for Irish priests be a valuable supplement to their own volume of the National Synod of Maynooth.

"The Synods in English" is not merely a translation of the Latin text of the "*Decreta Quatuor Conciliorum Provincialium Westmonasteriensium*," but also an intelligent grouping in English of the legislation of the Four Synods under certain heads. By this arrangement one can read continuously or see at a glance what is contained in the Four Synods on a particular subject—an advantage which missionary priests are sure to appreciate. In the same way the translator introduces the Roman Documents under the heading of the subject to which they refer.

Both works would be a useful addition to the libraries of our priests.

THE DOMINICAN MANUAL. Browne & Nolan, Dublin.

THE pupils of the Ursuline Schools have their Manual, and long after they have left school the Ursuline Manual continues to be their favourite prayer-book. This is only what we should expect, for independently of the intrinsic merit, which is very considerable, of the book, people naturally prefer the prayers with which they were familiar when young and innocent, and before they became acquainted with the cares and troubles of life. Nor is it without advantage to be reminded by the use of an old Manual how well we prayed in those happy days, when earnest petitions went up to heaven from our young hearts, like sweet incense before the Lord.

The Loretto pupils too have their own prayer-book; and we are pleased to see that now the good Dominican Nuns have provided for their children a similar Manual which is worthy to take rank with the best of its kind.

As a general prayer-book the Dominican Manual leaves nothing to be desired, being admirably suited for persons of all ages and of varying religious tastes and wants, while it provides specially for the clients, young and old, of the great St. Dominic. In looking over the book we note as special features the appropriate Devotions for the months of the year, and the very numerous forms of Novenas.

The O'Connell Press Popular Library. Dublin: Gill & Son.
 IRISH AND OTHER POEMS. By James Clarence Mangan.
 THE VICAR OF WAKEFIELD. By Goldsmith.
 MOORE'S IRISH MELODIES. Complete Edition.

WE heartily congratulate the publishers of the O'Connell Press Popular Library on the neat editions of the works of our standard Irish writers which they are issuing. Their earnest effort to popularise such books amongst our people, by bringing out an edition of them which comes within reach of all, deserves much praise. The works chosen are, as we have said, those of our best Authors.

Mangan is acknowledged by all to be one of our best poets. "Mangan," says Justin H. M'Carthy, "is the brother—the intellectual peer—of Moore and of Davis. Certain of his poems are among the most precious possessions of Irish literature." Goldsmith's "Vicar of Wakefield" is almost unique as a work of fiction. With rare simplicity and purity of style it combines the natural grace and beauty which characterise all Goldsmith's writings. Of Moore's Irish Melodies it is unnecessary to speak: for elegance of expression and exquisite versification they have never been surpassed.

Seeing that for the small sum of *threepence* we may procure a neat, well-printed copy of such works as these, everyone will, we think, admit that no Irishman should be without them. It will require, we fancy, a very wide circulation of these books to save the enterprising Publishers from loss.—J. D.

VERSES ON DOCTRINAL AND DEVOTIONAL SUBJECTS, Vol. II.
 By Rev. J. Casey, P.P. James Duffy & Sons.

FATHER CASEY in his preface calls the present volume his "last book of verses." We think the public would be sorry if this should prove really the case. The gifted Coadjutor Bishop of Clonfert has described Father Casey as "a didactic poet in whom rigid morality is softened by a vein of satiric good humour." The volume before us is chiefly "moral," and a better volume for exciting or intensifying private devotions it would be hard to find. It comes recommended in eloquent terms by Dr. Healy, and stamped with the approval of the gifted Archbishop of Dublin. The contents are both varied and interesting; the author discussing in simple but chaste language almost every event dear to the heart of the pious Catholic. We consider this the best volume we have yet received from Father Casey and wish it a hearty Godspeed.—T. C.

THE CATHOLIC SOLDIER'S GUIDE. By G. Wenniger, S.J.
Dublin : Gill & Son.

BRINGING to his work the many advantages derived from personal experience, Father Wenniger's book is admirably calculated to guide the young soldier during the critical period of his foreign military service, when, far away from the restraining influences of home and friends, he finds his path beset with a thousand unexpected temptations.

After the living presence of the Catholic priest, the young soldier can scarcely have a better guide than Father Wenniger's little book. It recalls to his mind the prayers and pious practices of the home of his childhood ; it places before him numerous examples of the soldier-saints of the early ages of the Church ; it points out to him the many temptations to intemperance and impurity with which he shall inevitably meet, the terrible consequences of yielding to them, and the surest means of avoiding them. Preparing the young soldier's mind, by reflections on the great eternal truths, Father Wenniger points out to him his duties to his God, his neighbour, and himself ; he shows him the evils resulting from mixed marriages, and fails not to inculcate throughout lessons of prudence and thrift. Many interesting anecdotes, judiciously introduced, make the reading of the book a pleasant and agreeable task.

We should be glad to see Father Wenniger's little volume getting a wide circulation, and the more so, as our countrymen form such a large factor in the British army.—J. D.

THE GRACES OF MARY. London : Burns & Oates.

OF the many little works on devotion to the Mother of God that have lately come under our notice, "The Graces of Mary" is one of the most beautiful, excellent and practical. Though especially adapted for use during the month of May, the devout clients of Mary will find it very useful also in preparing for her different feasts. It is composed of three Novenas to the Blessed Virgin. For each day of these Novenas we have an instruction, example, prayer, practice, and hymn. The instructions are simple and orderly, eminently practical and very devotional ; the prayers for the most part have saints for their authors ; the hymns are taken from approved sources ; while an additional interest is lent to the examples from the fact that they are chiefly of graces recently obtained through Mary's intercession. We can find nought but words of praise for this admirable little manual.

THE IRISH ECCLESIASTICAL RECORD.

JULY, 1886.

GREEK PHILOSOPHY.—PLATO'S "PHAEDO" AND "TIMAEUS."

TO assert that the ancient Greeks are the intellectual aristocracy of the whole human race since the world began, may appear an unwarrantable hyperbole to those who have given little thought to the matter, but to the careful student of history the statement conveys nothing novel or exaggerated. Their incomparable works on philosophy and ethics, are the great storehouses from which succeeding ages have been constantly drawing, and which, as was stated in a previous paper on a kindred subject,¹ contributed invaluable aid towards the scientific exposition of certain Christian tenets; their language and ideas have been, to some extent, engrafted and impressed on the literature and mind of every civilized country; in poetry and oratory, the best extant models are Grecian. But the most signal tribute paid by posterity to the towering genius of the Greeks, and, at the same time, the most unequivocal acknowledgment of their intellectual supremacy, is to be found in the revival of the arts, especially architecture, and of literature in the beginning of the sixteenth century. The study of Greek books, and the contemplation of the great works of Grecian art, which had survived the ravages of time, had been gradually awakening in men's minds for over three centuries a desire—and, unless where controlled and purified by the influence of religion,

¹ *Prometheus Vincit*, I. E. RECORD, p. 339, present volume.
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an unhealthy desire—to emulate the grace and perfection of the Periclean Greeks. This feeling became every day more wide-spread and intensified, chiefly in Italy, but also, to a more limited extent, in France and other countries, until having acquired a powerful impulse from the celebrated Greek scholars, who were obliged to seek a home among the Italians after the Turkish occupation of Constantinople in 1453, it received its ultimate development in the so-called Renaissance.

But did not the Greece that won this proud pre-eminence and undying fame, “the queen of letters and nurse of the arts,” suffer, on the plains of Chaeronea in 338 B.C., not indeed total extinction, for Demosthenes and Aristotle survived, but incurable injuries, which caused her to languish for a time, and then to sink down into mouldering decay? By that disastrous battle, her liberties were fettered, the patriotic aspirations of her sons crushed irrecoverably, their brilliant genius condemned to the obscurity of political servitude, and her accomplished scholars and renowned artists subjected to the withering influence of enforced dependence. Genius flourishes only on a free soil, and a people’s intellectual greatness cannot long outlive its nationality. It would, therefore, seem that though the Greeks are the acknowledged authors of intellectual civilization in the natural order, they were struck down in their spiritual barrenness, and could have had no share in the more exalted mission of preparing men’s minds for the acceptance of the supernatural truths of the New Law and the self-denying discipline of the Christian code. History, however, points to a different conclusion. What was to Greece an irretrievable loss, was to the rest of the world a rich source of gain; and with truth might she have prophesied of herself “non omnis moriar.” Her noble and graceful language was not doomed to such an ignominious end: it was preserved in the inscrutable designs of God, to fulfil a more exalted destiny than pagan Greece, however advanced in human culture, could assign it. Her far-famed learning, too, had been laying for itself the solid foundations of a prolonged existence and widely-extended power, by captivating and hellenizing her future conquerors. In the

palmy days of the Attic schools, for close on two centuries preceding the melancholy event of 338 B.C., the main and practical element of education was not the soul-stirring epics and lofty tragedy, though these too, exercised an abiding and ennobling influence, but her sublime and deep philosophy, some few important tenets of which we shall further on examine in detail, illustrating its value as a pioneer of the Gospel. Its scope is well defined by Cicero¹:—"Haec nos primum ad illorum (deorum) cultum, deinde ad jus hominum quod situm est in generis humani societate, tum ad modestiam magnitudinemque animi erudit, eademque ab animo tanquam ab oculis caliginem depulit, ut omnia supera, infera, prima, ultima, media, videremus." Philip of Macedon, the victor of Chaeronea, was himself a generous patron and a profound student of Greek literature; while his son, Alexander the Great, "the greatest conqueror of the material world, received the instructions of him who has exercised the most extensive empire over the human intellect," Plato's illustrious pupil, Aristotle. Alexander's brilliant career of conquest in the east, opened up barbarous and unexplored tracts of country, and spread the light of Grecian civilization over the darkest regions of ignorance and savagery, from the Caspian Sea to the Indian Ocean and from the Punjab to the Soudan. Literary adventurers and highly educated commercial speculators followed in his train, many of whom settled down wherever they saw a fair prospect of pursuing their respective avocations with security and profit. In this way, not merely were the teachings of philosophy widely diffused, but channels of communication were established between Greece and the eastern barbarians, which wars, revolutions, and the overthrow of dynasties, could but partially stop up, and which materially facilitated the propagation of the Gospel, nearly four centuries after, in these same benighted countries.²

Plato is accorded by the unanimous verdict of the early Fathers and of all scholars, ancient and modern, the foremost place among heathen philosophers, for his sublime and

¹ Tusc. Quaest. I. 26.

² See Gladstone. *Place of Ancient Greece in the Providential Order.* note xvi.

fascinating treatment of the highest questions of natural religion and ethics, as far as the unaided light of human reason could effect. Two things in particular combined to secure for him an unfading popularity for the past two thousand years, and unrivalled success in his own day. His transcendent genius and his refined accomplishments have, in the first place, given to his writings a richness of expression and a fertility of illustration, far above the dull, stereotyped diction and unpicturesque style of many of his contemporaries as well as of subsequent philosophers. It has been often commented on as a strange contradiction that, though poets are altogether excluded from his "Ideal Republic," the elevated grandeur of poetic feeling and imagery is one of his own best and most strongly marked characteristics. The second advantage he enjoyed was, that the opening of his active life of teaching and writing exactly synchronised with the strange reaction in public opinion at Athens, in favour of the study of philosophy, brought about mainly by the unjust death of his great master Socrates, in 399 B.C.

Classical antiquarians and learned modern philosophers have supplied us with volumes of the most elaborate disquisitions and contradictory theories on the unpractical question of the "Platonic Ideas"—a problem as far from being solved to-day as it was in the time of St. Augustine. Some eminent writers maintain that Plato held Ideas to be distinct entities and real existences, independent of the human mind—abstraction and generalization being mere auxiliaries for conducting us to an apprehension of them—and even of the Divine Intelligence, having served as eternal patterns and exemplars, according to which the Creator moulded the universe and framed its laws; while other very acute critics interpret his language in quite a different and rational sense. If it be a less ambitious, it may also be a less profitless task, to endeavour to present a fair conspectus of the more practical and unassailable teachings of Plato. Every school-boy nowadays is aware that many of his doctrines were untenable and absurd in the extreme degree; for instance, the star-soul system, and the doctrine of the pre-existence of souls, on which the former is based—errors subsequently

unearthed and propagated by Philo¹ and the Neo-Platonists the third and fourth centuries—also, the extravagant theory that the universe is an animal having body and soul, &c. But after all these dreams have been cleared away, there remains enough of sound, sober wisdom, clear judgment, and lofty thought, to entitle him to be regarded as the uninspired "Moses of Paganism."

(1). The Immortality of the Human Soul is of all true doctrines the most closely associated, in classical literature, with the illustrious name of Plato. Addison's famous Soliloquy of Cato has made this fact familiar to all English readers:—

"It must be so ; *Plato, thou reasons't well,*
Else whence this pleasing hope, this fond desire,
This longing after *immortality* ? "

It must however, be conceded that, here as elsewhere, it were vain to look for solid, irrefutable arguments, in this greatest of heathen philosophers ; it is the unshaken firmness of belief, to which his superior intelligence enabled him to attain, and the clearness with which his convictions are reflected in his works, that stand out unexampled in the whole range of Pagan literature.² On reading the Tusculan Disputations, one cannot fail to observe that Cicero, just like Cato, was less moved by the intrinsic force of Plato's reasoning, than by the authority and enchantment of his name.

Ἡ δὲ ψυχὴ ἄρα, τὸ αἰδέες, τὸ εἰς τοιοῦτον τόπον διχόμενον γενναῖον καὶ καθαρὸν καὶ αἰεδῆ, εἰς Ἀιδου ὡς ἀληθῶς, παρὰ τὸν ἀγαθὸν καὶ φρόνιμον θεόν, δι' ἃν θεὸς ἐθέλη αὐτίκα καὶ τῇ ἐμῇ ψυχῇ ἰτέον, αὕτη δὲ δὴ ἡμῖν ἡ τοιαύτη καὶ οὕτω πεφυκῦια ἀπαλλαττομένη τοῦ σώματος εὐθὺς διαπεφύσσηται καὶ ἀπόλῳλεν, ὡς φασι οἱ πολλοὶ ἀνθρώποι ; πολλοῦ γε δεῖ.

"Can the soul, therefore, the invisible (part of man), which goes to a place like itself, grand, pure, and invisible, to a veritable *unseen*

¹ The celebrated Jewish philosopher who flourished at Alexandria about the middle of the first century.

² Seneca is of course, excluded, it being still a subject of controversy whether Seneca was not instructed in the Christian religion. This question is very well treated in Cruttwell's Hist. of Rom. Lit., pp. 386, seq.

world,¹ to the presence of a good and wise God, whither if God will, my soul too is soon to go ;—can it, I say, being of such nature and so constituted, be immediately dissolved and destroyed when severed from the body ? Far from it.”

There is a loftiness of thought, a courage and dignity of soul, not unworthy of a Christian, discernible in many parts of the solemn dying declarations of Socrates, as embodied and embellished in the “Phaedo,” from which the above is an extract, that can be but very imperfectly reflected even in the best English version. The dramatic surroundings, too, in which the scene is laid, invest this charming dialogue with an additional interest and importance. Socrates has been condemned by the state to drink the fatal hemlock ; the last day of his earthly existence has arrived, but his execution is deferred according to law, till after sunset ; this short interval preceding the separation of his soul and body, is fittingly devoted to a touching discourse on the subject of the nature and destiny of the human soul. That there is a large substratum of fact underlying the polished periods and fine-spun arguments put in the mouth of the uncouth Socrates ; in other words, that he actually taught and professed his own firm belief, that the soul is imperishable, even up to the moment of his death, there can be no reasonable doubt. But it is enough for our purpose to show that his greatest admirer and most distinguished pupil, the author of the “Phaedo,” distinctly and repeatedly asserted this and other divine truths, although he may have put them forward and advocated them fictitiously under the aegis of his great master’s name. The passage already cited is an emphatic and clear proof of this ; but as the main aim of the entire work is to establish the doctrine in question, numberless other passages, equally strong and definite in their meaning, might be quoted. The following will suffice :—

Παντὸς μᾶλλον ἄρα, ψυχὴ ἀθάνατον καὶ ἀνόλεθρον, καὶ τῷ ὄντι ἔσονται ἡμῶν αἱ ψυχαὶ ἐν “Αἰδου”

“Above all, therefore, is the soul an immortal and imperishable (substance), and our souls will really exist in Hades.”

¹ There is a play on the word *Αἰδης. The author derives this word from αἰ (priv.) and ἰδεῖν (to see). This etymology is rejected by many on account of the *breathing*.

(2). Plato maintained that it followed as a corollary from the preceding dogma, that the *good are rewarded* and the *wicked punished* in the life to come, sentence being pronounced on each immediately after death. Many other pagan authors, no doubt, advocate this doctrine, but, as a rule, they either affirm it with vacillation or hesitancy, or they surround it with such an aggregation of fanciful myths and fables, that it can hardly be recognised. Our author's teaching on this point is lucidly expressed in several parts of the interesting work, from which we have been quoting.

Εἰ μὲν γὰρ ἦν ὁ θάνατος τοῦ παντὸς ἀπαλλαγὴ, ἔρμαιον ἂν ἦν τοῖς κακοῖς ἀποθανοῦσι, τοῦ τε σώματος ἅμα ἀπαλλάχθαι, καὶ τῆς αὐτῶν κακίας μετὰ τῆς ψυχῆς· νῦν δὲ ἐπειδὴ ἀθάνατος φαίνεται οὐσα οὐδεμία ἂν εἴη αὐτῇ ἄλλη ἀποφυγὴ κακῶν, οὐδὲ σωτηρία πλὴν τοῦ ὡς βελτίστην τε καὶ φρονιμωτάτην γενέσθαι·

"For if death were a deliverance from everything, it would be an unexpected gain for the wicked, when they die, to be released at the same time from the body, and from their unrighteousness together with the soul. But now, since the soul is evidently immortal, it can have no other means of escape from evils, nor any safety, save by becoming as good and wise as possible."

Greek mythology, as expounded by the poets, distinctly recognises a judgment after death; but our author's views on that subject present the additional curious feature of a mediating spirit or invisible guide conducting each soul to the tribunal of the Deity to receive sentence. This mediator is assigned each one at his birth, since direct intercourse between man and the Supreme God is impossible; but does not cease to exist when his mortal charge is summoned out of this world. He is superior to earthly men, but subordinate in dignity to the departed souls of the Blessed. In the unvarnished account of the Socratic teachings, furnished in the "Memorabilia of Xenophon," we have no clear evidence that the "Daimonion" had a separate existence, an exalted nature, and distinct functions of this kind, assigned to him. The spiritual guide, or *genius*, introduced here, would appear, therefore to be of higher dignity and to discharge more specific and positive duties; but in the *Timaeus* he is represented apparently as identical with one of the faculties of the

human soul. An ancient writer calls the opinion shadowed forth in the following, *πεδίον ἀληθείας* or inception of truth :

τελευτήσαντα ἕκαστον ὁ ἑκάστου δαίμων ὥσπερ ζῶντα εἰλήχει, οὗτος ἄγειν ἐπιχειρεῖ εἰς δὴ τινα τόπον οἱ δὲ τοὺς ξυλλέγοντας διαδικασαμένους εἰς "Αἶδον πορευέσθαι μετὰ ἡγεμόνος ἐκείνου ᾧ δὴ προστέτακται τοὺς ἐνθένδε ἐκῆισε πορεύσαι.

"Each one's *genius* whom he had allotted to him when living, conducts him after he dies to some place from which they that are assembled together, after receiving sentence there, must proceed to Hades with that guide on whom it has been enjoined to conduct them thither."

(3.) The *eternity* of punishment, as well as of bliss, is clearly set forth in this same book, as is manifest from the following passages :—

Οἱ δ' ἂν δόξωσιν ἀνιάτως ἔχειν. . . τούτους δὲ ἡ προσήκουσα μοῖρα ρίπτει εἰς τὸν Τάρταρον ὅθεν οὐποτε ἐκβαίνουσιν.

"But whosoever shall appear to be incurable. . . these a just destiny hurls into Tartarus whence they never come forth."

Οἱ δὲ δὴ ἂν δόξωσι διαφερόντως πρὸς τὸ ὁσίως βιώναι, οὗτοι. . . ἄνω δὲ εἰς τὴν καθαρὰν οἴκησιν ἀφικνούμενοι. . . ζῶσι τὸ παράπαν εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκῆσεις ἐπὶ τούτων καλλίους ἀφικνούνται ἅς οὔτε ῥάδιον δηλῶσαι.

"But those who shall appear to have lived a life of eminent sanctity, arriving at a pure habitation above, live for all remaining time, and reach abodes yet more blessed than these, which it is not easy to describe, &c."

(4.) Plato is unique among Pagan philosophers in asserting the efficacy of *penance* in this life; and the existence of a *place of purgation* in the next, is by no other writer of the old pagan times so definitely set forth.

Οἱ δ' ἂν ἰάσιμα μὲν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι ἁμαρτήματα, . . . καὶ μεταμέλον αὐτοῖς τὸν ἄλλον βίον βιώσιν, . . . ἐκβαίνουσιν τε καὶ λήγουσι τῶν κακῶν.

"But those who shall be found to have committed curable, but grave offences, and to have spent the remainder of their lives in penance, . . . come forth and are freed from their sufferings."

The rich imagination of our author plants this germ of truth in a close thicket of poetical fancies; but it is undeniable that he draws a clear distinction between those, who having

committed sins repent of them, and those who die impenitent. No stress is laid on the meaning of *μεταμέλον*, though to speak of a person spending the remainder of his days in *penitence*, sounds rather strange.

Καὶ οἱ μὲν ἂν δόξωσι μέσως βεβαιωκέναί. . . καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας, ἀπολύονται.

"And those that have passed an average kind of life, . . . being purified by suffering punishment for their transgressions, are released."

Up to the present, the passages quoted have been selected exclusively from the *Phaedo*, which contains countless other less striking truths. The four cardinal virtues are enumerated, explained, and more than once insisted on; the necessity of curbing the passions is frequently and earnestly inculcated, and so on.

In the *Timaeus* we are furnished with a detailed and elaborate exposition of its author's theories regarding the formation of the visible universe, and the composition and organization of the human system. It was one of Plato's last works, and contains his most matured views on the questions discussed; any passages cited below, will be selected entirely from it.

(5). The visible universe and all its parts, are the work of one, immutable, benevolent, eternal God, who created it out of nothing.

In pondering over this great monument of Plato's gifted mind, one would at times find it hard to convince oneself, that it could possibly be the outcome of the reasonings and speculations of a pagan philosopher, and would feel more than ever disposed to accept the theory, so powerfully supported by intrinsic evidence and by authority, that Greek philosophy owes its large and valuable fragments of true doctrine to the divine philosophy of the ancient Jewish faith. Many of his arguments are identical with those still used to establish the same truths from reason, in Christian colleges. He commences with the sound principle: *παντὶ γὰρ ἀδύνατον χωρὶς αἰτίου γένεσιν σχέιν* thus Latinized by Cicero: "Nullius, causa remota, reperiri origo potest," but more accurately reproduced in our maxim: *quidquid incipit existere, habet causam*.

He designates the necessary cause and creator of the world τὸν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντός, "the Maker and Father of the universe," and says he is

ὁ δημιουργὸς ἀγαθός, καὶ ὁ ἄριστος τῶν αἰτιῶν "a good Artificer, and the best of causes." Ἀγαθὸς ἦν, ἀγαθῷ δὲ οὐδὲς περὶ οὐδενὸς οὐδέποτε ἐγγίγνεται φθόνος· τούτου δ' ἐκτὸς ὧν πάντα ὅτι μάλιστα γενέσθαι ἐβουλήθη παραπλήσια ἑαυτῷ. . . βουληθεὶς γὰρ ὁ θεὸς ἀγαθὰ μὲν πάντα, φλαῦρον δὲ μηδὲν εἶναι κατὰ δύναμιν, οὕτω δὴ πᾶν ὅσον ἦν ὁρατὸν παραλαβὼν οὐχ ἡσυχίαν ἄγον ἀλλὰ κινούμενον πλημμελῶς καὶ ἀτάκτως, εἰς τάξιν αὐτὸ ἤγαγεν ἐκ τῆς ἀταξίας·

"He was good, and in the good envy never exists about anything whatever; being without this (envious disposition) therefore, he desired that all things should be as much as possible like himself. The Deity, then, wishing that all things should be good and nothing evil, having taken everything that was visible and not at rest but in a state of utter disorder and confusion, reduced it to order from disorder."

All this reads like an attempted rehearsal of the first chapter of Genesis:

"And He said: Let us make man to our own image and likeness." "And God saw all the things that He had made, and they were very good." "And the earth was void and empty, and darkness was upon the face of the deep, and the spirit of God moved over the waters," &c., &c.

The details of Plato's system of cosmogony are too fanciful to be seriously studied as forming a connected, intelligible whole, and entirely too complicated to be fully understood by any classical reader of ordinary intellect. The main features in it, however, are strikingly illustrative of the marvellous strides made by its inventor towards the divine truth, shreds of which, no doubt, he had gathered directly or indirectly, from the ancient Jewish religion.

(6). All things whatsoever, even the so-called *deities* of the popular creed, are the *creatures* of the one God, and are, of their own nature, *mortal* and entirely subordinate to the Creator.

Ἐπεὶ δ' οὖν πάντες. . . θεοὶ γένεσιν ἔσχον, λέγει πρὸς αὐτοὺς ὁ τότε τὸ πᾶν γεννήσας τάδε· θεοὶ θεῶν, ὧν ἐγὼ δημιουργὸς πατὴρ τε ἔργων, . . . ἀθάνατοι μὲν οὐκ ἔστέ οὐδ' ἄλνυτοι τὸ πάμπαν·

"Accordingly when all the gods had been created, he who had

moulded this universe thus addressed them: 'Gods of gods of whom, produced as you are (*ἐργων*), I am the creator and father. . . you are not immortal nor wholly indissoluble.'

If Plato thus flagrantly outraged the laws of his country respecting religious teaching: if he thus openly impugned the orthodox faith and spoke in language of disparagement and contempt regarding divination, &c., as we know he did, why was he tolerated by that same government and community, who had shortly before inflicted the extreme penalty of death on Socrates, alleging against him charges of a similar nature? Well, as was observed before, the undeserved execution of Socrates was followed by a strong reaction in the popular feeling, and a pretty general conviction that the punishment was out of proportion with the offence. Besides this, Plato did his work quietly and unobtrusively, never throwing the city into a ferment, and always respecting the religious sentiments of his fellow-countrymen, even when he differed from them. He did not totally discard the gods from his system of religion; he purged them of the unworthy passions and vices attributed to them in the vulgar superstition, and by way of compensation for improvement in their other attributes, he denied them immortality as an essential prerogative. The mysteries duly performed, and in certain cases, oracles and auguries, he retained, but he indignantly repudiated the superstitious delusion that the deity could be propitiated by drunken orgies and licentious indulgence of the human passions.

It may, further, be worth while to observe here, that it is in a diffident and apologetic tone, that he encourages belief in the received traditions regarding the nature and origin of the "generated gods."

Περὶ δὲ τῶν ἄλλων δαιμόνων. . . πειστέον δὲ τοῖς εἰρηκόσιν ἔμπροσθεν . . . καίπερ ἄνευ τε εἰκότων καὶ ἀναγκαίων ἀποδείξεων λέγουσιν.

"Regarding the other deities. . . we must trust to those who handed down the traditions from the beginning. . . even though they speak without reasonable and convincing proofs."

He feels himself constrained by his rational nature and inner consciousness to reject altogether these absurd superstitions;

but, on the other hand, he is deterred by his respect for his fellow citizens and their common ancestors, as well as the absence of any sounder and more rational religious system, to supersede the received faith.

(8) Man was not created for this world; his ultimate end is not earthly enjoyment and the passing happiness of this life; *he is destined for heaven*, which he will gain by virtue and wisdom.

Περὶ τοῦ κυριωτάτου παρ' ἡμῖν ψυχῆς εἶδους διανοεῖσθαι δεῖ τῆδε. . . τοῦτο δὲ δὴ φαμεν οἰκεῖν μὲν ἡμῶν ἐπ' ἄκρῳ τῷ σώματι, πρὸς δὲ τὴν ἐν οὐρανῷ ξυγγένειαν ἀπὸ γῆς ἡμᾶς αἶρειν ὥς ὄντας φυτὸν οὐκ ἔργειον ἀλλ' οὐρανιον

"Regarding the superior part (or faculty) of the human soul within us, we ought to conceive it thus . . . that, I mean, which we say resides in the highest part of the body and raises us up from earth to our destination in heaven, for we are plants, not of earth, but of heaven."

Like other learned, and many of them much more recent, authors, Plato held that the seat of the rational soul is in the brain, while he placed the sensitive appetite in the lower parts of the human system.

Our readers need hardly be assured that our object in trespassing so far on their patience by quotations from the Greek text, is to present them with a plain, uncoloured account of the Platonic teachings. A mere statement of an author's opinions, falls far short of producing the same vivid impression as his own words in his original work, and is very often largely tinged by the narrator's peculiar views and conjectures.

Eusebius (Caesariensis) in his work commonly entitled "Praeparatio Evangelica," in Greek and Latin, treats very fully of the doctrines of Plato, whom he always mentions with praise, and of whom he justly remarks that "he alone of all the Greeks had arrived at the vestibule of truth and stood at its very portals." St. Augustine speaks of him in the same eulogistic tone, in his treatise "De Civitate Dei," and many others of the early Fathers are equally emphatic in expressing their admiration of his gigantic intellect. We could also find among modern Greek scholars and philosophers, illustrious

names to add to the list of his admirers. There is one bright name which we cannot omit and which is a host in itself—that of the present Prime Minister of England, who has thrown much light on the subject of the preceding pages, and, to borrow words used by himself in a different context and of quite a different personage, “whose lengthening years have been but one growing splendour, and who at the last will

‘Leave a lofty name,
A light, a landmark, on the cliffs of fame.’”

EDWARD MAGUIRE.

THE BOOK OF TOBIAS.

THE division of the books of Sacred Scripture into Proto-canonical and Deutero-canonical denotes the distinction of time at which both classes were received into the Canon of inspired writing. The books which were inscribed from the beginning on the catalogue or collection regarded by the Church as sacred and divine, are called Proto-canonical—these, which for a time were not received by particular churches at least as inspired, and were inserted later on in the Universal Canon, are called Deutero-canonical. The distinction therefore has reference to time, not to authority.

Among the Deutero-canonicals of the Old Testament, of which there are seven, the first in order is that of Tobias. It belongs to the second epoch of Jewish history, and records events which occurred during the captivity of the ten tribes of Israel. This was before the destruction of the kingdom of Juda, and the transportation of its inhabitants to Babylon. The history it contains, of a father and son both by name Tobias, and of the relations which the Angel Raphael by divine direction held with them, is as charming as it is interesting and singular. It is written in a simple, unaffected style, and is filled with most useful and salutary lessons, suited to every age, state, and condition of life.

Man's duties to God in adversity and prosperity, in sorrow and in joy, his duties to his fellow-man, both living and dead, are clearly inculcated and practically illustrated. We are taught to trust in the guardianship of God's holy angels, the dispositions with which people should enter the marriage state are set before us by word and example—and finally it contains a prophecy about the Church. "*Liber sancti Patris Tobiae*," says the Venerable Bede, "*ut in superficie literae salubris patet legentibus, utpote qui maximis vitae moralis et exemplis abundat et monitis.*"

Even the enemies of the Church, who reject the human as well as divine authority of this book, cannot withhold their tribute of admiration for the beauty and sublimity of its teaching and morality. Munster prefers it to all the other books of the Old Testament.

"In quo," he says, "*biblico libro veteris instrumenti invenies tam efficaces ad opera pietatis monitiones, quae habent tam vividissima adjuncta exempla, ut in hoc libro? Ubi usquam locorum invenies tam sinceras, paternas, et omni exceptione dignas instructiones, qualiter te geras erga Deum, erga parentes, erga pauperes praesertim domesticos fidei, erga conjugem, denique erga cunctos mortales, atque erga defunctos ipsos ut in Tobia?*"

And again :

"*Libellus est vere aureus, et juventuti accommodatissimus. Ediscendus esset a pueris, haud secus quam decalogus, et in imo pectoris diligentissime condendus,*" &c.

Luther himself, notwithstanding his final verdict that it is a "*poema quodpiam*," and not true history, thus writes in the preface to the German version of this book :

"*Si Tobiae liber gestum quoddam est, praeclarum et sanctum gestum est; si vere commentum est, vere est bonum, pulchrum, salutare et utile commentum, ac lusus poetae cujusdam spiritu pleni.*"

Further on he adds :

"*Hic liber nobis Christianis lectu est utilis et bonus, tanquam boni cujusdam Hebraei poetae, qui leve nihil, sed bonas res tractat, easdemque supra modum christiane urget ac describit.*"

And truly in vain would one seek in the pages of sacred or profane history for a nobler example of faith and firm confidence in God and the divine promises, of detachment

from earthly goods, tender charity towards the neighbour, patience in affliction, fearless intrepidity and prodigious constancy in the face of unexampled trials than that of the aged Tobias, who, when a captive and

“When all eat of the meats of the Gentiles, he kept his soul, and never was defiled with their meats (Ch. i., 12); who went daily among all his kindred (in their captivity), and comforted them, and distributed to everyone as he was able, out of his goods;” who “fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and they that were slain” (19, 20); who, when told that one of the children of Israel lay slain in the street, “forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body: And taking it up, carried it privately to his house, that after the sun was down, he might bury him cautiously” (Chap. ii. 3 and foll).

He did all this, notwithstanding the admonitions and reproaches of his friends, and the fact that he had already nearly lost his life, sentence of death having been passed on him, for these same works, simply because he “feared God more than the king” (9). And when the evil of blindness had fallen upon him by God’s permission, “that an example might be given to posterity of his patience, he still continued immovable in the fear of God, giving thanks to God all the days of his life;” and when like holy Job, mocked and insulted in his affliction by his kinsmen, like him, he “rebuked them, saying, speak not so, for we are the children of saints and look for that life which God will give to those that never change their faith from him.”

Where can we find a more affecting and charming example of conjugal and paternal solicitude than in the admonitions given to his son by the holy old patriarch when he thought he was about to die?

“Hear, my son,” he said to him, “the words of my mouth, and lay them as a foundation in thy heart. When God shall take my soul, thou shalt bury my body; and thou shalt honour thy mother all the days of thy life; for thou must be mindful what and how great perils she suffered for thee in her womb. And when she also shall have ended the time of her life, bury her by me. And all the days of thy life have God in thy mind, and take heed that thou never consent to sin, nor transgress the Commandments of the Lord our God. Give alms out of thy substance, and turn not away thy face

from any poor person, for so it shall come to pass that the face of the Lord shall not be turned from thee. According to thy ability be merciful. If thou have much give abundantly: if thou have little, take care even so to bestow willingly a little. For thus thou storest up to thyself a good reward for the day of necessity. For alms deliver from all sin, and from death, and will not suffer the soul to go into darkness. Alms shall be a great confidence before the Most High God to all them that give it. Take heed to keep thyself, my son, from all fornication, and beside thy wife never endure to know a crime. Never suffer pride to reign in thy mind or in thy words, for from it all perdition took its beginning. If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all. See thou never do to another what thou wouldst hate to have done to thee by another. Eat thy bread with the hungry and the needy, and with thy garments cover the naked. Lay out thy bread and thy wine upon the burial of the just man, and do not eat and drink thereof with the wicked. Seek counsel always of a wise man. Bless God at all times, and desire of him to direct thy ways, and that all thy counsels may abide in him . . . Fear not, my son; we lead indeed a poor life, but we shall have many good things if we fear God and depart from all sin, and do that which is good" (Chap. iv.).

And the young Tobias answered his father, and said:

"I will do all things, father, which thou hast commanded."

And most faithfully did he execute his promise. Well did he remember the teaching of his father. Animated by his example, he proved himself on all occasions his worthy son, and became a model of piety, chastity and every virtue.

And of the youthful Sara what shall we say? Where shall we find such another illustration of solid piety, purity, and innocence of heart, of lively faith and hope in the Divine mercies, as breathe through that admirable and tender prayer she poured forth in the face of a most terrible and unheard of tribulation?

When reproached by one of her servant-maids with being the murderer of her seven husbands, who were in reality killed by a devil called Asmodeus, about which extraordinary fact, more later on—

"She went [we are told] into an upper chamber of her house; and for three days and three nights did neither eat nor drink: but continuing in prayer, with tears besought God that He would deliver her from this reproach. And it came to pass on the third day, when

she was making an end of her prayer, blessing the Lord, she said: [The beauty of the prayer must be my apology for giving it in full] 'Blessed is Thy name, O God of our fathers, who, when Thou hast been angry, wilt show mercy, and in the time of tribulation forgive the sins of them that call upon Thee. To Thee, O Lord, I turn my face—to Thee I direct my eyes. I beg, O Lord, that Thou loose me from the bond of this reproach, or else take me away from the earth. Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. Never have I joined myself with them that play: neither have I made myself partaker with them that walk in lightness. But a husband I consented to take with Thy fear, not with my lust. And either I was unworthy of them, or they perhaps were not worthy of me: because perhaps Thou hast kept me for another man. For Thy counsel is not in man's power. But this everyone is sure of that worshippeth Thee, that his life, if it be under trial, shall be crowned; and if it be under tribulation, it shall be delivered; and if it be under correction, it shall be allowed to come to Thy mercy. For Thou art not delighted in our being lost: because after a storm there comes a calm, and after tears and weeping Thou pourest in joyfulness. Be Thy Name, O God of Israel, blessed for ever.' " (Chap. iii. 10 and foll.)

Regarding the Book of Tobias, it is not doubted that it was written originally either in Hebrew or Chaldee: most probably in the latter language. St. Jerome having found a Chaldee copy of it, engaged a man thoroughly conversant with that language to render it into Hebrew, from which version Jerome translated it into Latin "*quidquid ille mihi Hebraecis verbis expressit;*" he wrote to Chromatius and Heliodorus, "*accito notario, sermonibus Latinis exposui.*" This Latin translation of St. Jerome's is the one now in use, which has been declared authentic by the Council of Trent. The oldest of all existing versions of this book is in the Greek, the author of which and his name are unknown. The translation in the ancient Itala, which was in use before the time of St. Jerome, was most probably from this Greek version.

A question is discussed among commentators regarding the relative merits of this ancient Greek version and that of St. Jerome in the Vulgate. It is a question of erudition of a speculative kind. Many, with Calmet, maintain that the Vulgate version is the most natural, the most perspicuous, the freest from foreign circumstances, and bears

the greatest tokens of truth. Enough for us to know that it is "authentic," in the same sense, and to the same extent, as all the other canonical books of Sacred Scripture. On the other hand, its being declared authentic by the Council of Trent, does not prove its superiority over the Greek version, as the Council institutes no comparison, in its decree, between the Vulgate and the original text, or versions in other languages besides the Latin. This is quite manifest from the words of the Decree of the Council (Sess. 4. De Canon. Script.) :—

"Insuper eadem sacrosancta Synodus considerans non parum utilitatis accedere posse ecclesiae Dei, si ex *omnibus Latinis editionibus* quae circumferuntur sacrorum librorum, quatenus pro authentica habenda sit innotescat, statuit ut haec ipsa vetus et Vulgata editio. . . pro authentica habeatur."

That the Book of Tobias contains Divine Revelation, and was written "inspirante Spiritu Sancto," the same as the other sacred books, is guaranteed to us *Catholics* by the fact of its being placed on the Canon by the Council of Trent. It is a matter of faith. It possesses, therefore, Divine authority, which cannot be conceived of a book destitute of human and historic authority. We cannot consequently, even for a moment, hesitate or doubt about the human and historic, as well as Divine authority of this book. It may be well to remind our readers that the Sacred Scripture has a twofold character. It can be considered as a human record, an historical monument, or as a work divinely inspired; and from this distinction arises the twofold authority which it enjoys. Now the modern enemies of the Christian religion, all of whom we embrace under the name of Rationalists, ridicule the idea of Divine inspiration, and, consequently, of the Divine authority. They are quite prepared to discuss, and to admit or reject according to the rules of historic criticism its human authority. Here we Catholics are bound to take up the challenge, and oppose to their false criticism, a true and sound one, by the aid of which we can prove that the canonical books are as worthy, aye, more worthy of credence, than the most received and approved works of profane authors, whose authority our adversaries do not question.

We need have no fear of standing for the nonce on the same platform with them, and fighting them with their own weapons. Our position is perfectly safe—no scientific progress, no new philological, geological, or biological discoveries can dislodge us from it. But it is our duty to defend that position, to save, if not the sacred books which eventually can suffer nought from their impious attacks, at least the faith of numbers which may be severely tested by such well-planned, plausible and persistent onslaughts on their earliest, most cherished, and most sacred beliefs.

Starting from this point, and with this conviction, we maintain that notwithstanding the extraordinary and apparently incredible facts related in the book of Tobias, it is historically true, and that the objections raised by its adversaries, when examined and weighed in the balance of sound criticism, do not impair its human and historic trustworthiness. We are acting, as is manifest, on the defensive, and in doing so, we are logical, and within our rights. The human authority of the book of Tobias is in possession: it has been handed down to us from the earliest ages of Christianity, to go no further back, invested with this credential. Let the adversaries, if they can, prove the contrary—the “onus probandi” rests with them. They revel and delight in confusion of ideas, mixing up things which are totally distinct, and to be carefully kept apart. In this lies their strength. If we would refute them, we must clearly define their and our position and surroundings. Here lies our strength.

When is a book then said to enjoy human and historic authority? When it possesses the three following qualifications. *First*, when it is genuine—that is, when it is not spurious, supposititious, or written by an impostor under a fictitious name. In the abstract, and metaphysically speaking, a spurious work may be truthful; ordinarily speaking, it is not so. The taint of illegitimacy of origin begets the presumption of falsity. *Secondly*, when it reaches us in its integrity, that is, free from corruption. It would be of little avail to know the author of a work, and to know him to be *ide dignus*, unless we were certain that his work was not

corrupted in the course of transmission to us. This might occur in three ways—by *interpolation*, or the addition of something to the text of the author, by *mutilation*, or the subtraction of something which materially affects the sense and meaning of the remaining parts, or by an *alteration* which would amount to a perversion of the sense of the author. The integrity of a work is therefore closely akin to its genuineness; it means in fact the extension of the latter to the several parts of the book. It may not be out of place to add that the utmost integrity required by the canons of the strictest criticism is a *substantial* integrity. Short of a miracle, we can scarcely conceive an absolute and mathematical incorruption, or freedom from accidental defects, and of a minor character. Such defects can no more affect the critical integrity of the books of Sacred Scripture, than those of profane authors, which, notwithstanding that they frequently abound in them, are not on that account regarded as corrupted, or destitute of integrity. *Thirdly*, the author must be truthful and worthy of belief. This means, he must have knowledge and sincerity. By knowledge, I do not mean erudition or learning, but I mean that acquaintance with the things which he relates, which is opposed to ignorance or error. Even rude and uninstructed persons are capable of such knowledge. By sincerity, I mean the will to tell the truth, to relate things according to one's cognizance of them. As is evident, a work though known to be genuine and free from corruption, can lay no claim to historic authority, unless its author be known to have these two qualities.

I have said, that we are in possession. We are called on to do no more than to defend the position we occupy, that our adversaries, on the other hand are the aggressors, they have taken the offensive. If, therefore, they would succeed in depriving the Book of Tobias of the human and historic authority with which it has been transmitted to us, it behoves them to prove that it is wanting in one or another of the three essential elements above mentioned. They are bound to prove, that the work is not genuine, or that it has been substantially corrupted, or that its author was not *fide dignus*. Unless they prove one or other of these three things,

they labour in vain. So much for the conditions on which the battle has to be fought.

Again, before proceeding further, it may be well to point out in a general way the line of attack which our adversaries adopt against the human authority of the sacred books. They concentrate all their zeal and erudition in endeavours to discover some internal marks incompatible with the authenticity of the work which they impugn. They make light of the external arguments in its favour derived from the testimony of antiquity and a constant tradition. Such a course is in direct contravention of one of the most fundamental canons of sound criticism.

That a book was written by a certain author, or at a certain epoch, or was not supposititious in its inception; that such a book has come down to us in its integrity, free from substantial corruption; that the author of the same had the knowledge and sincerity which entitle him to credence; these are all matters of *fact*, and facts, as we know, are to be proved by witnesses. Hence, in questions of this kind, external arguments are of their very nature the principal ones, and of themselves conclusive. Internal arguments, to be sure, are not to be despised, but they are of a secondary, subsidiary and confirmatory value. If, therefore, *per hypothesim*, we could conceive a conflict between external and internal arguments, the latter must give way to the former.

Having thus cleared the ground, defined our respective positions, and laid down the terms on which alone the contest can be legitimately fought out, let us see what our adversaries have to say against the authority of the book of Tobias.

First, they say the book is not genuine. It is a matter of doubt and uncertainty, among Biblical scholars, who is the author of the work. While Huetius, Sixtus Senensis and many others, relying on ancient authorities, follow the commonly received opinion, that it is the work of the two Tobias, whose name it bears, and whose histories it relates; others, with Estius and Wette, maintain that it was written by Esdra or Nehemia, after the Babylonish captivity. Jahn Ackerman and Scholz hold an opinion differing from both

and contend that it was composed most probably by some prophet during the Macedonian empire.

Our reply is, admitting the premiss, we deny the conclusion. Doubt or uncertainty regarding the author of a work, is no proof of a want of genuineness. Before explaining how this can be, it may be well to state that though the words "genuine" and "authentic" are often used as synonymous terms in the use we make of them in the course of our observations, we do not intend them to be understood as such. Each has its own meaning. We use the words "genuine" and "genuineness" when we speak of the origin—the authorship of the book. We use the words "authentic" and "authenticity" in the sense of the Council of Trent, which is more comprehensive, and embraces the three elements of human authority, viz., genuineness, integrity, and veracity. Authenticity, therefore, includes genuineness, but not *vice versa*. A work may be genuine, and yet not authentic; but an authentic work implies genuineness in either of the senses which we now proceed to explain. A book may be genuine in either of two ways: in an absolute and negative sense, or in a relative and affirmative one. It is genuine in the former sense, when its origin is free from fraud or imposture, viz., when it has not been published as the work of an author or age to which it did not in reality appertain. This is, in fact, the primary signification of the word "genuine." When we say a thing is genuine, we mean, it is sincere, real, true, legitimate; there is no deceit or imposition in connection with it. A book is genuine in a relative sense, when it is referred to a certain author or age, and really belongs to that author or age. From this it appears that a work may be genuine, in an absolute and negative sense, without being so in a relative and affirmative one. We have an example of this in the Athanasian Creed, which, very probably, is not genuine in a relative sense, or, in other words, is not the work of St. Athanasius, whose name it bears, and to whom it has been ascribed by many; whilst, regarding its genuineness in an absolute sense, there is no room for doubt, as it has been always received with the greatest veneration, and held as a rule of faith in the Church

—a clear proof that there was no fraud in its origin. Applying these remarks to the Book of Tobias, the objection and reply may be thus summed up in scholastic form.

Obj. There is no certainty regarding the author or epoch of the Book of Tobias. *Reply.* Transeat or concedo.

But a work whose author is not known, or at least the era in which it was written, is not genuine. *Distinguo.* In sensu relativo concedo. In sensu absoluto nego.

This distinction is one of great importance. It has to be specially borne in mind, when treating of the Books of the Old Testament. The authors of the Gospels and Epistles of the New Testament are known, and can be proved with certainty. This cannot be said regarding some of the Books of the Old Testament. The same uncertainty exists about the authors of the Books of Judges, Ruth, Esther, Judith, &c., as about that of Tobias, while no doubt can be entertained of their genuineness.

We may be permitted to add that the opinion which ascribes the authorship of the book to the two Tobiases, seems the most probable, for the following reasons: (a) The angel, before leaving them, ordered them to bless God "and publish all His wonderful works." (Ch. xii. 20.) In the Greek and Hebrew versions the testimony is more explicit, and the argument more conclusive, in which the angel is represented as commanding them "*to write in a book* all the things that had been done." In these same versions, Tobias is said to have written what is there read (Ch. xiii.): "And Tobias wrote a prayer in exaltation," &c. Moreover, in the Greek and Syriac copies of this book, in the three first chapters, the elder Tobias speaks throughout in the first person: "I, Tobias, walked in the ways of truth . . . when I was in my own land," &c. "When I was a young man, . . ." &c. For these reasons, it seems most probable that the book is the work of the father and son. Many of the supporters of this opinion add, that the father very likely composed the thirteen first chapters, and the son added in the fourteenth, in which he narrates the circumstances of his father's death. The concluding verses of this chapter, narrating the death of the younger Tobias, are a complement to

the work, not unlikely from the pen of one of his own children.

Our adversaries, the Rationalists, direct their attacks principally against the third element of the historic authority of this book, viz., its veracity.

In order to understand the force of their difficulties, as well as of our replies, it will be useful to give a summary of its whole argument. This I transcribe almost verbatim from Calmet's Dictionary of the Holy Bible, giving, however, the text where I deem it necessary or important for a clearer understanding of the points to be discussed later on. To avoid wearisome and confusing repetitions, I shall call the father henceforward Tobit, and the son Tobias.

Tobit lived about seven hundred years before Christ. He was of the tribe of Nepthali, one of the ten that seceded under Jeroboam, and formed the Kingdom of Israel. When a young man, he did no childish thing; he adored his God, and fled the corruption of those who worshipped the golden calves. He went secretly to the Temple of the Lord at Jerusalem, on the solemn feasts, and there offered his tithes and first fruits. He married Anna, a woman of his own tribe, and had by her one son, whom he called after his own name, and whom, from his infancy, he brought up in the fear of the Lord. When Samaria, the capital of the Kingdom of Israel, was taken by Salmanasar, King of the Assyrians, he, his wife, and son, and all his tribe, were led captives to Nineveh. In the land of his captivity he abstained from the meats of the Gentiles—preserved himself pure from their defilements. He comforted, encouraged, instructed, and relieved his fellow-exiles. He found favour in the sight of the king, who gave him liberty to go whithersoever he would, and do as he liked. Going, on an occasion, to Rages, a city of the Medes, he found one of his own tribe, by name Gabelus, in want, and lent him ten talents of silver, which he had received from the king. He got, in return, a bond, or note of hand, from Gabelus. In the course of years Salmanasar died, and was succeeded by his son Sennacherib. This king entertained a deep hatred for the children of Israel—

a hatred that was intensified after the slaughter of his hosts, by the angel of the Lord in Judea. In his anger, he slew many of the Israelites, and Tobit buried their bodies. For this he fell into disgrace with the king, was turned out of his employment, his property was confiscated, and he himself reduced to poverty. Finally, he was ordered to be slain, and with his wife and son saved himself by flight and concealment. Soon afterwards the king was killed by his own sons, and Tobit returned to his house, and had his goods restored to him. He continued as before in the exercise of piety. One day having buried a dead body left in the market-place, being wearied, and not daring to enter his house because of the uncleanness he had contracted, he went to sleep under the wall of his court. While he slept, the warm dung of a sparrow or swallow, whose nest happened to be above him, fell into his eyes, and deprived him of sight. This calamity was permitted by God to befall him as a trial. He bore it with patience and resignation, and repined not, notwithstanding the insults and reproaches of his relatives and of his own wife, who tauntingly asked him, where were now the fruits of all the works of charity he had done. It was then he burst forth into that beautiful prayer, given in full in the beginning of this paper. He begged of the Lord to take him out of life, seeing that he could be of no further use, but was become a burthen to himself and to others. Thinking himself near death, he summoned to him his son, and spoke to him those salutary instructions already referred to. He then informed him of the ten talents lent to Gabelus. He bade him go and fetch the amount, and for this purpose advised him to hire some faithful man to act as his guide. He gave him, moreover, the note of hand to show Gabelus, who, he said, on seeing it would forthwith pay. And Tobias went forth to seek a guide, and

“ Found a beautiful young man, standing girded, and as it were ready to walk. And not knowing that he was an Angel of God, he saluted him, and said: From whence art thou, good young man? But he answered: *of the children of Israel.* And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes? And he answered: *I know it, and I have often walked through all the ways thereof, and I have abode with Gabelus, our brother, &c. . . .*”

Tobias then introduced the young man to his father, who asked him to what family and tribe he belonged, to whom he made answer :

"I am Azarias, son of the great Ananias."

And Tobit answered :

"Thou art of a great family. . . ."

This young man was none other than the Archangel Raphael, whom we shall name henceforward the angel, though he did not reveal himself as such to Tobit and Tobias until he had conducted the latter safe from Rages. They started from Nineveh, and lodged the first night of their journey at a place on the banks of the Tigris. Tobias went into the river to wash his feet, when a great fish advanced towards him, as if to devour him. Tobias, in terror, cried out to his guide, who bade him seize it by the gill, draw the fish out, cut it up, and take out the heart, gall and liver, which would serve for useful medicines. Tobias asked, what remedies these things would be good for. And the angel answering, said to him :

"If thou put a little piece of its heart upon coals, the smoke thereof driveth away all kinds of devils either from man or from woman, &c. . . . And the gall is good for anointing the eyes, &c."—(Chap. 6.)

Being come near to Ecbatana, Tobias asked where they should lodge, to whom the angel replied :

"There lives here a man named Raguel, who has an only daughter, whose name is Sara. You are his nearest kinsman, and all his estate ought come to you. Ask her, therefore, of her father, and he will give her thee to wife."

And Tobias answered and said :

"I hear that she hath been given to seven husbands, and they all died ; moreover, I have heard, that a devil killed them. Now, I am afraid, lest the same should happen to me also ; and, whereas, I am the only child of my parents, I should bring down their old age with sorrow to hell."

Then the angel said to him :

"Hear me, and I will show thee who they are, over whom the devil can prevail. For they who in such manner receive matrimony,

as to shut out God from themselves, and from their mind, and to give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power. But thou when thou shalt take her, go into thy chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayer with her. And on that night, *lay the liver of the fish on the fire, and the devil shall be driven away.*"

They went to Raguel's house, who received them with joy. He observed in young Tobias a great resemblance to his father, and on being informed who he was, he fell on his neck and embraced him with tears. Having ordered refreshments Tobias said, he would not sit down to his table before he promised him his daughter Sara in marriage. Raguel hesitated to give an answer, fearing lest the same misfortune should happen to him as to the other husbands of Sara. The angel interposed and said :

"Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife, therefore another could not have her."

Raguel then consented, and taking the right hand of his daughter he gave it into the right hand of Tobias, saying :

"The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfil his blessing in you. And taking paper, they made a writing of the marriage." (Chapt. vii.)

After supper Tobias was admitted into the nuptial chamber, and

"Remembering the angel's words, took out of his bag part of the liver, and laid it upon burning coals. Then the Angel Raphael took the devil, and bound him in the desert of Upper Egypt." (Chap. viii.)

Tobias and Sara passed the night in devotion and continence. The day following, very early, Raguel sent to see whether Tobias were alive or dead, fearing the worst he had provided a grave for him. But when he heard that he was living and safe, he filled up the grave, praised God, prepared a great feast, to which he invited all his friends and neighbours.

While the days of the marriage were celebrating, Tobias gave the angel the bond, and requested him to go to Rages himself to receive the money from Gabelus, which was the

occasion of their journey. This he did, and brought Gabelus back with him to the wedding.

In the meantime the parents of Tobias were in great trouble about their son. Fearing that some misfortune had befallen him his mother was inconsolable. Each day she went out in the direction by which he was to return, hoping to meet him. Nor was Tobias himself less impatient to return to his parents. Raguel would fain have detained him longer or sent a messenger to his father to ease his anxiety and apprise him of his good health. But Tobias would not hearken to this proposal. He said :

“I know that my father and mother now count the days, and their spirit is grievously afflicted within them.” (Chap. x. 9.)

Raguel allowed him to depart. He delivered unto him Sara and half his property. Their parting word to their daughter was

“An admonition to honour her father and mother-in-law, to love her husband, to take care of her family, to govern the house, and to behave herself irreprehensibly.” (Chap. x. 13.)

When they came to Charan, midway to Nineveh, on the eleventh day, the angel said to Tobias, you know in what condition you left your father, if you think well of it we will go before, and let your servants and your wife come slowly after with the cattle. This being determined on, they went forward. Anna, his mother, perceiving him from the top of the hill from which she daily looked out for his coming, and recognising him, ran to carry the news to her husband. That instant came in the dog that had followed Tobias, as it were to tell that his master was approaching. Old Tobit, blind as he was, rose up and taking a servant by the hand, ran to meet his son, fell upon him, and embraced him. His mother did the same, and both began to weep. Tobias then taking the gall of the fish, rubbed his father's eyes with it, and in about half-an-hour afterwards a thin white film or skin, like the outward skin of an egg, began to fall from his eyes. Tobias took hold of it and drew it forth, and immediately his father recovered his sight. Sara, Tobias' wife, with the servants and cattle, arrived seven days after-

wards. For seven days they feasted and rejoiced with great joy.

The father and son then addressed themselves to the angel, whom they still took for a man, and desired that he would accept of half their substance as a recompense for his great services. But he replied, that they must thank God, the author of all their good.

“I discover then the truth unto you, and will not hide the secret from you. When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. And because thou wast acceptable to God, it was necessary that temptation should prove thee. And now the Lord hath sent me to heal thee, and to deliver Sara, thy son’s wife, from the devil. For I am the Angel Raphael, one of the seven who stand before the Lord It is time, therefore, that I return to Him that sent me : but bless ye God, and publish all his wonderful works. And when he had said these things, he was taken from their sight, and they could see him no more. Then they, lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.” (Chap. xii. 11.)

On this occasion Tobit composed a canticle of thanksgiving, in which he extols the greatness, the power, and the goodness of God. He foretells the end of the captivity, the restoration of Jerusalem, the magnificence of the holy city, and its temple, and the multitude of its inhabitants. After Tobit had recovered his sight he lived forty-two years, and saw the sons of his grandchildren. He was fifty-six years old when he lost his sight, and sixty when he recovered it. He was thus one hundred and two years old when he died. When dying he called his son Tobias and his seven young grandchildren, and said to them, the destruction of Nineveh is near ; the land of Israel that has been forsaken shall be peopled again, and the house of God that was burnt shall be rebuilt. My children serve the Lord in truth. Endeavour to do what is agreeable to him, Continue not long here, but as soon as you have buried your mother near me in the same sepulchre, think of leaving this place as soon as possible. Tobias having paid the last duties to his parents, and buried their bodies in Nineveh, left it with his wife and children, and returned to his father and mother-in-law at Ecbatana.

He also closed their eyes, and lived to see his children's children to the fifth generation. After having lived four score and nineteen years, he died in peace and was buried by his children.

This narrative, of which the above is a summary, however interesting and instructive it may be for its moral teaching, regarded from an historic point of view, is a tissue, say our adversaries, of statements partly impious, partly fabulous, and utterly incredible. For who can deny that it is (a) impiety to represent an angel of God telling lies, as is related of Raphael (chap. v. 7, 9, &c.)? (b) or that it savours of oriental fables to attribute to the smoke arising from the heart of a fish placed on burning coals the power of expelling demons, and to the gall thereof the power of curing blindness (chap. vi. 1, 9. &c.)? (c) Again is it not absurd and incredible that a devil killed the seven husbands of Sara (chap. iii. 8), and that the angel *bound* him in the desert of Upper Egypt (chap. viii. 2, 3)? (d) Moreover we are told that Tobias requested Raphael to go to "Rages, a city of the Medes," to fetch the money from Gabelus, while both are represented all through as already *in that same city* in the house of Raguel. How explain this contradiction? (e) Finally, if the Book of Tobias contain true history, how account for the silence of profane historians of the events of that empire and period—how in particular for that of Josephus, the historian of the Jews?

How these difficulties, grave though they appear, do not affect the human and historic authority of the Book of Tobias, we will endeavour to show in a future number of the RECORD.

DENIS HALLINAN.

SCIENTIFIC NOTICES.

ON THE GROWTH OF TREES AND PROTOPLASMIC CONTINUITY.

A PAPER under this heading was the last work of Alfred Tylor. The first portion of it was read before the Linnean Society, in December, 1884: for the paper was completed by its thoughtful and observant author, only on his death-bed. Had he been spared it was his intention, we are told, to gather the rich stores of his observation and reading into a little book: we must be content with what he has left us, and thankful to his family for the care with which it has been prepared for private circulation; and if we venture, through their kindness in sending us a copy, to extend the knowledge of the paper beyond the circle for which it was more immediately intended, we feel sure that our readers will be glad to hear what close observation and well-devised experiments have enabled Mr. Tylor to tell us about so interesting a subject as the growth of trees: and not only so, but perhaps we may be induced by what he had done, to follow in his footsteps, and to observe for ourselves what wonderful processes are going on daily and hourly around us, and so gradually accustom ourselves to take a kind of personal interest in our trees and plants and to regard them as something far beyond the mere material things we too generally conceive them to be.

Our author was one of an estimable class, which is fortunately extending on all sides, which turns the goods of fortune to the best account, by scientifically observing the living things which come within its reach, and so making what is given to one a means of instruction to many. Charles Warterton was an illustrious member of this class, in the especial study of the Fauna. Darwin was another and a still greater; while Alfred Tylor devoted himself to as close an attention to the Flora, and so we have this paper upon the growth of trees, to which we invite the attention of our readers.

And first with respect to tree movements. What is implied in its growth? A tree, like an animal, consists of myriads

of elemental parts, each of which must possess the possibility of performing all or any of the processes that constitute the life of the individual, and this led Darwin to assume that each elemental fraction was endowed with germs which might grow into any tissue within the individual economy. To this our author objects, that a tree is more like a low than a high type of animal, inasmuch as it can with facility be reproduced by means of detached fragments or slips. So well established is this, that many botanists look upon the buds and leaves of a plant almost as separate beings, and a tree as being built up, much as coral is, by multitudes of polyps. This, our author says, is undoubtedly true, and he points out that it was essential to emphasize this fact before the true idea of vegetable economy could be grasped. But, he adds, what is especially noticeable, that the plant is something more than a mere assemblage of parts, and this he feels has been in danger of being lost sight of, though it is quite as important a fact as the former. What follows is the key to the whole paper, and is certainly deserving of the most careful consideration. If it is new to many minds, it need be none the less true, and if the language sounds bold, the more likely is it to invite attention and to repay it.

“There is a whole, an individual, an *Ego*, in plant-life as there is in that of animals, and only by taking into consideration the behaviour of a plant *as a whole*, can we adequately appreciate its powers.”

Leading up to this important conclusion, our author reminds us that “a plant depends largely upon light and air, and leaves are the organs designed to take hold of the light and air, branches being the framework upon which the leaves are fastened. That plant which can best obtain a supply of light and air, that is, obtain it with the least expenditure of labor, must in the long run, prevail in the struggle for existence.”

Then he briefly traces the development of plants from the endogenous to the exogenous condition. Very interesting is this outcome of patient investigation, and worthy at least of a brief space in our notice.

The endogenous plants are practically only leaves, and

so represent an old type previous to the introduction of true stems: for even in such cases as palms, the stems can hardly be called more than a mass of leaf stalks.

Then next come the conifers which first appear in the Devonian rocks, and with them we have the first true woody stems. This was a great advance in vegetable economy, and gave the conifers a great chance in the battle of life. But the highest art, so to speak, had not yet been reached. For most conifers grow leaves all down their branches, and many on the stem itself. The leaf-stalks have developed into woody stems, but with many of the old characteristics remaining. It was not until the Chalk Era that the next great step in advance was taken, and the endogenous developed into the exogenous tree. What does this mean? The leaf-covered woody stems pass into branches which are practically bare, except at their extremities, and the leaves are placed upon the exterior of the trees. Such a tree, our author says, may be fitly compared to a parasol, in which the handle is the stem, the ribs are the branches, and the silk the leaves, spread in both cases, tree and parasol, to receive the solar beams.

One of the most obvious proofs of the power of a tree to behave as an individual, is seen in the outline it possesses and adheres to, giving rise to a symmetry which enables us to discriminate different species at a distance. This symmetry is not such a simple result of the laws of growth as at first sight appears, for it is frequently produced by very irregular elements, as may be well seen in many firs. Looking up into such a tree from below, it will often be seen that the branches are twisted and bent into every direction, but the tree still preserves the integrity of its outline. Why is all this complication of twist and bend? What is the tree aiming at that it seemingly struggles so hard, and gives itself so much trouble to achieve that end? Here we have a proof of its action as an individual, a complete whole, an *Ego*, which not only acts in its separate members, but acts just as if directed by one, the tree itself.

What the tree requires, is that its leaves should be exposed to the light and air: because it must receive by those leaves the carbon which the air contains and which comes to its

many mouths mixed with oxygen. It requires also the sunlight to chemically separate these two gases and to supply it by the carbon with timber for its own enlargement. So, as far as possible, each leaf must be brought to the surface, the branch which bears it must twist and twine itself to effect this end, and when we look upwards into the tree we see often what complicated windings have been made by the branches, with a twofold end, not only to advance themselves but to keep clear of others, not as rivals struggling for existence at any cost to the rest, but rather as the members of one whole, the tree itself, which has a care for all. Is it not as though the central intelligence were arranging all, as seeing from its stand point what is best for the one whole, and directing each accordingly?

Hence we have, as we should expect, a contrast in the outline of exogenous and endogenous trees. The former, which we have seen is the latest development and which is characterised by its comparatively bare trunk and branches, with the leaves at their extremities and outside the tree, has the peculiar rounded outline which affords the greatest amount of light and air to its leaves with the least expenditure of material; while the more ancient endogenous trees, like such conifers as the larch and spruce, which grow leaves all over their branches, are conical in form, which is of course their best shape for attaining the same end of exposing their ubiquitous leaves to the nourishment which air and sun provide: nay we have what may be regarded as a state of transition, an endogenous tree passing into an exogenous condition, and altering its outline accordingly. "Scotch firs and Italian stone-pines, which keep their leaves more on the outside, have already attained to the spheroidal outline of true exogens." What follows accounts for a well-known fact. "A tree, such as an oak, standing free, can and does spread its branches pretty equally on all sides. A tree with twin trunks, like many elms, possesses the same outline as a tree with one trunk. So, too, with pairs of trees growing close together; and the same fact holds good with clumps." The pairs in the one case, and the clumps in the other, form one rounded outline, and grow in this respect as one tree.

How this is brought about we see by examining their respective ramifications. "It will be seen that the middle of the clumps have no spreading branches, but that all the trunks have acted as if they were but one, and only sent spreading branches out where they will help to form the external spheroid of foliage," but what follows is new and worthy of careful consideration. "This has always been said to be due to the action of light—that the shady interiors, receiving so little light, have not been able to produce branches. This does not seem to me, adds our author, to be a necessary conclusion, for a voluntary abstention on the part of the tree, will equally account for the fact; and if the tree as a whole, knows how to place its leaves peripherally, the same power will enable the group to stop off the branches and leaves where they could be of so little avail." So it is not the light but the tree itself which directs the growth of its branches, and in the group it is the combined action, concerted action we might say of the several members of the group, which determines its shape under these peculiar difficulties, and how each is to conform itself to the one required end. Who has not seen numberless instances of this, to the cause of which perhaps their attention has not hitherto been directed. The author illustrated the reading of his paper by drawings and photographs: but in the country we have illustrations on every side. He takes the case of an elm and a beech growing side by side, but the elm has overtopped the beech and grown over it. Had the beech when overshadowed by the elm continued its upward growth it would have run into the elm, but before reaching it, it began to turn aside and practically flattened itself out, and then he justly adds, "the small difference of light at this place surely could not produce so great a result."

So may we observe where quick and slow-growing trees, like poplars and chestnuts, are planted side by side, when the poplars overtop the chestnuts, the latter always modify their growth.

Still more striking is the illustration another case afforded of two trees, one younger than the other. The young tree bent right away from the old one, but when the overhanging

branch of the old tree was cut down it immediately began to straighten itself, and in five years righted itself, as an illustration shows, rising into the vertical through an angle of about sixty degrees!

This power of branch curvature is very curious, and our author gives several interesting experiments of its action under difficulties which he himself devised ; how it seems to study each particular case and to meet it, or rather we might say, how the superintending tree itself sees the need of special action and sends to the point of attack its orders and power to carry them into effect. But first let us consider this branch curvature under ordinary and not under exceptional circumstances. As we cannot fail to have observed, the growing points of a tree-branch almost invariably curve upwards. Ruskin, who has taught us so many things incidentally, has not failed to point out this characteristic, and when once observed it can scarcely be forgotten. Now while the horse-chestnuts are in bloom, may we see the stately candelabra-like aspect of its upturned blossoms which this branch curvature brings about. But here arises a difficulty. If this curvature continue, the branch as it grows will curve more and more and will soon become circular in its form. How does the tree meet and overcome this difficulty? "The tree has the power to straighten out its once curved parts, and it does so in the one and two year old wood." What is the object the tree has in view in turning up the ends of its branches? Evidently to bring the new leaves and the young wood on those ends under the immediate influence of the light : but if the curvature was permanent, the new ends with new curves upwards in succeeding years would in the prolonged curve, bend in just the opposite direction, and the purposed exposure would be completely frustrated. So year by year the tree straightens out the older wood and leaves the curving to the new growth which thereby seeks and finds the light which is its life. And this shows us something more perhaps than we first expected, for does it not prove that "the so-called solid wood is capable of motion;" a proper motion of its own by which it can uncurve itself when the curvature is no longer wanted, when indeed it would do

harm instead of good; and is not our author justified in saying that "this motion often looks suspiciously like voluntary motion." In illustration he gives a picture of how a chestnut branch which had been placed horizontally, righted itself in three days, when the whole of the leaves had bent themselves into the proper position by what looks like a great and very intelligent movement. Another instance seems to us to show still more intelligence; for here the tree not only makes the needful difficulty for itself but deals with it precisely as an intelligent engineer would do. A plane tree threw out a branch forty-five feet long, and its reason for such an unusual stretch seemed to be to gain an extra amount of light; for all the little branches were stopped off, (of course by its own action,) until the end only is loaded with foliage. But the branch would not be able to support its own weight when of so great a required length. What does the tree do?

When it has grown thirty feet long and is reaching the limit that it can sustain, it makes a remarkable bend, which, acting like a trussed girder, enables it to sustain the needful remaining fifteen feet and these give fifty per cent. more light and air, and at the same time of course enable the tree to extend its roots a corresponding fifteen feet.

And now let us note some of the author's illustrations of what he calls "intelligent movements" which the tree makes when he has himself interposed obstacles in the line of growth of the branches or when obstacles naturally come in the way.

In both cases alike, the branches have to take a new direction, and to contrive, may we not say skilfully, to avoid the obstacle and to take care not to injure other shoots and branches.

The result of his many and prolonged observations shows, he says "that all plants endeavour, and a great many succeed in avoiding obstacles, and that the action takes place before the branch touches the obstacle." And this last fact is especially worthy of note, because it shows that the obstacle does not offer a physical impediment, as it of course would do did it press against the growing branch and so force it out of its path. No: the tree seems to be conscious of what the growth is approaching, and keeps clear of the stumbling

block, by changing its course in due time; it resembles not a blind but a far-seeing intelligent man.

Go under a horse-chestnut and look up into its branches, and you will be astonished, as we have been, in seeing the evidence of design in that seeming confusion of interlacing branches and shoots, great and small. "Mark the power it evidently possesses and exercises of altering the length of its petioles and the angles at which they spring off, in order to avoid contact either with their brother leaves of the same bud or external obstacles." This has generally been attributed to the action of light, but our author shows it is not so, by various experiments, which are detailed too minutely for our space to permit them to be given, but without which details the value of the proof could not be estimated. How the vigorous growing shoots avoided boards and stumps, so placed in their way that they must hit them in the ordinary course of events, the author gives several illustrations. "In all cases," he says, "a strong effort was made to avoid the obstacle, and in some cases the branch died at the end before touching the obstacle, and threw out lateral shoots which avoided it." Another set of experiments were made by "tying down plants and trees in different ways, but always in pairs, so that the growing points would meet. In no case did they do so, but invariably bent away from each other before touching."

The result of experiments on climbing plants was very conclusive. "A number of tropæolums were trained up a network in a greenhouse, and appeared to exercise a selection in the character of their supports. It was found easy to get them to climb on the wires or on other plants, but they persistently refused to climb on each other."

Dr. Dallinger, the distinguished microscopist, in a recent lecture in Dublin, drew attention to this fact as illustrated by certain tropical plants, which not only refused to climb up the same tree with one another, but would climb, each by itself, only a particular kind of tree, and would traverse a considerable distance along the ground, passing on the way all other kinds of support, until the especial species was met with, up which, and up which only it would climb, and that singly.

One more instance must be quoted from our author in which a stephanotis gave some curious results of, shall we say consideration for a weaker brother and thoughtful skill in carrying its kind intention into effect.

Our author thus relates the charming narrative. "Two shoots were trained along a wire in a greenhouse, and tied with their growing points within half an inch and facing each other. This was done in February, 1883. One shoot was stronger than the other, but both were healthy and steadily growing. The weaker shoot stopped growing up till April 7th, but meanwhile the other had increased two feet in length. It bent inwards towards the house away from the light so as not to touch the weaker shoot, leaving the wire and making an angle of forty-five degrees. It then stretched upwards to an iron bar a foot above the wire, clasping it and bent back again towards the light, being now above the other shoot. As soon as it had got hold of the bar, the weaker shoot started growing, and by May 21st, was eighteen inches long. It, too, deserted the wire, and grew downwards till it reached another support, and then thrived well."

With respect to the question of protoplasmic continuity, which is briefly treated in the concluding portion of the paper, it will suffice to say that our author finds in it an explanation of his observations which he seems to be unable to find elsewhere. He says "The above records of some of my observations serve, I think, to establish the facts that plants have an individuality, and work as individuals and not merely as aggregates of cells; and secondly, that many of their movements are suspiciously like intelligence. Now for any body, plant or animal, that acts by subordination of its parts to the good of the whole, some controlling influence must exist, or chaos instead of discipline must result. How this discipline is effected we do not know, but the researches of Mr. G. Masee and others seem to my mind, to show us clearly the mechanism by which co-ordination is brought about—I allude to the discovery of the continuity of protoplasm between cells."

Mr. Masee assured him that this continuity was brought

about in two ways—in very fine and delicate tissues the cell-wall is saturated with protoplasm, and only in the denser tissues is the continuity maintained by means of threads as in sieve plates: and upon which he remarks; if this should prove to be true, it emphasizes the importance of protoplasmic continuity, by showing that in the development of plant-life from soft to hard tissues, so essential is the maintenance of the continuity that strength has to be sacrificed to allow of the protoplasm to pass, otherwise the parts of the plant would become, as it were, paralysed by being cut out of the vital circuit.

The Editor in his preface to the Paper says, that this was strongly objected to when the Paper was read in December, 1884: but adds that “in less than six months this question (of protoplasmic continuity) had passed from the stormy waters of adverse criticism to the Pacific Ocean of accepted truth.”

It is but fair to our author to give his summary of conclusions in his own words, lest any conclusions of our own should be attributed to him.

The principles which underlie this paper are, the individuality of plants, the necessity for some co-ordinating system to enable the parts to act in concert, and the probability that this also necessitates the admission that plants have a dim sort of intelligence.

It is shown that a tree, for example, is something more than an aggregation of tissues, but is a complex being performing acts as a whole, and not merely responsive to the direct influence of light, &c. The tree knows more than its branches, as the species knows more than the individual, the community is wiser than the unit—in the multitude of counsellors there is wisdom. Moreover, inasmuch as my experiments show that many plants and trees possess the power of adapting themselves to unfamiliar circumstances such as, for instance, avoiding obstacles by bending aside before touching, or by altering the leaf arrangement, it seems probable that at least as much voluntary power must be accorded to such plants as to certain lowly organized animals.

Finally, a connecting system, by means of which combined movements take place, is found in the threads of protoplasm

which unite the various cells, and which I have now shown to exist even in the world of trees.

Here then we give an outline of our author's observations and the conclusions he draws from them; and leave our readers to judge for themselves how far the latter follow from the former and are borne out by them.

HENRY BEDFORD.

THE GERMAN UNIVERSITIES.—II.

IN the last number of the *RECORD* we pointed out, in examination of Père Didon's work, the one solitary instance, in which his opinions on University training differ from those of Cardinal Newman, and the majority of English educational experts. In this paper it is our purpose to show some broader lines of divergence between our author and Cardinal Newman's contemporary—the well-known Professor of Hebrew in Oxford University. We single out his evidence from a pile of literature on this important subject, because he appears to be by far the ablest exponent of popular and generally-received ideas about the condition of German religious thought; and singularly enough, the Anglican professor writes of it in tones of despair, and the French Dominican sees in it nothing alarming or disquieting, but everything yielding bright hopes and promises for the future of religion in that country.

Within thirty years two distinct Commissions for the Universities both of England and Scotland have been held; and according to the Reports submitted by these Commissions to Parliament, enactments have been made for the better ordering and governing of these State institutions. The first of these Commissions for England was held about the year 1852; and a vast mass of evidence was accumulated from various and important sources. A Report was duly drawn up and presented to Government, containing a great deal of thought, and an immense variety of suggestions from

those whom public and University opinion marked as leading men in their own departments, and best qualified by experience and intelligence to notice defects in University organisation, and suggest the remedies to be applied.

Amongst these experts Dr. Pusey was probably the one to whose opinions most deference was paid, partly owing to his personal eminence, but principally from his wide acquaintance with the history of Universities, both in his own country, and on the Continent of Europe. His evidence, however, brought him into a sharp controversy with Professor Vaughan, the main issue being—the advisability of substituting, as far as possible, tutorial or catechetical teaching for the professorial, which partly obtained at Oxford, and was almost universal in Scotland and Germany. By the professorial system Dr. Pusey meant, “that in which the professor is himself in fact the living book, and imparts knowledge, original and instructive, but still wholly from without, to the mind of his pupil.” By the tutorial system is meant, “that by which the mind of the young man is brought into direct contact with the mind of his instructor, intellectually by the catechetical form of imparting knowledge, wherein the mind of the young man having been previously employed upon some solid textbook has its thoughts corrected, expanded, developed, enlarged by one of maturer mind and thought, who also brings to bear on the subject knowledge and reflection which the pupil cannot be supposed to have.” In other words, the professorial is the system of lectures orally delivered, whilst the students take notes, and the tutorial is the system of question and answer. The whole thesis of Dr. Pusey, as formulated by Professor Vaughan, and admitted with some very important modifications, by his opponent, is summed up in five propositions, as follows:—

1st—Professorial lectures do not communicate knowledge well.

2nd—Professorial lectures do not give a discipline to the faculties.

3rd—Professors do not aid the advancement of truth.

4th—Theological professors are the causes of heresy and scepticism.

5th—Professors are the causes of immorality in the Universities to which they are attached.¹

With one of these only have we to deal, because in the attempt to maintain it, Dr. Pusey largely relies on his knowledge and experience of the German Universities, and his evidence is almost in direct opposition to that of Père Didon. It is the fourth proposition, that "Theological Professors are the causes of heresy and scepticism." In support of this, Dr. Pusey offers many examples to show that in Germany the Professors of Divinity have taught and produced Rationalistic theology. There cannot be a doubt that Dr. Pusey was very well qualified to write upon such a subject. He had given to the study of it a great part of the best years of his life. In 1827, nearly half a century before the Commission was held which elicited the evidence to which we have referred, he had published a work entitled, "An Enquiry into the causes of German Rationalism," a fair liberal inquisition into the state of religion in Germany, made by a pious and patient mind, which went beneath the surface into the depths of those mystic philosophies from which he thought Rationalism had taken its rise, and which was able to distinguish what was good and hopeful from what was evil and pernicious in those transcendental theories which had taken such hold of the German mind. And whatever other value attaches to his evidence, it has at least the merit of consistency. His ideas in 1827 do not materially differ from those of 1853, and they are the ideas that have gone abroad and filled the public mind for half a century, until religiously minded people, when speaking of Germany, are always tempted to apply the Scriptural question: "Can any good come out of Nazareth?"

Dr. Pusey takes it as proved then that Rationalism has taken a firm hold of the mind of Germany; and although in 1827 he concluded his inquiry with a hope, that the nation would return to a belief in Revelation, and its central doctrine of the Incarnation, he is forced to admit in 1854

¹ Dr. Pusey's statement is very different from this. He says, "Negatively, the professorial system is wholly destitute of any moral training."

that his hopes have not been realised. "It is true," he says, "that I have been disappointed. I watched with many a heart ache over the struggles of the faith in Germany, and came to see how hard a thing it is for the intellectual mind of a country, which has once broken away from the faith, to be again won to it in its integrity." But if his hopes are disappointed, his opinions are unchanged as to the causes which have led up to such a sad condition of things. They are three: The traditional orthodoxy (1) which, transferred as to its objects from the ancient Church to the doctrines of Luther, maintained a rigid conservatism, without history, philology, or biblical criticism to sustain it. This gradually led to a system of Pietism, (2) which furnished a "well-prepared soil for the seeds of unbelief, under whatever immediate circumstances it might be planted." The sowers came, not, let it be remembered, from Germany, but from England. Rationalism was not the product of German soil. Nay, at the very time that the German Universities were seats of orthodoxy, so far as the great mysteries of the Christian faith were concerned, and the German households were pietistic and puritanical to a degree never reached in England, this latter country was the home of a school of Deistic philosophers, (3) whose influence on the cultured minds of Germany was pernicious in the extreme. It was an age of metaphysical theories. From the highest summits of Catholic thought down to the dismalest abysses of materialism, every shade of religious or psychological thought was represented. But by far the most potent, dissolving factor was that English Deism, of which Blount, Chubb, Collins, Lord Herbert of Cherbury, Hobbes, Morgan, Tindal, Toland, were, if not the originators,¹ at least, the abettors, which was afterwards so successfully developed by the Encyclopedists of France, and cloaked in light sarcasm, or panoplied in weighty argument, was introduced into the Universities of Germany, and fostered there into that natural religion which ushered in the bald atheism of our century. Yet Deism, though it took its rise in England, never got a firm foothold there. Why?

¹ *Vide* Kahn's "History of German Protestantism," p. 32.

Nowhere was scepticism so audacious. Compared with the timidity of the Scottish and German schools, the English was as positive and aggressive as the French. The disciples of Locke, who, like those of Descartes, pushed his theories to extremes from which he would have shrunk, either flatly denied that anything was immortal or immaterial, thus shadowing forth the ideas with which we are now so familiar, or preached a false spiritualism, which directed in safer and narrower channels, became the basis of the moral theories of the Scottish school. But Deism never took root in England, Dr. Pusey says, because of the independence of the English intellect, particularly in the Universities, where schools of philosophy formed on the teachings of individuals never existed. He might, perhaps, have added, that there never has been much taste for such subjects in England—that the practical English mind is absolutely opposed to metaphysical speculations of any kind—that not only has there never been a school of philosophy in England, but even very few thinkers who could be ranked as great philosophers; and with regard to the Universities, their faith, such as it is, has been preserved not by its absolute firmness, established by deep, protracted and enlightened study, but by the very indifference to metaphysical speculations, which if sometimes sublime in reach, and sweep, and magnitude, are not always safe in their subtleties. Deism, then, took no root in England, because the vast masses of the population neither knew nor cared for such things; and the lordlings of the two Universities thought more of the conflicts between town and gown, than of the disputes between the Nominalists and the Realists. And if Deism, taking its rise in England, had its reign in Germany, we must not forget that religious and metaphysical ideas were always subjects of supreme interest for the German people, and that there were twenty Universities in Germany, thronged with students, poor, like those of Scotland, and cultivating science “*tenui avenâ*,” but restless, speculative, inquiring, piling Pelion upon Ossa to enter the homes of the immortals. But we are anticipating. Deism, sprung from Orthodoxy and Pietism, and introduced from England, had its reign in Germany, because of the professorial system in the Universities.

“Now, long before the times of Rationalism, the professorial system in Germany had exercised a power, enslaving the intellect. We are accustomed to think of the Germans as powerful, original thinkers. I myself respect and love the Germans. Yet intellectual writers of their own, Lessing and Herder, upbraided them with their imitativeness. It often showed itself in a strange submission to lawlessness of mind. We are of the same stock. Yet the English mind has been independent; the German has been imitative. We have had no schools; among the Germans from the Reformation downwards, there have been successive schools. These schools existed in Philosophy, as well as Theology. Englishmen have been proud of Locke, but Locke left no school. Wolf, Kant, Fichte, Schelling, Hegel, exercised by turns an almost undisputed sway. Everything for a time became Wolfian, Kantian, Hegelian. Theology, as well as Philosophy, became Wolfian. Sermons or catechisms bore the stamp of Wolfian Philosophy. I spoke, not of the value of that philosophy, but of its transient autocracy. Why had it so extensive and absolute a sway, when yet, after a while, it was to resign its sceptre to another monarch over the German intellect, as absolute and as transient? Systems of philosophy were like fashions of dress; first, absolute, then obsolete. Like Jonah’s gourd, ‘the son of a night, perished in a night.’”

Is it not the irony of history after all we have been listening to during all these years of Papal autocracy—centring in itself not only supreme authority that must be obeyed, but supreme intelligence, which demands the fullest submission of the intellect, that an English Protestant should be found to complain that in Germany, the home of Protestantism, there has been such slavish subjection to individuals—such indiscriminate adhesion to fashions of thought that existed, but to pass away? But if these bold Scriptural criticisms and consequent weakening of faith belonged only to the Universities, and never spread amongst the people, whose pastors clung tenaciously to ancient orthodoxies, it cannot be true that Rationalism obtained a firm foothold in Germany. And if it be true that the Universities showed such slavish submission to the professors

whose theories were dominant in the schools, a simple remedy might have been found, the appointment of orthodox professors, whose righteous interpretations of Scripture, and such dogmas as Protestantism maintains would be as blindly followed as the teachings of those, who tried bolder flights in those speculations of which the Protestant faith does not wholly disapprove. In truth, Protestantism was put upon its trial in Germany and found wanting; and the professors were not entirely to blame. The substitution of Luther for the Vicar of Christ, of the Bible for a living authority, of successive philosophers and their tenets for those who went before them, reduced Christian dogma to such a minimum in Germany, that the educated classes were forced to be sceptical, and it is to the honour of that country that it has not completely drifted away from supernatural faith of every kind, when we consider how relentlessly the German mind pursues a course of reasoning, and does not shrink from its conclusions, at least speculatively, when it finds them. Rigid Lutheran orthodoxy, which commenced with the subversion of the cardinal principles of Christianity, was itself put on trial; and the Scriptures, to which the Protestant mind has always attached a kind of talismanic effect upon the soul, were brought under the severe tests of Science, without an external authority to safeguard them by wholesome interpretations of their meanings and mysteries. What can be thought of a religion that, as Dr. Pusey says, fell to pieces before criticism? Wolf made certain speculations about Homer. "This introduced two wrong principles—the disregard of traditional evidence, and the theory that a minute verbal criticism could suffice to dissect works, which had descended to us as wholes, into various compound parts." The criticism on Homer introduced criticism on the Old Testament, and Protestantism collapsed.

Whilst, however, strongly maintaining the position he had assumed, Dr. Pusey makes a singular admission, which reflects a kind of qualified praise on the professors and philosophers of Germany, and at least attributes to them the singular merit of having preserved to their country some broad beliefs and general reverence for religion at a time

when the other countries of Europe were rapidly passing from timid scepticism into aggressive infidelity. "Professor Vaughan says of my former work: 'The transcendental Professors, by demolishing the low popular philosophy to which England had given birth in earnest error, and which France soon cultivated in a spirit of satire and corrupt mockery, were then thought to have at least shown, on its promulgation, the necessity of faith, and to have assisted directly to restore the sway of those fundamental truths of conscience, which the mere understanding could never demonstrate.' I think the same now. Of Kant's philosophy I have lately said, 'it was on its positive side a gain, in that it awoke the conscience and exposed the shallowness of a system, more hopelessly irreligious and self-satisfied. But, on its negative side, it strengthened Rationalism, and gave it its definite form.' 'The Kantian *αὐτονομία* of reason,' says Twisten, 'left room for the Deity, but not for a Revelation, in the sense of the Christian believer.'"¹

Looking back, now, through the perspective of history, at these systems of philosophical thought, which, considering their ephemeral effect on contemporary religious beliefs, and the rapid pace at which modern ideas are travelling, seem to belong to a far remote period, we think there are very few leaders of Christian thought, in our own age, who will not acquit Germany of the sad reproach of having been mother and mistress of all modern infidelity. We have Dr. Pusey's admission that that country was saved from blank atheism by the action of its philosophers. We admit that it lapsed into temporary Rationalism through the action of its

¹ Compare with this the following paragraph which appears in an article on "George Eliot," written by Lord Acton in the *Nineteenth Century* for March, 1885. "For some years her mind travelled in search of rest, and like most students of German thought before the middle of the century she paid a passing tribute to Pantheism. But from Jonathan Edwards to Spinoza she went over at one step. The abrupt transition may be accounted for by the probable action of Kant, who had not then become a *buttress of Christianity*. Out of ten Englishmen, if there were ten, who read him in 1841, nine got no further than the *Critique of Pure Reason*, and knew him as the dreaded assailant of popular evidences. When George Eliot stood before his statue at Berlin, she was seized with a burst of gratitude, but she hardly became familiar with his latest works."

Scriptural professors. There has been a singular confusion of thought about the teachings and doctrinal consequences of the Transcendental philosophers on the one hand, and the Biblical expositors on the other, in Germany. It has been generally supposed that their teachings about Christianity were identical, or that their systems so dovetailed into each other, that the rejection of Revelation, which was openly professed by Biblical scholars, was the inevitable outcome of the metaphysical theories of the Transcendentalists. But their systems of thought, the objects they proposed to themselves, and the deductions at which they arrived, are as distinct as the philosophical teachings of Mill or Hamilton, and the Scriptural exegesis that is taught in a Protestant seminary. The work of the former was positive; of the latter, consciously or unconsciously, negative, and, if you will, destructive. The philosophers aimed at constructing a philosophy of Christianity. Utterly dissatisfied with Christian doctrine, as it was taught in their churches, and unwilling to believe that the crude and uncouth form, in which its sublimest doctrines were submitted to their congregations by the pastors and theologians of the Lutheran Church, was the only presentation that could be made of a religion which, in the sublimity of its origin, and the perfect adaptation of its moral code to the wants of men, was manifestly divine; and not being able to realise the idea of a living Church, with a voice that interpreted unerringly the Revelation of God to the world, they attempted to create a system of philosophy, founded on pure reason, which eventually would embrace the fundamental doctrines of Christianity. A similar attempt was made by Coleridge in England. In a work, on which he intended his fame should rest, but which he did not live to perfect, he tried to prove that Christianity was not only not opposed to reason, but was its highest embodiment from a doctrinal and ethical point of view. His work, like that of the German philosophers, has come to naught—has failed as utterly as that of the Gnostics in the early days of Christianity. One after another, the greatest German thinkers developed their ideas as to the meaning of the universe, and the destiny of the human soul, only to find that

they were moving in a circle in the end. But let it be said that each commenced with a perfect faith in the existence of God and of the soul, and the absolute necessity of religion. And if, by the exercise of pure reason, they did not reach these high truths which Eternal Wisdom alone could reveal, at least it must be said that the spirit in which they approached the consideration of such sacred problems, was in no wise a spirit of hostility to Christianity, and that the conclusions at which they arrived may have fallen far short of our perfect Revelation, but did not absolutely reject or deny it. We might safely put into their mouths the plaints of the ancient philosophers in the first circle of the Inferno :

“ Per tai difetti, e non per altro rio
Semo perduti, e sol di tanto offesi
Che senza speme vivemo in disio.”

Nor would it be altogether unworthy of a Christian to feel as the great poet felt :

“ Gran duol mi prese al cor, quando lo’ntesi:
Perocchè gente di molto valore
Conobbi, che’n quel Limbo eran sospesi.”

The commentators, on the other hand, whilst coquetting with philosophy, and professing themselves disciples of one or other master or system, directed all their attention to the critical examination of the Sacred Books. Philology was the science they brought to the study of Revelation, and, finally, into conflict with it, just as geology, in later times, and later still, biology, have been considered its antagonists. Nothing narrows the human mind so much as exclusive devotion to one science. Germany became hypercritical; and, as usual, German *savans*, compressing their ideas within the limits of one faculty, grew cramped and illiberal in the pursuit of knowledge, “That sublime and devouring curiosity,” man’s first passion—the weakness on which the fatal temptation fell—even still leads men beyond their depth. And so, by the morbid development of the critical faculty, the Germans fell into this fatal, but, we are sure, transient error. “They somehow lost faith in the Bible as a supernatural product; and it had become to them more a great and transcendent classic, than a living Revelation.”

And there is one fact of pregnant meaning which Dr. Pusey has not noticed, and which has had a most important bearing on the attitude of reverence which Germany has always held towards religion. In Biblical criticisms, in controversies on religious dogmas, in all the heat and passion of polemical strife, there has ever been, with a few latter-day notorious exceptions, a total absence of that contempt and savage satire which the French and English philosophers and scientists have levelled against religion. Of the exalted tone which the German philosophers assumed, in dealing with religious mysteries, we have already spoken. It must be also admitted that the German expositors set about the work of studying and interpreting the Sacred Books, not with an *a priori* belief in their inherent inconsistencies, but with a fully-formed and acknowledged faith that their critical and conscientious searchings into the meaning of Holy Writ would result in decided advantages to the cause of religion and truth. It was not with them, as with the French and English sceptics—a crusade against religion and against God. That contemptuous tone, with which modern materialists put completely out of the domain of logic and common sense metaphysical questions of any kind, as only fit for fetish worshippers, is conspicuously absent in philosophical or exegetical works produced by Germans. These works were, for the most part, written as a kind of unconscious protest against the Protestant doctrine that the Bible was the sole rule of faith; and the analyses of texts and their meanings are what logicians would expect from too acute and too learned reasoning, unassisted by authoritative interpretation, and losing the spirit of the Divine Word in too critical an examination of the letter. But the handling of the Inspired Text was never irreverent. When Lessing published the famous “Wolfenbüttel Fragments,” which had passed into his hands from the daughter of Reimarus, their author, a storm of indignation against him arose throughout Germany. He explained:

“What has the Christian to do with the hypotheses, explanations, and evidences of the theologian? To him the Christianity he feels to be so true, and wherein he feels himself so happy, is there once for

all. If the palsied individual experiences the beneficent shock of the electric spark, what matters to him whether Nollet or Franklin, or neither, be right? In short, the letter is not the spirit, and the Bible is not religion. Consequently, charges against the letter and the Bible, do not also imply charges against the spirit and religion."

A very inconsequential conclusion, and, from a Catholic standpoint, a heretical and condemnable opinion, inasmuch as it altogether denies the dogmatic factor in religion; but who shall say it is a breach of Protestant orthodoxy? Such opinions are held to-day, without ban of Church or clamour of clergy, amongst the most highly-favoured Protestant divines, who do not always express their opinions with the reverence of Lessing. And Bahrdt, one of the first of the representatives of Popular Rationalism in Germany, whilst unhappily rejecting the whole doctrine of man's redemption, can yet write of Our Divine Saviour:

"O, Thou great Godlike Soul! no mortal can name Thy name without bending the knee; and in reverence and admiration, feeling Thy unapproachable greatness! Where is the people amongst whom a man of this stamp has ever been born? How I envy you, ye descendants of Israel! Alas! that you do not feel the pride which we, who call ourselves Christians, feel, on account of One so incomparable being sprung from your race! That soul is most depraved that knows Jesus, and does not love Him!"

And what a contrast between that "progenies viperarum," the French Encyclopedists, and the German Transcendental philosophers! Voltaire's sneering admission, "Si Dieu n'existait pas, il faudrait l'inventer," and the more savage candour of "Ecrasez l'infame;" Rousseau, advocating a return to primitive barbarism; Diderot's profane apologue to the Deity, "Of Thee, Supreme Being, I demand nothing;" the sensual d'Alembert, excusing the ambiguity of the Encyclopédie, "Time will make people distinguish what we have in our minds from what we have said;" and, on the other hand, Leibnitz, straining his mighty knowledge of mathematics, and declaring that, behind the rules of geometry and physics, he discerned the very nature and attributes of God, and that the source of all philosophy lay for him, not in his knowledge of things, but in the Divine attributes; Hegel,

¹ Bahrdt, "Moralische Religion," vol.i., p. 71.

developing his mysterious philosophy of the spirit, until he finds that the apogee of all moral sentiment is Christianity or absolute religion; Kant, called by his admirers "the Christian philosopher of his century," drawing a most reverent picture of Our Blessed Saviour, and declaring, even in his earliest works, that the Bible is, in a certain and very high sense, a Revelation; Richter, in his divine fancies, as of the soul that went wandering through the spheres, and that terrible "Dream," which, it is said, did more to preserve men's faith in God in Germany, than the arguments of its countless theologians—all these Transcendentalists have been, in the end, decided, if unconscious, allies of Christian faith in Germany, whose example and influence were all the more powerful, because they had lost themselves in the mazes of free thought, and reached such light and truth as were vouchsafed them, not by the quick flight of faith, but by the laborious and circuitous route of patient investigation, and the steady advance from principle to principle, guided by the slender thread of inductive reasoning, and buoyed by the consciousness that, somehow or other, the God of Truth would not fail them in the end. They set out on their toilsome journey, declining the guidance of religion, only to find her majestic figure before them at the end. We might reverse the saying of Cicero about the Roman augurs, and say of them: "*Verbis (inscii) tollunt, re ponunt Deos.*"

On what other theory can we explain the fact that to-day Positivist and Materialistic opinions have no followers in Germany? That, although philosophy holds as high a place in public esteem, and is considered quite as essential a branch of education, as it was in the days of Kant or Hegel, infidelity is making no headway amongst any class in Germany? That reverence for the illustrious dead, and even philosophic faith in the stupendous systems that were founded, is not considered at all incompatible with the fullest adhesion to what Protestants call the fundamental truths of Christianity? That, with the exception of four or five,¹ not a single German professor has signed the broad schedules of scientific unbelief? And that the most trusted leaders of German scientific

¹ Buchner, Vogt, Moleschott, Fischer, Haeckel.

thought, have neither abandoned metaphysical and religious science for the more concrete studies of the museum and laboratory, nor believed that the mighty questions of the soul and its destinies can be resolved into problems which the chemist can solve, nor even sought to reconcile the established teachings of religion with the conjectural hypotheses of physical science; but, with decided predilections for the former, have steadily aimed to keep the latter in its place as "the younger child"—babbling, hesitating, wilful, dreamy, and erratic, if not controlled by the calm wisdom, and discipline, and experience of her sister, who, with the halo of sixty centuries around her, has yet the freshness of youth, because of her promise of immortality. And if for a time Rationalism did take a hold of the German mind, its reign was transient and temporary. The very school which originated it, that of Tübingen, was the very first to destroy it.

But all this time we are forgetting Père Didon, whose testimony, on these very disputed questions, is eminently interesting.

He first then declares that although the professorial system still obtains in Germany its influence in determining religious opinion by creating schools of thought has passed away.

"The era of masters is over. None can now be said to have opened a new school; none, as in the days of Kant, of Wolf, of Hegel, of Fichte, or of Schelling, exercise sway over a whole generation."

The professorial system, therefore, for full fifty years (Schelling died in 1831) has not had that dominant and pernicious influence which has been ascribed to it.

But is there still philosophical thought in Germany? Yes:

"And it is still dominated, and its bearings directed by three great geniuses—Spinoza, Leibnitz, and Kant. Pantheistic tendencies which seek results at all costs, and delight in erecting a system, belong to Spinoza. The prevalence of vast erudition, and a conciliating eclecticism is inspired by Leibnitz. As for psychological, and critical problems, they originated with Kant, whose mighty works ponderously weigh upon the intellects which they divide into two contrary schools—the idealists, who, scorning experience, consider, like Hegel, their superb theories as the absolute measure of things—the realists, who, subordinating the subjective to the objective,

borrow from reality the rule of their speculations. I fancy that to-day the University youth, which to-morrow will form the ruling opinion of this country, inclines to realism, to a certain unconscious pantheism, from which German minds scarcely ever liberate themselves; and above all to a certain eclecticism, based upon serious erudition."

One unacquainted with the strange paradoxes which are to be met at every step in the history of this powerful nation would now rush confidently to the conclusion that with such determined proclivities to realism, the whole bent of modern German thought would be directed in our age to the positivism of Comte, or the blank materialism of Buchner and Haeckel. Not at all.

"These misguided intellects (Buchner, Vogt, Moleschott, Fischer) have succeeded less in leading German youth than in providing learned French materialists¹ with weapons at a time when it was fashionable with us to believe in the infallibility of German science. In high University chairs, materialist or positive doctrines are left unrepresented. The rash speculations of thought are not nowadays viewed with high favour: philosophical tradition is, however, faithfully preserved."

But at least this philosophical tradition must be unfavourable to religious science? No.

"Religious science holds a distinguished place in most Universities, not only because it occupies the leading place in programmes, but also, and above all, because under the influence of esteemed, and often famous teachers, it rallies a youth numerous and ardent. There are 4,000 theological students in Germany, scattered among the twenty-two Universities of the Empire, who in the mass of students form the most serious and diligent group."

This statement thus made by the most recent authority on the subject, is the direct negative, both as to causes and effects, of the ideas generally entertained on this subject.

P. A. SHEEHAN.

(To be continued.)

¹For example, Ernest Renan, who was fond of tracing that "esprit critique" which led him into infidelity to the writings of Ewald and Gesenius, although his contemporary at St. Sulpice is of opinion that he was a freethinker long before he had acquired a knowledge of German or Hebrew. "Or, à cette époque (en recevant la tonsure) il ne savait ni l'hébreu, ni l'allemand; il n'avait traversé ni Gesenius, ni Ewald, ni l'exégèse allemande; sa critique historique était à naître." "M. Renan, hier et aujourd'hui" par M. L'Abbé Cognat.

THE PHILOSOPHY OF PRAYER.

AS there never was a time when the world found itself without a religion, so there never was a time when prayer was unknown or when men did not practise it. For prayer is an active element in the religious economy of the world, whatever form religion may assume. Even Comte finds a place for it in the machinery of that curious and novel form of religion which he has the notoriety of having devised, and in which his Positivist disciples worship Humanity as the only object to which man owes homage. Not less strange, it has even the approval of Professor Tyndall, provided, however, that a form of it be devised "in which the heart might express itself without putting the intellect to shame," whatever that means. I suppose he means by it that, whilst prayer considered as a power in the physical or moral world is a superstition from which the intellect revolts, it may nevertheless be useful as a kind of safety-valve by which the feelings of the heart may be poured out, and that this outpouring may have a reactionary influence whereby the heart may be purified and the sentiments stirred up. In other words, prayer may be tolerated on the principle on which some mothers nowadays send their children to Sunday school—because although, of course, religion is only a fancy, it does the "little ones" good, it keeps them together and teaches them to be neat and tidy.

This admission of prayer as something worth retaining in some sense or for some purpose, is but a feeble echo of the voice of humanity coming down to us through all time. It is a want of our nature, and therefore it is a craving that comes out spontaneously from the soul. It is inborn in us like religion, with which it is inseparably bound up. Religion may appear and has appeared under different forms; grotesque, irrational, contradictory, these forms may be, but there never yet has been a religion in which prayer of some kind has not been given an important place and admitted as an essential element. With Pagan and Christian, Jew and Gentile, it is

all the same. In one of his Notre Dame conferences, Lacordaire says:—

“All religions called sacrifices, ceremonies, and prayer, to the help of the soul striving to tend towards God. Homer immolates victims with the liturgy of Leviticus; Delphos commands expiations in the same language which Benares speaks; the Etruscan augury blesses the Roman hills as the Druid consecrated the forests of Gaul; and above all those living rites of invincible custom the sacrament of prayer rises towards God to demand miracles of Him in the name of all grief that hopes, and of all weakness that believes. Doubtless, prayer has not always known God under the same name; it has not everywhere known His true and eternal history; but the want was everywhere the same, the aspiration similar, and when the heart was sincere, prayer did not fail to be efficacious.”¹

And the same author, speaking of the supernatural intercourse between God and man, says:

“Those among the sages who, like Plato, have left a religious memory were all penetrated with serious respect for the vestiges of a tradition whose history they ignored. They avowed the infirmity of human thought left to its own resources, and endeavoured to raise themselves towards God by the irrational effort of prayer. They belonged to the party of saints by desire, to the party of sages by ignorance.” “Mahomet,” he says elsewhere, “made prayer the practical foundation of his religious edifice.”²

Who that has read ever so little of Greek or Roman literature, has not over and over again met with references to libations and vows and prayers to the gods of paganism? Homer, speaking of propitiatory sacrifices to the offended deities, thus expresses his own and the belief of his time:

“Offending man their high compassion wins
And daily prayers atone for daily sins.”

Let Pythagoras give evidence for the philosophers. He says:—

“In all thou dost, first let thy prayers ascend,
And to the gods thy labours first commend;
From them implore success, and hope a prosperous end,”

Plutarch, writing against the Epicureans, says that nobody ever found a people who had not their gods to whom

¹ “Two Objections against the Supernatural Intercourse between God and Man.”

² “The Supernatural Intercourse between God and Man.”

they offered sacrifices and prayers, to obtain benefits and to avert evils.

Here then we have prayer running unmistakably through every form of religion and forming an important element in each; and there never has been a people without a religion of some kind. A fact so universal, so constant, must be accounted for. Whence comes it? It cannot be attributed to the choice or caprice of individuals or peoples; and that for the very reason of its universality and constant presence in the history of every religion in every age. We must go back further, then, and search for the reason of it in the nature of man. We must see if it be not an office that springs naturally and at once from his conscience, teaching him the duty and necessity of prayer apart from and independently of any positive law of Divine revelation.

It is necessary now to bear in mind that prayer implies more than its ordinarily received meaning. Praying is petitioning God, as we commonly understand it. But it includes, moreover, adoration and thanksgiving; and a petition to God may be either for the pardon of faults or the granting of favours.

There is nothing more natural to us than to be enraptured by the beautiful, to admire the sublime, to honour goodness and wisdom, to reverence greatness and power. One instinctively regards with reverence the genius of Aristotle, St. Augustine, St. Thomas Aquinas, or other great intellects that have arisen in the world's history from time to time, however he may differ from their principles or teaching. So it is with warriors, painters, poets, sculptors, &c.—Alexander, Napoleon, Michael Angelo, Raphael, Shakespeare, or Dante. A man may dislike the men, but he must admire their genius. Do we not, not merely feel, but give spontaneous expression to our feelings in the presence of the sublime or the beautiful in nature or in art? Clearly, it was this that made men turn to the sun and the moon, to rivers and to mountains, and worship them, when dulled by sin and passion, they had turned from and had forgotten the one true God. It is not true, as it has been said, that by a law of indefinite progress, monotheism was the outcome of polytheism. The reverse is

true ; or rather it is true that polytheism stepped in where monotheism had died out. Men should have some form of religion, something to worship ; and having lost their primitive faith in the one true God, they turned to other objects of worship, each according to his fancy or choice. It is under the same inborn influence that certain philosophers of the present day who ignore a personal God, turn to humanity and make it the object of their homage. All this unmistakably points to an instinctive craving in us for something to worship and to the creation of feelings in us corresponding to the influence that objects are calculated to excite. Now, we have our intellect, and it reasons back from effect to cause and declares that there is a God. It cannot fathom the nature of God, it cannot comprehend Him ; but it can and must know that there must be a Personal God. It inquires as far as it may into the nature and attributes of such a Being, and finds that a Being existing of necessity must be infinitely perfect and the principle of all perfection, infinitely powerful and the principle of all power, infinitely wise and beautiful and the principle of all wisdom and beauty. It knows that itself, and everything we have, and everything that is, has come from God. Under this consciousness the intellect cannot remain unmoved ; having come to the knowledge of God and His attributes, it bows down in homage before the power, wisdom, and beauty from which all power, wisdom and beauty springs—before the creative power from which everything that is has come. This is the prayer of adoration.

But again there is the heart of man. The intellect knows the goodness of God ; it sees it manifested in the creation, and also in the Providence by which God preserves, governs and guides everything, even the least that He has created.

“ Each little flower that opens,
Each little bird that sings,
He made their glowing colours,
He made their tiny wings ”

says the nursery rhyme. Now there are no persons we more despise than the ungrateful. This shows an innate persuasion in us that ingratitude ought not find a place in the human

heart; that it is an exotic that ought not to be there; that, if there, it ought to be plucked up, and gratitude sown in its stead. Man is by nature disposed to gratitude for benefits received; ingratitude is a contraband import that the law of his nature prohibits him from admitting. And as the knowledge of God and of His attributes calls forth the prayer of adoration, gratitude for the blessing of creation and for the untold benefits administered and disposed by the Providence of God in the natural and in the supernatural order, calls forth the prayer of thanksgiving. Again, the intellect knows that mercy is an attribute of God, and trusting to His mercy we are most naturally moved to petition Him for the pardon of our faults. We know that goodness is an attribute of His, and we ask Him to manifest His Providence in our behalf in the way of granting spiritual and temporal favours that we need, or of averting spiritual or temporal evils that we fear.

Looked at, then, in the light of natural religion, prayer is both a duty and a necessity; and the necessity enforces the duty. Other considerations may be made use of, and the argument we have used, if drawn out at greater length, would show itself more forcible and convincing.

Enough has, however, been said for our purpose. Viewed directly and with the light of sound philosophy the way appears quite clear. But another philosophy throws another light upon it and makes impediments appear, or rather casts them in the way; and these it is our purpose to remove or rather to show that they are not what they appear to be. We have abstained too from strengthening our position by the aid of Revealed Religion, because, with the exception of some illogical persons, those who deny the use or the necessity of prayer, deny also that there is a Revealed Religion. So unmistakably does Revelation inculcate prayer, that one is perforce driven into the admission or denial of both together. Of course we at the same time claim the aid and evidence of Holy Scripture as an historical witness to the belief of men from the very beginning, that the need of prayer is involved in our intercourse with God.

Although prayer, as we have seen, ought to hold and has

always held an important place in any system of religion worthy the name, it does not constitute religion. That was the error of the Messalinians, a sect partly pagan and partly Christian, that flourished for a time in the East. They taught that the disposition of Divine Providence is variable and may be changed by prayer; also that every man has a devil attached to him from his birth, and that only prayer can banish him. These and other absurdities that they taught are exceeded in absurdity by the practices of their lives. On the other hand, there are those with whom prayer of any kind would be illogical and meaningless, even the prayer of adoration and thanksgiving. Such are atheists and pantheists; the former, because they admit no object they might pray to, the latter because they themselves form an essential part of a necessary whole, which, therefore, for obvious reasons it would be folly for them to adore or praise, and useless to petition for good or against evil. To those must be added a large number of pseudo-philosophers of the present day whose avowed principles, whatever be their professions, logically merge into one or the other. Beyond this the question turns exclusively on the prayer of petition; and those who ignore or repudiate it as a thing absurd or at least useless, do so for various reasons. To allow it any efficacious influence, and therefore any meaning, it is necessary to recognise Divine Providence, to begin with. That is a preliminary position, without which prayer would necessarily be without effect and without a purpose. When one prays, he prays for something to be obtained or averted, and this implies a belief that the prayer may be heard and the desired result produced. Prayer offered for no definite purpose, and without a hope or any reason for hoping that any good may come of it, would be irrational, unless one may set himself to pray for pastime. But if God having created the universe, stopped there and let it thenceforth take its course, like a watchmaker, who having made a timepiece, set its mechanism in motion and sold it, troubles himself no more about it; in other words if there be no Providence governing the world, prayer becomes an impious mockery, or at best a purposeless trifling. Hence, into that school of theism that would have

God take no concern about the world, prayer can never enter. To these, as to the last-mentioned class, we have nothing now to say. The ground of their denial of prayer is their denial of Providence; and to prove the efficacy of the former against them we should begin by establishing the reality of the latter. But that is outside our purpose. Besides, after we had asserted the Providence of God, the difficulty may not, and likely would not end there. For, granted that the universe is governed by Providence, what are we to understand by Providence? Different theorists attach different meanings to it, and some of them seem as utterly incompatible with the influence of prayer as no Providence at all. Indeed Providence, in the sense in which it is understood and explained by some, is really no Providence at all.

We will take up then and consider a few of the leading difficulties which unbelievers in the reasonableness of prayer throw out to justify their position, according to their respective notions of Divine Providence. Other difficulties, such as disbelief in any interference on the part of God with the course and order of the world, lead the way to and ultimately end in that one. The nucleus of the difficulty lies in showing that the incompatibility of prayer with God's action on secondary causes is only apparent, not real. When repulsed from other positions they will fly to this; and it is the last battleground they can take up.

Now, then, they urge the untenableness of prayer because of its incompatibility with the unchangeableness, knowledge and goodness of God on the one hand, and with the system of laws devised by Him for the government of the world on the other. "Do what we can," says Jules Simon, "it is impossible to take away from God His immutability and eternity. Prayer brings us no other good than to draw us nearer to God by meditation and love."¹ Moreover, is not God all-seeing, and does He not know our desires and our needs? Is He not infinitely good, and will He not, knowing them, satisfy the one if it be good for us, and provide for the

¹ "Natural Religion," chap. i.

other if they be real? But the theory of prayer implies either that we may have wants and wishes that God may not know, or that knowing them, His goodness may possibly not provide for them without the importunity of our prayers.

We have, on the other hand, to deal with the alleged incompatibility of prayer with the uniformity that science has discovered in the laws of nature. Say that it has come by design, by chance, or from necessity, just as it pleases you; that it has been pre-arranged by a Personal God, or that it is the outcome of nature existing always; one thing is certain, they say, namely, that the universe is governed by an unvarying law which it would be vain to attempt to break or disturb. This is a scientific certainty; and anything opposed to it must be unscientific and untrue. It implies therefore the unreasonableness of prayer, because it deprives it of an office and a purpose. It ignores it as a thing silly and unsubstantial, leaving it no scientific basis on which to rest. And this invariableness of the laws of nature seems to confront prayer from every side to which its influence is directed. For we pray either (a) for temporal blessings, or the averting of temporal evils, such as rain, fine weather, the cessation of a pestilence or the curing of a fever; (b) for spiritual blessings or the averting of spiritual evils, such as, an increase of grace, protection from temptation, &c.; or (c) for social blessings or the averting of social evils, such as that sounder principles may govern the political life of the nation, that principles opposed to public morality and the public weal may be discountenanced and checked. But there is this uniform law governing the physical, the mental, and the social world, and frustrating the assumed power of prayer, or rather denying that it has any. In the first instance, prayer finds its opponents in a certain class of physicists who are remarkable for arrogating to themselves a monopoly of knowledge in physical science, as if nobody else knew anything about it. "They ask for fair-weather and for rain," says Professor Tyndall, "but they do not ask that water may run up a hill, while the man of science clearly sees that the granting of one petition would be just as much an infringement of the law of conservation

as the granting of the other. Holding the law to be permanent he prays for neither." Perhaps it was a similar belief that drew from Lord Palmerston his well-known reply to a deputation that waited on him, on the occasion of an outbreak of cholera in London, to ask him to have public prayers said, that the pestilence may cease: "Don't mind your prayers," said he, "but cleanse your drains." In the second place, according to a certain school of psychologists, mental phenomena are under laws quite as fixed as those that govern the physical world; and hence it is no less irrational to pray for grace or against temptation than for fine weather or against a plague. From this the distance is very short and easy to the third ground of opposition, namely, that peoples no less than individuals are guided and governed by an inflexible law. The philosophy of history has been taught by many on this hypothesis. The theory as held by Buckle is summarized in the following words by Justin M'Carthy in his "*History of our own Times*":¹—

"All the movements of history, and indeed of human life through all its processes are regulated by fixed physical laws as certain as those which rule the motions of the waves and the changes of the weather, and of which we could arrive at a sound and trustworthy knowledge if we were content to study their phenomena as we do the phenomena of the seas and the skies." It is therefore useless, indeed in a certain sense impious, to pray for, let us say, the extirpation of socialism or the conversion of England. We may here observe, that under the second class may logically be brought, Calvinists, Jansenists, Wickliffites, and all, in a word, who must on principle address God in the words of Burns:—

"Oh Thou, wha in the heavens dost dwell,
Wha, as it pleases best Thysel',
Sends one to heaven and ten to hell,
A' for Thy glory,
And no' for any good or ill
They've done afore Thee!"

These difficulties we will consider in a future paper.

M. O'RIORDAN.

¹ Vol. iv., page 300,

THE IRISH IN BELGIUM.—IV.

DOCTORS AND PROFESSORS AT LOUVAIN.

"I cannot but highly esteem those gentlemen of Ireland, who, with all the disadvantages of being exiles and strangers, have been able to distinguish themselves in so many parts of Europe, I think, above all other nations."—SWIFT.

IN the Introduction to this series of Papers the state of Ireland during the sixteenth, seventeenth, and eighteenth centuries was briefly outlined. The resumé showed that learning and the practice of their religion were denied the people; and that exile amongst strangers was preferable to fierce persecution at home. Touching those centuries, Charles O'Connor writes:

"It is not from the hunted remains of a conquered people, thus persecuted, that we are to form an idea of its genius, or its manners. To have a fair view of the native Irish, * * *, we must follow their nobility and gentry in their exile to those countries where they were allowed to exercise their abilities. There we find them, whether in an ecclesiastical, military, or mercantile capacity, triumphing over indigence, and rivalling the most illustrious geniuses of France, Spain, Italy and Germany, without riches to command notice, or patronage to create esteem."

The glory won on Belgian soil at Ramillies and at Fontenoy shall ever shine brightly over these battle-fields, celebrated in fiery verses and in graceful songs by Davis and Downing, who have made them familiar as household words, but the glory won in the academic Halls of Louvain is unlike that glory of the battle-field,

"Which never ceaseth to enlarge itself."

Few poets have immortalized this glory; and no political or military movement awakens the memories thereof in the minds of the people. It is true scholars have written of it; and learned tomes, both in Ireland and on the Continent, tell the bright story; but the dust is often thick upon these tomes, and many are wholly forgotten by or unknown to the Irish of to-day. Yet these volumes and manuscripts hold within them a glory brighter for our race, than the glory of

the battle-field. So long ago as the year 1617, the learned Bishop Rothe pointed to this hidden treasure; "*multa etiam in antiquis bibliothecis recondita esse possunt quae, si lucem aspiciant, mirum quantum illustrabunt Hiberniam.*" Many do not care to search for this hidden light and ancient glory; and from the pen of Goethe we hear an echo,

"FAUST. To us my friend, the times that are gone by,
Are a mysterious book, sealed with seven seals:

* * *

Oh! often what a toilsome thing it is
This study of things, at the first glance we fly it.
A mass of things confusedly heaped together;
A lumber room of dusty documents,
Furnished with all approved court precedents,
And old traditional maxims!
Are mouldy records, then, the holy springs,
Whose healing waters still the thirst within?

WAGNER. Pardon me—but you will at least confess
That 'tis delightful to transfuse yourself
Into the spirit of the ages past:
To see how wise men thought in olden time
And how far we outstep their march in knowledge.

* * *

The search of knowledge is a weary one,
And life how short! *Ars longa, vita brevis!*"

Amongst the alumni of Louvain, who, as successful searchers in the weary path to knowledge, received the sanction of the Doctor's cap and ring, the first in the order of time is, I. Dermot O'Hurley (Anno 1551); but an account of his academic career can best be given in the paper dealing with the alumni promoted to the episcopal dignity. The same course will be followed with regard to the Doctors or Professors who were similarly promoted.

Anno 1551. II.—Richard Creagh, *Limericensis*, Archbishop of Armagh.

Anno 1575. III.—Peter Lombard, *Waterfordiensis*, Archbishop of Armagh.

Anno 1576. IV.—Nicholas Quemerford, *Waterfordiensis*.

After this entry the Bax MS. has the following: "*venit Lovanium, Anno 1565. Renunciatus fuit Doctor Sacrae Theologiae, 23 Oct. 1575.*" From the Memoir of Most Rev. Peter Lombard, prefixed by Cardinal Moran to his edition of *De Regno Hiberniae*,

we learn further particulars. The Lord President of Munster, Sir William Drury, wrote to Walsingham, from Waterford, in 1577, a vivid account of the desolate condition of Protestantism in that city. * * * He then mentions James Archer of Kilkenny, Dr. Quemerford of Waterford, and Chaunter Walshe, as the other principal agents of the Holy See: and he adds that the Catholic cause was mainly supported by the students of Waterford educated at Louvain, by whom and by some others aforesaid, the proud and undutiful inhabitants of this town are so cankered in Popery, undutiful to her Majesty, slandering the Gospel publicly. * * Masses infinite they have in their several churches every morning, without any fear. I have spied them, for I chanced to arrive last Sunday at five of the clock in the morning, and saw them resort out of the churches by heaps. This is shameful in a reformed city."

"Amongst his (Archbishop Lombard) companions in Louvain was Dr. Quemerford (now written Comerford), whom Sir William Drury honoured with special mention in the passage cited above. This worthy priest had laboured for some years on the mission in Waterford; but, as Anthony à Wood narrates, 'was turned out of whatever preferments he had, because he would not conform himself to the established religion.' He then proceeded to Louvain to perfect himself still more in his theological studies, and, on the 23rd June, 1575, was promoted to the degree of Doctor of Divinity. On this happy promotion of his friend and fellow-citizen, Peter Lombard composed a Latin poem, which was printed with the title, '*Carmen heroicum in Doctoratum Nicolai Quemerfordi.*'"¹

Circ. 1562. V.—Patrick Quemerford. The insertion of this Doctor rests entirely upon the authority of Brenan (*Eccl. Hist.*, XVI. century, chap. iii.) It is possible that the learned author meant Nicholas, and I make the supposition because the Bax MS. has no mention of Patrick:—

"Patrick Quemerford, a native of Waterford, and a distinguished alumnus of the University of Oxford, was about the same time pursued by the intolerant spirit of the laws, and obliged to take refuge in a foreign land. Soon after his ordination, in 1562, he removed to Louvain, where he renewed his studies with such brilliant success, that, after some time, he took out a degree of Doctor of Divinity, and became one of the most eminent lecturers in the University. The desire which he had always cherished of combining the religious with the literary life, had at length induced him to become a member of the Society of the Jesuits; accordingly, he removed to Spain, where he was honourably employed for many years, and obtained unbounded applause in some of the most celebrated Colleges of that kingdom. He is said to have written many learned tracts on philosophical and

¹ *De Regno Hiberniae*, pp. 6-8.

theological subjects. During his residence in Ireland he published a treatise entitled, 'Answers to Certain Questions propounded by the Citizens of Waterford; together with a collection of Sermons; likewise, 'Carmina in laudem Comitum Ormondiae.'

1583. VI.—Francis Levalle (*Levallerius*), was Professor of Philosophy in the *Paedagogium Falconis*, in 1583. On resigning his Chair he joined the Capuchin Order.

1622. VII.—Mathew Theige, *Imolacensis*. Took out the Bachelorship in Arts, anno 1622; and the Doctor's Degree in Theology, on the 23rd November, 1638. Further particulars regarding him will be given when treating of the Presidents of the Irish Pastoral College.

1625. VIII.—John Shinnick, *Corcagiensis*. As he rose to the crowning honour of Rector *Magnificus Academiae*, his memoir will be given later on.

1648. IX.—Charles Breyne, *Corcagiensis*. He belonged to the Congregation of the Oratory, and taught Theology in the House of his Order, at Brussels. The Bax MS. contains no further information regarding him. Although it says he taught at Brussels, it has his name under the heading—"Hiberni Doctores, vel Professores in Universitate Lovaniensi."

1659. X.—Thomas Stapleton, *Casseliensis*. As this distinguished man was Rector *Magnificus*, his memoir will be given later on.

1670. XI.—John Barry, *Corcagiensis*. Mentioned in the list of Doctors and Professors (Bax MS.), but no reference is made to his academic course, or Chair. The MS. has the following notice:—

"John Barry of Cork, son of Thomas and Johanna Shinnick, Pastor of the Church of Our Lady at Deynse (in Donza), in the Diocese of Ghent. He was Rural Dean, and died on the 11th of December, 1710."

1682. XII.—John O'Sullivan, *Donkieranensis Hibernus*. He was one of the most distinguished alumni at Louvain. He belonged to the branch of the O'Sullivan Bear, which is represented in Belgium at present by the Princess de Loos-Corswarem, and the O'Sullivans of Terdank, one of whom is Colonel of the 1st Life Guards at Brussels; and another, Controller in the *Travaux-Publics*. As John O'Sullivan,

S.T.D., was President of the Collegium Pastorale, his memoir will be given in connection with that institution.

1694. XIII.—Maurice Faber (Fabricius), *Cusseliensis*. In the list of graduates, anno 1671, there is mentioned Gulielmus Fabricius, Fiderdiensis, who was probably related to Maurice. Touching Maurice the Bax MS. has the following:—

“Maurice Faber, an Irishman, and a priest, *juris utriusque* Licentiate, was appointed after the death of Doctor Thomas Stapleton, President of the College of Luxembourg, at Louvain.”

Maurice was not quite successful as an *économe* and President—which can be gathered from the Bax MS., and also from the *Analectes* of Reussens and Barbier (2nd series, vol. iii.) The following is from the *Analectes*:—

“Ob inhabilitatem et malam administrationem primum receptura hujus collegii privatur, receptorque constituitur 10 Januarii, 1702, dominus Alardus van den Steen; tunc collegium, quin et Lovanium, deserere coactus, se recepit in Helvetiam. Praesidentia simul et receptura a 4 Aprilis conceditur praenominato Alardo van den Steen.”

On the 26th of February, 1703, Maurice resigned his office to a fellow countryman, Martin Caddan, *Kilkenniensis*, who was a Licentiate of Theology, President of the Irish College, Antwerp, and “anno 1678, in artibus e Lelio 50°.” A memoir of Caddan will appear in connection with the Irish College of Antwerp. The further history of Maurice is commonplace. In 1724, he was chaplain in the neighbourhood of Antwerp. The full title of his chaplaincy, as given in the MS., may be more curious than intelligible: “van de capelrye van de Zuytkoor binnen Beveren.” From *Histoire Chronologique* of Hellin, we learn that he resigned his stall in the Chapter of St. Bavo at Ghent, to which he had been nominated in 1693.

1698. XIV.—Florence O’Sullivan, *Donkieranensis*, S.T.D. He was brother to John O’Sullivan, mentioned above, and as he was President of the Irish Pastoral College, his memoir is deferred.

1767. XV.—Peter MacWaugh (Macve), *Kilmoriensis*. His memoir will appear in connection with the Irish Pastoral College, of which he was President.

1778. XVI.—John Kent, *Waterfordiensis*. He was President of the Pastoral College, and in his time had the unsought-for honour of having his name current as an addition to the Latin phrases used at Louvain. In fact, he was the pioneer of the movement which added so many Irishmen's names to various languages. His memoir will be given with the list of Presidents.

1780. XVII.—Peter MacWaugh (Macve), *Kilmoriensis*. As he and the graduate following next were Presidents of the Pastoral College, notices of them are deferred.

1793. XVIII.—Francis O'Hearn, *Lismorensis*. The French Invasion drove him out of Belgium. He died Parish Priest of St. Thomas' Parish at Waterford in 1801.

1793. XIX.—Thomas Flinn, *Lismorensis*. Touching him, the Bax MS. has the following:—

"Thomas Flinn, of Lismore, an Irishman. In the year 1783 he obtained the first place in Rhetoric in the College of the Holy Trinity at Louvain. After taking his degree of Master in Arts he entered for Theology. On the 16th of May, 1791, he was elected Professor of Syntax in the aforesaid College, and put upon the Council of the Faculty. Afterwards, on the resignation of Professor O'Hearn, he was appointed Professor of Rhetoric. In the year 1793, on the invasion of Belgium by the French troops, he withdrew to Ireland, where he was appointed Parish Priest of St. Thomas', at Waterford, on the death of his uncle, the Rev. Francis O'Hearn, which occurred on the 21st October, 1801."

As Daniel O'Connell was a student of the College of the Holy Trinity during the Professorship of Thomas Flinn, it is probable that he learned his Rhetoric, or at least his Syntax, from the future Parish Priest of St. Thomas.

Versus 1706. XX.—John O'Heyne, O.P. He graduated S.T.D.; was Prior, or Regens Primarius, of his Convent at Louvain. He joined the Order in the Convent at Athenry, County Galway, and is known to the Irish historical world by his rare work, the *Epilogus Chronologicus*, which was printed at Louvain. It may be necessary to remark that the distinguished men of the various religious orders will be noticed when treating of the houses of their respective orders at Louvain. A full memoir of O'Heyne, and a notice of his works, will be given in connection with the Convent of the

Holy Cross. As the Irish Augustinians had no house in connection with the University at Louvain, the present paper will close with a memoir of a distinguished graduate of that Order.

Versus 1760. XXI.—William Gahan, O.S.A. His name is familiar to all Irish Catholics, through the medium of his Volume of Sermons, which have done much service for the Church in Ireland. To appreciate the volume we must remember that the people were deprived of the ordinary sources of information which we now enjoy, and that the spirit of inquiry was aroused by the relaxing of the Penal Code. He arose like a tower of strength, and his works spread with his fame amongst the people. He was born in the Parish of St. Nicholas, in Dublin, on the 5th June, 1730. After joining the Order of St. Augustine, he proceeded to Louvain, where he attended lectures during eleven years. He took out his several degrees, and his Doctorate in 1760. He returned to Ireland in 1761.

"In the metropolis the supply of parochial clergy was limited, a circumstance which induced Doctor Gahan to accede to the wishes of his Archbishop, the Most Rev. John Linegar, and undertake the arduous duties of a Curate in the Parish of St. Paul, in the City of Dublin. After three years spent in the discharge of these duties, he retired to the Convent of his Order in St. John's-street, Dublin, where he commenced a new career of labours, and completed those inimitable works which remain to this day as so many memorials of his talents and piety."¹

The following is a list of his works:—

(1) "Sermons on Various Subjects;" (2) "A History of the Christian Church;" (3) "A Short and Plain Exposition of the Catechism;" (4) "The Christian Guide to Heaven;" (5) "Catholic Devotion;" (6) "A Short and Easy Method to Discern the True Religion from all the Sects which undeservedly assume that Name;" (7) "Youth Instructed in the Grounds of the True Religion;" (8) "The Devout Communicant;" (9) "A Translation of the 'Spiritual Retreat,' from the French of Bourdaloue;" (10) "An Abridgment of the History of the Old and New Testament;" (11) "A Tour through England, France, and Italy in 1786." This work is in MS."

It was at this period he made the acquaintance of Doctor John Butler, Bishop of Cork, and afterwards too famous as

¹ Brennan's *Eccl. Hist.* XIX. Century, chap. iii.

Lord Dunboyne. In 1800 Lord Dunboyne was dangerously ill, and wrote to Dr. Troy, Archbishop of Dublin, to be re-admitted into the Church. Dr. Gahan was directed to proceed to Dunboyne Castle, and did so.

During his illness Lord Dunboyne bequeathed an estate to the trustees of the College of Maynooth, and another to his sister and heir-at-law, Catherine O'Brien Butler. It is needless to enter into particulars of the bequests, or the law-suits and proceedings which ensued. It suffices to say that Lord Kilwarden committed Dr. Gahan to a week's imprisonment in Trim gaol for contempt of court, and that Dr. Gahan assured his lordship "that, like Eleazar of old, he would sooner lay his head on a block, and forfeit his life, than reveal the secrets which had been disclosed to him in the ministerial discharge of his duty."

Doctor Gahan died in his Convent on the 6th of December, 1804, in the seventy-fourth year of his age.

JOSEPH P. SPELMAN.

THEOLOGICAL QUESTIONS.

CONDITIONAL BAPTISM.

"I have recently met a case in which an infant, *qui partim egressus est ab utero sed nondum natus est*, was baptized by the medical attendant, who is a conscientious man and a good practical Catholic. When I interrogated him about the matter he stated that, notwithstanding the circumstance above referred to, the infant's head was quite within reach, and he poured the water thereon. He was quite confident that the baptism was valid. Should I re-baptize conditionally in this case? Should I do so, had the child been born at the time baptism was first administered? A former alumnus of Maynooth informs me that a distinguished professor there in his time taught that every child baptized by a lay person should be re-baptized conditionally by the priest. Kindly state in next number of the RECORD if such an opinion is held, or has been held, by any

of the Maynooth professors. In a recent number of the RECORD you speak of the 'medical attendant's possible unreliableness as a minister of the sacrament.' This *seems* to favour the teaching to which I have referred, and which appears to me to be at variance with the common teaching of theologians, who lay down that we are to re-baptize conditionally *ONLY* when there is a reasonable doubt of the validity of the former baptism. I am quite certain that I have heard an ecclesiastic of very high position state, that the priest should always re-baptize conditionally when the child has been already baptized by the midwife, &c., because in cases of this kind the anxiety, confusion, &c., under which such persons usually act, are enough to cause a *reasonable* doubt about the validity of the baptism, no matter how conscientious or well instructed such persons may be. But it appears to me that there are no grounds for this *reasonable* doubt when the medical attendant who baptizes, is a *good practical Catholic*, and when he states positively that he has no doubt whatever about the validity of the baptism which he has given. If we must give conditional baptism in such a case, then we must hold that no baptism given by a lay person is certain, and hence that a child, baptized by any such lay person, must be re-baptized conditionally; but as I have stated this appears to me to be contrary to the teaching of theologians. If you would kindly enlighten me on those points you would much oblige.—A SUBSCRIBER."

We desire to say at once in reply to our respected correspondent that we never heard of anyone who would hold that Baptism should be repeated conditionally *whenever* it is found to have been administered in the first instance by a layman. Assuredly it is not beyond the grasp of the lay mind to understand all that is required for validity, nor beyond a layman's power to carry out this little undoubtingly, so as leave no reasonable ground for questioning the perfection of the essential duty. "Chirurgi" and "obstetrices" there are, whose intelligence, care, conscientiousness, and self-command leave nothing to be desired. Now in such cases no one will think of re-baptizing conditionally. There is no *dubium prudens* about validity, and when the doubt is for certain only *leve* at most, it would be unfair to the sacraments and inconsistent with sound principles of human conduct to apply again in any way this medium of grace, despite the terrible necessity of its valid reception at one time or other.

Such alone are the college traditions we have inherited or heard of.

But the question of fact remains. Is private Baptism so administered as to leave no reasonable ground for doubt? This is a question which, whatever we may think of the average result, must be separately answered for each case. Hence the Synod of Maynooth (pp. 76-77) says—"Baptizari sub conditione volumus infantes expositos a parentibus, atque etiam eos qui a nutricibus aut obstetricibus in domibus privatis abluti sunt, nisi similiter fide dignis testimoniis constet baptismum fuisse rite collatum."

In reference to the particular difficulty mentioned in our correspondent's letter, it is well to remember that the case decided by the Sacred Congregation, was one in which the water duly reached the infant's head. Still, "*quia in utero delituit*," the child was afterwards conditionally re-baptized. The Roman Ritual seems to mention the one event, after which baptism should not be conditionally repeated—"Si infans caput emisit et periculum mortis imminet, baptizetur in capite, nec postea, si vivus evaserit, erit iterum baptizandus." Those, then, who question the validity of baptism *in utero*, on the ground that one must be *natus* before being *renatus*, should admit partial nativity to be sufficient for receiving the sacrament.

JURISDICTION FOR RESERVED CASES "SEDE VACANTE"

"A confessor, who requires for a particular penitent faculties which he does not generally possess, is sometimes at a loss to know to whom he should apply, when the Bishop dies. How is he to act if a Vicar Capitular has not yet been appointed?"

If there be a Chapter in the diocese, the Bishop's ordinary jurisdiction passes to it at his death, and may be exercised through the immediate agency of any member it chooses to commission for this purpose. From the person thus selected a confessor may procure faculties for diocesan reserved cases. But, for a reason that will soon appear, there is a more ready way of attaining the end in view than by applying to the Chapter or to such a representative. Of course

the Vicar Capitular, as soon as he is appointed, will absorb the Chapter's jurisdiction.

It must not, however, be supposed that priests, who possess extensive faculties during the Bishop's lifetime, are necessarily deprived of them at his death. The Vicars General, whose jurisdiction is ordinary, no doubt die with the Bishop. But delegated faculties for diocesan reservations, just like the jurisdiction of curates to hear confessions, will continue as before, if given absolutely.

Moreover, the faculties of the *Formula Sexta*, are preserved by a special arrangement. For Bishops are expressly directed to communicate these powers *pro tempore mortis*. Hence, by applying to the Dean, or any of the former Vicars, a confessor can procure the faculties he requires, or at least learn to whom he should apply for them, in the interval before the appointment of a Vicar-Capitular or his receiving a fresh copy of the "*Formula Sexta*" from Propaganda.

THE MATERIA REQUIRED FOR ABSOLUTION.

"May I trouble you for an answer on a matter that occasionally is of practical importance in hearing confessions? Not seldom one meets cases among those who go often to confession where the *materia* is not *sufficiens* for absolution. Wishing to give absolution, you ask for something— a *verum peccatum*, of course—from the past. You get, 'I was in a passion,' or 'I was disobedient,' &c. I would ask, can you then, in all cases, give absolution right off? Please remark, I am alluding to the nature only of the *materia* supplied from the past—its sufficiency.

"I know there are priests who absolve right off. I also know there are some who hesitate. The former say the *materia* is *sufficiens*, because, in the Sacrament of Penance, from its nature, much must necessarily be presumed: a *certitudo moralis in lato sensu* is all one can look for, and this '*in lato*' *sensu* is gathered *ex communiter contingentibus*: therefore, when you get an accusation of passion, disobedience, &c., you can assume, what no doubt happens in nine cases out of ten, that there was with the passion, &c., the *aliqua advertentia* and the *aliquis consensus* necessary for a venial sin. On the other side, they, who hesitate, say: you may assume too much—not to speak of the poorer people, who so often mistakingly accuse them-

selves of Masses lost for which they were no way blamable—and you cannot even well think them to have had at the time a *conscientia erronea*. Now, many penitents comprehend not the meaning of the word 'wilful,' as applied to sin, confound temptation with consent, and know no difference between *motus primo-primi* or natural human infirmity, and sin. How many pious adult penitents also, late in life, have their attention drawn, by sermons or reading, to early peccadillos, which were not sins at the time, through want of advertence or somehow, and then come to submit them, when asked, as *vera peccata* from the past. I suppose, if the penitent confesses, from the past, 'a habit of anger,' &c., one should not hesitate.

"I know some shirk the difficulty in this matter by not pronouncing absolution, or, by acting on the opinion allowing monthly conditional absolution. If the modern opinion, urging the sufficiency of generic accusation of venial sins, and which Lehmkuhl says may be acted on '*aliquando*,' were of free use, the difficulty should be easily got over.

"May I trouble you to supplement your reply by saying what one may safely do for children who cannot give sufficient matter in confession, or only *dubie sufficiens* from all their life, i.e., how often may one absolve them. For, here, too, I know there is not unanimity of opinion.—SACERDOS."

Our respected correspondent raises questions of much practical interest. He will, however, find some of them fully treated in the RECORD of past years. We refer him to pp. 384-98, year 1882, for "confession of sin *in genere*," and to pp. 288-90, year 1882, for "what one may safely do for children who give only *dubie sufficiens materia* from all their life."

But the point on which he lays most stress still remains. May one take "I was in a passion," or "I was disobedient," as confession of a *verum peccatum*, when he asks the penitent for a sin of his past life, in order to be certain of the *materia circa quam*? Is this acknowledgment sufficient to justify the confessor in absolving without further anxiety in regard to sin and its proper declaration?

Observe, there is no *direct* doubt about the contrition as such. Of its presence the confessor has ordinary evidence. His only ground for hesitancy is that the act, confessed as sinful, may not be a sin at all. Now, notwithstanding the

very great probability that absolution is valid whenever true sorrow for sin, with a purpose of amendment, is extorted by one who has no necessary matter to confess, there is no doubt that in practice a confessor should endeavour to obtain the confession of a particular sin or habit to which that sorrow extends. Indeed otherwise contrition, even of the generic kind, would remain very doubtful in several cases.

Our correspondent puts with much clearness the reasons for and against receiving "I was in a passion," as a confession of sin from the past. For our own part, prescind from special reasons to the contrary in a particular case, we should, as a general rule, be content with this declaration. From the very nature of the sacramental judgment, a priest cannot require the same degree of certainty, even with regard to the dispositions of his penitent, as he does in the matter of the other sacraments, if the Sacred Tribunal is to remain an inviting fountain of mercy to repentant sinners. *A fortiori* this is so for the confession of individual sin.

What, then, is the probability of the "passion" having been a sin. Alas! it is very easy to commit a venial fault. The smallest transgression of the dictates of right reason with a scintilla of wilfulness in the act will tarnish its moral character. If so, how few fits of passion are free from sin? Provided then the penitent, who has no certain matter since last confession, shows ordinary signs of contrition, and confesses "being in a passion," "disobedience to parents," "a habit of anger," or something of a like kind from his past life, we think that *per se* absolution may be given.

P. O'D.

DOCUMENTS.

EX S. CONGREGATIONE INDULGENTIARUM.

SUMMARY.

Decrees relating to certain General Indults which Mgr. Mermillod asked for, when Bishop of Hebron and Apostolic Administrator of Geneva.

LAUSANEN. ET GENEVEN.

QUOAD NONNULLA GENERALIA INDULTA PRO INDULGENTIARUM
CONSECUTIONE.

Illmus. ac Revmus. D. Gaspar Mermillod, Episcopus Lausanensis et Genevensis, quum adhuc Episcopus erat Hebronensis et Genevæ Apostolicus Administrator, S. Congregationi Indulgentiis Sacrisque Reliquiis praepositae, pro obtinendis nonnullis generalibus Indultis ad Indulgentias lucrandas, sequentia *Postulata* exhibebat :

I. *Ut conditio visitandi Ecclesiam pro lucrandis Indulgentiis, generice saepe praescripta, adimpleri possit a personis utriusque sexus in communitate et sub regula viventibus, visitando Oratorium domesticum.*

II. *Ut infirmi aut senio confecti in communitate et sub regula viventes, qui Ecclesias aut Oratoria visitare aliave pro Indulgentiis praescripta exequi non possunt, Indulgentias nihilominus lucrari valeant adimplendo alia pia opera Confessarii arbitrio praescribenda.*

III. *Ut in casu, quo morale aliquod impedimentum adsit, prudenti Confessarii arbitrio diiudicandum, visitandi aliquam Ecclesiam (ex. gr. Regularium aut Parochialem), quae de iure visitanda foret ad aliquam Indulgentiam lucrandam, haec visitatio designatae Ecclesiae arbitrio Confessarii commutari possit in aliud pium opus (ex. gr. in visitationem alterius Ecclesiae).*

IV. *Ut 1° aliqua Indulgentia concedatur Christifidelibus pie ac devote recipientibus benedictionem a Sacerdotibus, praesertim neomystis; et 2° ut aliqua pariter Indulgentia concedatur pie ac devote assistentibus primae Missae Neosacerdotum.*

Post Emorum. et Revmorum. Patrum Cardinalium responsiones in Congregatione diei 13 Decembris, 1885, in Aedibus Vaticanis datas, SSmus. D. N. Leo Papa XIII. in Audientia ab infrascripto Secretario habita die 16 Ianuarii, 1886, ad *Postulata* supra exposita benigne annuit modo sequenti :

Ad I^m. *Non expedire.*

Ad II^m. *Affirmative.*

Ad III^m. *Negative.*

Ad IV^m. *Ad primam partem, Negative: ad secundam partem concedere dignatus est, servatis de iure servandis, Indulgentiam Plenariam Sacerdoti primum Sacrum facienti eiusque consanguineis ad tertium usque gradum inclusive, qui primo eidem Sacro interfuerint; ceteris vero Christifidelibus adstantibus Indulgentiam septem annorum totidemque quadragenarum.*

Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria S. Congregationis Indulgentiarum et SS. Reliquiarum die 16 Ianuarii, 1886.

I. B. CARD. FRANZELIN, *Praefectus.*

FRANCISCUS DELLA VOLPE, *Secretarius.*

EX S. CONGREGATIONE INDULGENTIARUM.

SUMMARY.

What is meant by the habit of Weekly Confession which suffices to gain the Indulgences occurring in the course of the week.

URBIS ET ORBIS.

QUOAD CONFSSIONEM FACIENDAM PER SINGULAS HEBDOMADAS ET ACQUIRENDAS INDULGENTIAS PLENARIAS.

Ad dubia, quae proposuit R. D. D. Episcopus Leucensis et Vicarius Capitularis Friburgensis, quod attinet ad sacramentalem Confessionem, quae necessaria est ad acquirendas Indulgentias plenarias intra hebdomadam, aut binas continuas hebdomadas occurrentes, nimirum: I. Utrum Confessio praescripta *per singulas hebdomadas* peragi debeat infra septem, vel potius infra octo dies? II. An verba *infra duas hebdomadas* stricte interpretanda sint, ita ut Confessio peragi debeat infra quatuordecim dies, vel potius sufficiat bina confessio in mense? Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita respondit die 25 Novembris, 1878: Ad I. Affirmative ad primam partem, id est praescriptam Confessionem peragi debere quolibet decurrente septem dierum spatio; Negative ad secundam partem. Ad II. Affirmative ad primam partem, id est praescriptam Confessionem peragi debere quolibet decurrente quatuordecim dierum spatio; Negative ad secundam partem.

Ad maiorem hujus rei declarationem quaeritur modo:

I. Utrum Christifidelis, qui singulis hebdomadis et stato die, ex. gr. Sabbato, confessionem peragere solet, satisfaciat oneri praescriptae Confessionis?

II. Utrum oneri praescriptae confessionis satisfaciat Christifidelis,

qui iis in locis pro quibus viget Indultum, alternis hebdomadis et stato die, ex. gr. Sabbato, Confessionem peragere solet?

Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita die 25 Februarii, 1886, ad supra relata dubia respondit :

Ad I^m. *Affirmative.*

Ad II^m. *Affirmative.*

Datum Romae ex secretaria ejusdem S. Congregationis die 25 Februarii, 1886.

I. B. Card FRANZELIN, *Praefectus.*

F. DELLA VOLPE, *Secretarius.*

INDULGENCES GRANTED TO MAYNOOTH COLLEGE BY POPE GREGORY XVI.

SUMMARY.

Privilege granted by Pope Gregory XVI. to the inmates of St. Patrick's College, Maynooth, of gaining a plenary Indulgence on certain Feasts on the usual conditions, except that the visit may be made to the College Chapel or Oratory.

EX AUDIENTIA SS^{mi} HABITA DIE 27 APRILIS, 1834.

SS^{mus} Dominus noster Gregorius divina Providentia P.P. XVI., referente me infrascripto Sac. Congreg. de Propaganda fide Secretario, omnibus et singulis fidelibus degentibus in Collegio de Maynooth Diocesis Dubliniensis, qui vere penitentes, confessi, ac Sacra Communione refecti, aliquam Ecclesiam, vel oratorium, aut capellam devote visitaverint diebus festis sequentibus, scilicet, Nativitatis, Circumcisionis, Epiphani, Resurrectionis, Ascensionis Domini nostri Jesu Christi, Pentecostis, SS^{mi} Corporis Christi, Omnium Sanctorum, Annuntiationis, Assumptionis, Conceptionis, Nativitatis ac Purificationis Beatae Mariae Virginis, cum facultate transferendi ad Dominicas sequentes duas postremas festivitates, ibique per aliquod temporis spatium pias ad Deum preces effuderint pro sanctae fidei propagatione, Plenariam Indulgentiam, applicabilem quoque per modum suffragii animabus in Purgatorio detentis, benigne concedit, atque in Domino misericorditer impertitur et in perpetuum valituram.

Datum Romae ex aedibus dictae Sac. Congreg. die et anno quibus supra.

ANGELUS MAIUS, *Secret.*

CORRESPONDENCE.

CATHOLIC RELICS IN DENMARK.

In a Lecture on Newfoundland, by the late Bishop of that place, Dr. Mullock, which was published in one of the Annals of All Hallows' College, a publication which it is to be regretted has long since ceased to appear, the good Bishop dwells considerably on matters connected with the above heading, and informs us, amongst other things, that many of the songs of the *Skalds*, or Scandinavian poets, collected by Professor Rafn, have been translated into English by Mr. Beamish, of Cork. I feel sure that not only I, but many other readers of Mr. O'Byrne's paper bearing the above title, in the June number of the RECORD, would be very glad if some of the Professors at All Hallows could say where these translations were published.—I am, Sir, yours &c.,

J. COLEMAN, Southampton.

[I am indebted to the kindness of the Very Rev. the President of All Hallows' College for the following reply to the above inquiry.—ED. I. E. R.]

"The Discovery of America by the Northmen in the Tenth Century, with Notices of the Early Settlement of the Irish in the Western Hemisphere. By N. L. Beamish, Member of the Royal Danish Society of N. Antiquarians. London: Published by T. and W. Boone, New Bond-street. Date, 1841. Price 10s. 8vo.

The Preface is dated from Cork.

It is not likely that this book has been reprinted. It purports to be a cheap and compendious presentation of a large work of Professor Rafn, and is designed to show that North America was discovered and colonized by Northmen over 500 years before the time of Columbus and Cabot."

NOTICES OF BOOKS.

PRAELECTIONES JURIS CANONICI QUAS JUXTA ORDINEM DECRETALIU GREGORII IX. TRADEBAT IN SCHOLIS PONT. SEMINARI ROMANI Franciscus Santi, Professor. Romæ, &c.

WE need new books on Canon Law for two reasons. In the first place each fresh effort helps to push forward the scientific treatment of ecclesiastical legislation beyond the old lines in one or more

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directions. Secondly, the law itself, by reason of its daily expansions, requires further explanation where additions have been made or changes introduced, in order that we may know what it really implies in our own times and surroundings. Anyone who gives even slight thought to the complexity of the matter will admit the vast importance of both these objects, and we bear willing witness that Dr. Santi has attained considerable success in their pursuit.

His book is a short treatise full of valuable information on the usual questions and capable of receiving large development in the lectures of a professor. It is studded over with recent decisions, and written in a quiet becoming style. As regards method it follows the order of Gregory IX.'s Decretals, which accordingly are taken as a basis for the edifice of exposition. The Decretals, we need hardly say, occupy the second volume of the *Corpus Juris Canonici*, and unlike the *Decretum Gratiani* or first volume, possess at least extrinsic authority. The fact, that Gregory IX. ordered them to be used in ecclesiastical trials makes this advantage clear.

But if the first volume lacks extrinsic confirmation, sufficient to impart the character of Papal law, and contains several documents of no intrinsic weight, it may be fairly contended that its division into "De Personis," "De Judiciis," and "De Rebus Sacris," is more scientific in design and affords a better outline for methodic treatment of Canon Law than the division of the Decretals into five books, versified as "Judex, Judicium, Clerus, Connubia, Crimen." However this may be, the Decretals are the backbone of authentic Church legislation, and the convenience of following their order is enhanced by the fact that many subsequent decrees, such as those contained in Boniface VIII.'s "Textus Decretalium," are similarly arranged.

The high official position of the author, will combine with its intrinsic merits to secure for Professor Santi's book a wide circulation in schools of Theology and Canon Law.—P. O'D.

CURSUS SCRIPTURÆ SACRÆ. Auctoribus ^{WIFFEN} R. Cornely, T. Knabenbauer, Fr. de Hummelauer aliisque Societatis Jesu Presbyteris. Historica et Critica Introductio in U. T. Libros Sacros. Volumen I. Introductio Generalis. Auctore R. Cornely. Parisiis: 1885, Lethielleux.

THIS first instalment of a "Complete Course on Scripture," has been followed by the Introduction to the New Testament by the same

author; by the "Commentaries on the Book of Job and the Minor Prophets," by Fr. Knabenbauer; while a "Commentary on the Two First Books of Kings" is in the press. The want of modern Commentaries, especially on the Old Testament, and of a General Introduction to the Sacred Books, has been long felt. The excellent works of Bonfrerius, Lamy, Dixon, are incomplete, and in many points antiquated; even the more modern work of Herbst Welte is not abreast to modern research; while the more recent Introduction of Ubaldo Ubaldi is faulty in its method, inaccurate in its statements, and neglects modern writers. The "Einleitung in die heilige Schrift," by Franz Kaulen, far surpasses its predecessors; but is unfortunately written in German, and adapted to the wants of German students. The work of Fr. Cornely is much fuller than that of Kaulen, who treats the history of the Canon very shortly, and omits hermeneutics and the history of interpretation altogether. Both Introductions have, in common, an intimate knowledge of ancient and modern literature, calmness of judgment, and strict orthodoxy of teaching. The great praise that has been bestowed on the books of both by reviewers in all Catholic periodicals, shows that they have supplied a want long felt.

The first dissertation (p. 37-228), gives the history of the Canon from Esdras down to the Council of Trent, and shows clearly that the Tridentine Fathers, when fixing the Canon, did not act hastily and define a question that ought to have remained an open one. Even in England, where the Deuterocanonical books had been treated with utter contempt, impartial judges, as W. Deane, in his "Commentary on the Book of Wisdom," have confessed that these books are a connecting link between the Old and New Testaments; that they have developed the theology of the Old Testament, and are in full agreement with the New Testament. The second dissertation treats of the Hebrew text and its alphabet, which is derived from the hieroglyphics, and of its history, until the text was fixed by the Masorethae. Protestants, like Delitzsch, Keil, attach too much importance to this text, which is far from being correct; while they depreciate the Greek Translation of the Septuagint and the Vulgate. Others, like Thenius, Welhausen, go too far in correcting the Hebrew text according to the Greek or Latin translation. The Fathers have accused the Jews of having corrupted Messianic texts; Fr. Cornely shows that this is not the case, although they have sometimes given preference to readings unfavourable to the Christians. This chapter gives much valuable information not found elsewhere.

The most interesting chapter of the book is the History of the Vulgate, and the discussion on the authority of it, which may be summed up thus:—

(1) By the Decree of the Council of Trent, the Vulgate has not been preferred either to any other authorized translation, or to the original text. (2) The Vulgate has not been declared free from every fault in points not concerning faith and morals; (3) but has been declared to be a genuine source of revelation.

Fr. Cornely is careful to point out, that only the Vulgate *in genere*, not any specific edition, was approved by the Council of Trent, and that not every reading of the Clementine edition offers the genuine text of the Vulgate. Instructive are also the rules on the use of the Vulgate, which we shall quote:—

1. A theologian can always safely employ the Vulgate as genuine source of revelation, and draw an argument from all those dogmatic texts that have been constantly employed to prove a dogma.

2. He may also base his argument on the original text, or an ancient translation that has been in use in the Church; and this argument has the same weight as an argument based on the Vulgate.

3. If the text of the Vulgate agrees with the original text, and is clear and without ambiguity, then it is a full Scripture proof.

4. If the words of the Vulgate are ambiguous, they must be explained by the original text; if, on the other hand, the original text is ambiguous, and the Vulgate is clear, the latter is a commentary on the former.

5. A text of the Vulgate, found neither in the original nor in the ancient versions, can only then be employed as Scripture proof, if it has been constantly adduced as proof (p. 459).

It is well known how Sixtus V. published an edition of the Vulgate, and how this edition had to be withdrawn on account of faults that had crept in. Kaulen, in his "History of the Vulgate," maintains that the Pope exceeded his power, because he wished to define and settle a point which was not within his power. Yet, if we examine the words of Sixtus V., when he calls his edition "*optime emendatam, quantum fieri potuit*," it is manifest that he does not claim infallibility, and does not speak *ex cathedra*.

Our limited space does not allow us to say much on the hermeneutical rules, and the history of the interpretation of Scripture. We may only remark, that the reader of this dissertation will learn that the age after the Reformation was the golden age of Scripture interpretation, and that the secular clergy, as well as the religious

orders, produced great interpreters, far superior to the Protestants who largely borrowed from them, mostly without acknowledging it.

Undoubtedly the work deserves high praise, being the mature fruit of more than fifteen years spent in studying and teaching Scripture first at Maria Laach, and then at the Gregorian University at Rome.

COMMENTARIUS IN LIBRUM JOB, auctore F. Knabenbauer.
Parisiis, Lethielleux, 1885.

THIS new Commentary on Job belongs to the same series as the General Introduction of Fr. Cornely. The author of this book, Professor of Scripture at Ditton Hall, is well known by his many reviews and dissertations that have been published in *Stimmen von Maria Laach*, and his German commentary on *Isaias* that has been recommended by Fr. Delitzsch. A characteristic of this commentary is, that the old Catholic authors are more extensively quoted than has been done in modern commentaries, and that special care is bestowed on showing the connection of ideas. Protestant writers are sadly deficient in this respect, their notes give much curious information on history and philology, but contribute little to the elucidation of the text. Fr. Knabenbauer may have gone too far in explaining and giving the opinions of ancient interpreters where no comment is needed, but it is a fault on the good side, and makes his commentary more clear and intelligible. No one who knows the value and importance of the Vulgate will find fault with Father Knabenbauer for using as his basis the Latin text, which is illustrated and explained by continual reference to the Hebrew text and the ancient translations, especially to that of the Septuagint.

The "Book of Job," which is deservedly praised by Catholic and Protestant interpreters as a poetical work of the highest order, has been assailed by Renan, Reuss and others, as repeating always the same thoughts, as being wanting in evolution; the prologue and the speeches of Elihu have been rejected by others, or declared as interpretations added to the original by the poet himself. Fr. Knabenbauer shows that the prologue and the speeches of Elihu are quite necessary, and that without them the poem would be unintelligible. The "Book of Job" is not strictly a drama, there is no complicated plot, as we might find it in the tragedies of Sophocles, there are not even a number of events, which vary the great drama of Aeschylus, the Prometheus; we see described the internal struggle of a great sufferer, who is goaded on by his ill-advised friends, and almost driven into despair, but who overcomes all difficulties and deserves to be enlightened by God.

Even Catholic interpreters, like Kschokze, have been very unfair to Job, and charge him with impiety ; yet it is clear that such a charge cannot be maintained, and rests only on false interpretation, for it is in manifest contradiction to the prologue and the approval of Job's conduct by God. In the agony of woes that almost overwhelm him, exposed to the fiercest attacks of his former friends, the poet could not exhibit Job as a meek and tame disputant, who balances all his words and expressions, he had to show him struggling against the thoughts and desires that were rising in his soul, and overcoming them. The author of Job is not a didactic writer, but a true poet, the great problem that at that time had occupied so many men is fully treated in this poem. It is shown that misfortunes and suffering are not only a punishment for our open or hidden sins, but are sent by God for wise purposes. It is true the full light was thrown on this question only by Jesus Christ, of whom Job himself is a type. Having so far vindicated the character of Job, let us examine the arguments against the genuineness of the prologue and the speeches of Elihu. The argument that the Greek dramas have no prologues proves nothing, and is besides untrue, for the dramas of Euripides, who dwells so much on the description of internal struggles, have prologues. If the author of Job wishes us to appreciate the conduct of Job, to have compassion and sympathy with him in spite of the many harsh expressions he utters, and the seeming despair which he manifests, in spite of the grave accusations of his former friends, it was necessary to show that this great sufferer was innocent and dear to God. How could people with their undefined and obscure ideas about the divine retribution listen to the speeches of Job, unless they knew that he was innocent. Having the prologue they could judge the case of Job fairly ; not so the friends who did not know the plan of God with regard to Job. We find a similar instance in the *Oedipus Tyrannus*, the great play of Sophocles ; we know that the pestilence in Thebes is caused on account of the murder of Laius by Oedipus, while Oedipus is more and more implicated in difficulties, and utters harsh and unjust words against his true friends because of his ignorance.

The reasons for rejecting the speeches of Elihu are well refuted by Fr. Knabenbauer, who shows that these speeches, so far from interrupting the connection, are presupposed in the speech of God, that the speech of God illustrates and confirms the arguments of Elihu, that if we regard these speeches as interpolated, no reasons are given why man has to suffer. It is Elihu alone who shows that

the just are afflicted by God to preserve them from sin, and to lead them on to progress in virtue. The objection that it was more poetical, merely to suggest the solution of the question, and to leave the rest to thoughtful meditation of the reader and humble submission to the will of God, is simply ridiculous. Others find fault with the poet, that in spite of the speeches of Elihu no full solution is given, and show thereby that the poet has chosen the golden mean of suggesting the true solution and directing the attention of the reader to further consideration and meditation on this great problem of life without saying too much. The "Book of Job" is one of the Libri Sapientiales that contains the fruitful germs of so many practical truths to be developed by later writers, and well deserves a careful study on the part of the priests, who will derive greater fruit for their sermons from studying a commentary like that of Fr. Knabenbauer, than from books of sermons. Scripture must ever be the mine where the true gold is found.

A HISTORICAL INTRODUCTION TO THE STUDY OF THE NEW TESTAMENT. By George Salmon. London: Murray, 1885.

CURSUS SCRIPTURAE SACRAE HISTORICA ET CRITICA INTRODUCTIO IN U. T. Libros Sacros. Volumen III. INTRODUCTIO SPECIALIS IN SINGULOS NOVI TESTAMENTI Libros. Auctore R. Cornely. Parisiis: Lethielleux.

A DEFENCE of the traditional belief in the authenticity and integrity of the Sacred Books of the New Testament by a writer of such ability as Dr. Salmon must be welcome. Though his work is apologetic, he has fairly grappled with the difficulties, and refuted the objections of his opponents. Dr. Salmon is acquainted with the works of Protestant interpreters of Germany, but takes no notice of Catholic interpreters, in whose books he might have found far better arguments against the rationalistic views of the modern school of criticism than are his own. Too much attention has been paid to Baur, and the Neo-Tubingian school, since their theories have been given up by most theologians, while critical remarks on the text and analyses of the Sacred Books are wanting.

The book is divided into twenty-five lectures, of which the first three are introductory. Lectures IV.-VII. discuss the reception of the Gospels in the early Church; Lectures VIII.-XII. are devoted to the Synoptical Gospels; Lectures XIII.-XVII. to the Johannine

Books ; Lectures XVIII.-XIX to the Acts of the Apostles ; and only one Lecture to the Pauline Epistles ; while the remaining Lectures deal with the Epistle to the Hebrews and the Epistles of SS. James, Peter, and Jude. Dr. Salmon has included also the Apocryphal Gospels, Acts, and Epistles, but treated the controversial points so shortly that this part of his book is of little value. We shall now point out some parts which seem to us well done, and where he supplements the Introduction of Cornely. Both authors show that Justinus was acquainted with the Gospel of St. John (Salmon, p. 82 ; Cornely, p. 220) and that the ideas, and even some words, cannot be accounted for unless he drew his information from the Gospel. Yet there are still some varieties which may cause doubt. Here Dr. Salmon, referring to Sanday, "Gospels in the Second Century," shows that no greater exactness of quotation is found in the Fathers than in the Apostles quoting the Old Testament—that they looked much more to the meaning than to the identical words ; moreover, that Justinus, in every one of his variations from the text of the New Testament, has several Fathers following him. Not only is Justinus' *Logos* Theory entirely derived from St. John, but a similar coincidence is also found in Justinus' Exposition of the Blessed Eucharist. Dr. Salmon admits that the sixth chapter of St. John is a much more clear and full statement of the Eucharistic doctrine than is found in any other passage. Quoting Dr. Hobart, "The Medical Language of St. Luke," Dr. Salmon shows, p. 172, that the Gospel of St. Luke and the Acts have in common the use of technical medical terms.

The great differences of style to be found in the Epistles of St. Paul have ever been employed by rationalistic writers as proof against the genuineness of some of his writings. Dr. Salmon (p. 470) gives a very good reason for this by comparing St. Paul to Xenophon, whose vocabulary was so much modified by travelling. While the first and second books of the "Hellenica" are written in pure Attic, and contain few Doricisms and Ionicisms, the latter books are full of un-Attic words picked up from his changing surroundings. He also refers to Dr. Stanley-Leathes, who shows that a different vocabulary is by no means a proof of different authorship, as is seen by comparing the vocabulary of Milton's *Allegro* to the *Penseroso* and to *Lycidas*. By applying these principles, he vindicates to St. Paul the Epistles of the Ephesians, Collossians, and others, pointing out carefully the similarity of style and argumentation. We cannot see why the authorship of St. Paul might not be maintained with regard to the Epistle to the Hebrews, and why Dr. Salmon should attribute this

letter to Barnabas. The remarks of Dr. Salmon on the Epistles of St. Peter are very much to the point, while granting great similarity with the Epistles to the Ephesians and Romans, he proves that, "In spite of his borrowings, this letter bears a distinct stamp of originality and individuality. The second Epistle has met with more numerous and fierce assailants, who try to prove that this Epistle is unworthy of St. Peter, that the style is quite different, that it has only five quotations from the Old Testament against thirty-one quotations of the First Epistle, that the particle *ὡς* is used differently." These arguments have little weight against the fact that many words which are not found elsewhere in the New Testament are common to the two Epistles of St. Peter and to his speeches in Acts. For instance, *λαγχάνω*, to obtain, in Acts i. 17 and 2 Peter i. 1; *εὐρεβία* in Acts iii. 12 and 2 Peter i. 7; *εὐρεβής* in Acts x. 27 and 2 Peter ii. 9." Having quoted so much of what is good in Dr. Salmon's book, we may as well point out some of the inaccuracies and deficiencies. The historical part of the book is incomplete. We find no history of the lives of the writers, no characteristics of the men and their styles, no analyses of their books; the reader is not furnished with sufficient details so as to be able to judge for himself. The account of the origin of the Synoptic Gospels is singularly defective. Dr. Salmon rejects the theory that the three evangelists borrowed from the *Λόγια*, a primitive document containing the speeches of Our Lord, because they would in that case have adopted the same order and arrangement, and yet admits that one sacred writer has borrowed from the other. He scarcely touches on the most important point—that the Gospels arose from catechetical instructions. Thus he fails to account for the difference of their aim and purpose, and hence for the difference of matter, together with great similarity. The assertion that the brothers of Jesus were not cousins of Our Lord, but sons of Joseph from a former marriage, is unfounded. The Apostles, especially St. Peter on the Day of Pentecost, did not preach in Greek, but as Neubauer, in the "*Studia Biblica*" (Oxford, 1885), has pointed out, in Aramaic, the language spoken in Galilee. Greek was little known in Palestine, as can be clearly proved from history; only very few of the educated Jews were acquainted with this language, and did not speak a pure Greek. Only in the Second Century the study of this language was more cultivated. This is also proved by the fact that so few Greek words are found in the Midrash. The statement that St. Matthew wrote his Gospel in Greek is not only contrary to common tradition, but also to the fact that thus he would not have been understood by his country-

men. There are here and there some hard sayings against the Catholics, some too great concessions to the rationalistic writers, but the book will, no doubt, contribute to preserve among Protestants reverence for the New Testament.

The Critical Introduction of Father Cornely has, in common with Dr. Salmon, the defence of the authority of the Sacred Book. The arguments that the Church from early time has reckoned these books as canonical, that the Fathers have quoted them as Sacred Scripture, that on account of the care and vigilance of the Church it was impossible that a spurious book should pass as an inspired writing, are handled with great ability. Dr. Salmon naturally does not urge this last argument, but insists more on the internal arguments for the authenticity and integrity of the Sacred Books.

Father Cornely divides the Sacred Books into Historical Books, the Gospels, and Acts, which are treated in five chapters (pp. 3-348); Individual Books—the Epistles of St. Paul and the Catholic Epistles (pp. 349-688); and into Prophetical Books—the Apocalypse (pp. 689-755.)

Professor Schanz in his review of the first volume of this work, "Tübinger Quartalschrift, 1886," the author of excellent commentaries on the Gospels, has given due praise to Fr. Cornely for his acquaintance with ancient and modern literature, for his mature judgment for the way in which he arrives at his results. He has shown that labour bestowed on the proof of truths, established already by the definition of the Church, is not lost, but is of great importance for the fuller understanding of the difficult problems, which are offered to us in the Sacred Books of the New Testament. The attacks of the enemies of the Church and of those who deny the divinity of Christ were until lately far more directed against the New than against the Old Testament. Not only infidels like Strauss, Renan, but also Protestant theologians of all shades and schools joined the fight, each tried for himself to pull down and demolish some of the sacred writings, or at least some chapters and verses. The New Testament Dictionaries, the Concordance, the writings of Philo, Flavius Josephus, were examined, the Apocryphal Books of the Old and New Testament were studied in order to show that the authors of the New Testament writings had borrowed their ideas, words and phrases from them. Since the inventions and fictions of these men have been popularised, and are constantly employed against the authority of Scripture, an Introduction must answer at least the most important objections, and furnish the proofs which will enable the readers to answer also other

arguments that might be brought forward. The way in which Fr. Cornely treats this point is very satisfactory. The objections are generally given in the author's own words, and fairly answered, since most of them arise from misinterpretation, or because the passage is not considered in its context, very careful analyses of the Sacred Books are given, which we doubt not will be in more than one respect welcome to the priests, and enlighten them about difficult points. The "Harmony of the Gospels," 285-302, which is preceded by a very complete list of Catholic writers on the same subject is also very well done. The author agrees in many points with Grimm, Coleridge, Tillion, Holzammer, Lohmann: "Many of the difficulties brought forward by our opponents rest on the supposition that different narrators must of necessity mention the same details, and the same circumstances, that whenever there is a discrepancy the one writer refutes the other, or we have some legendary account. By this method Meyer in his commentary on the Gospels, which have been translated into English, finds many contradictions, which in his judgment cannot be explained away by the harmonists, who must be unscientific, because they do not bow to the rules of the critical school. However simple the solution may be, it is rejected, if it is against the theory a writer has conceived in his mind. Thus, for instance, it cannot be admitted that the Jews put off the eating of the paschal lamb from Thursday to Friday, though this custom is attested by the Talmud, because it removes some difficulty, and because it is no more possible to attack the credibility either of St. John or the Synoptics. Two quite different events that are narrated in two Gospels, must be the same because it serves a purpose. St. Luke cannot have followed the chronological order, because, either Matthew or Mark are in the opinion of some author strictly historical. Fr. Cornely gives many instances of such arbitrary perversion of facts. To quote only one example of thoughtlessness on the part of the objector. Dr. Ezra Abbot makes St. John write his Gospel, "because it truthfully protests against the thaumaturgic tendency of the Church by exhibiting Jesus principally as worker of spiritual, not material miracles." If this be true, why does Abbot add the word "principally" which modifies the meaning of the sentence? Did he look out for a subterfuge, if any one should mention the raising of Lazarus from the dead, and the healing of the man born blind?

Much has been written on the aim and purpose of the different Gospels. On some points there is agreement, on many others the

opinions even of Catholic interpreters are divided. There can be no doubt that St. Matthew wrote his Gospel in Hebrew, and for the Hebrews, to prove that Christ is the Messiah promised in the Old Testament, and that the Christian religion is the fulfilment of Judaism. This explains the omission of so many events and parables, which are found in Luke, who wrote for the Gentiles, and who dwelled especially on those events, which brought out the idea that Christ was the Saviour of mankind. In order to account for the similarity of the speeches of our Lord, for the way in which some events are told by two Evangelists, in which they leave the historical order, many interpreters have either supposed that the three Synoptics borrowed from one common document, which they *Λόγια* call, or that Luke and Mark have borrowed from Matthew, or Matthew and Luke from Mark. Both theories are insufficient, for if those *Λόγια* had ever existed, we should learn some thing of them; if one of the Synoptics had known the Gospel of the others, it is simply inexplicable why he should have written a Gospel at all, and not have been satisfied with making some additions. All the difficulties disappear, if we admit the well-established tradition which tells us that the Gospel of St. Mark contains the catechetical instructions of St. Peter, and that of St. Luke those of St. Paul. Surely the Apostles were able to retain the impressive speeches and doctrines of our Lord, and by being continually repeating in their discourses, they acquired an individuality and character of their own. They were moulded by the preacher and adapted to their audience, and for that very reason so similar in some points, and so divergent in others. The Gospel of St. John had an aim distinct from that of the Synoptics, and was meant to supply them. Since the sacred author wished to show how Christ is the Eternal Son of God and the Word Incarnate, how he is received by the pious and rejected by the wicked, how the people of Israel have forfeited the Divine Grace, the arrangement of the subject matter and the treatment were quite different from the Synoptics. Our limited space does not allow us to enter more fully on this and other points treated by F. Cornely. His defence of the disputed passages in the Gospels of St. Mark and St. John is very successful, with regard to the First Epistle of St. John, 5, 7, he gives the arguments *pro et contra*, with a strong leaning against the genuineness of the passage.

The author is not only well acquainted with German and French but also with English literature. Some books however have been passed over, as the "Commentaries" of Dr. M'Carthy, "The

Harmony of the Holy Week," by Dr. Walsh, Archbishop of Dublin. Dewilly, instead of M'Evilly, is manifestly a misprint. The second volume, "Introduction to the Old Testament," is to follow soon, and will contain a thorough examination of the theories of Wellhausen and Reuss. We can only wish that the study of books, like that of Fr. Cornely, should promote the study of Scripture and direct the industry and talent of many among the clergy to the cultivation of this branch of theology.—F. ZIMMERMAN, S.J.

DISCOURSES ON THE DIVINITY OF JESUS CHRIST. By the Abbé Freppel, Professor of Sacred Eloquence at the Sorbonne, now Bishop of Angers. London: James Masterson, 48, South-street, Grosvenor-square.

THESE discourses were delivered by the present Bishop of Angers to the students of the Sorbonne when Professor of Sacred Eloquence in that University, and, as we might expect, they are distinguished by a rare degree of excellence. Introducing his subject by a discourse on the expectation of a Deliverer which was entertained by all the nations of the earth, by Gentile and Jew alike, Dr. Freppel proceeds to prove the Divinity of Our Lord from the following facts. First, His birth had been anticipated for four thousand years, His coming had been the object of the vows and prayers of the Patriarchs and Prophets of the Old Law. Secondly, when the time appointed by the Divine decree had elapsed, and the long-expected Messiah manifested Himself to the world, His words of heavenly wisdom, designed for the instruction not alone of those who heard Him, but of the whole human race, afford ample proof of his Divinity: the wonderful miraculous power which He exercises over the physical world, and the not less wonderful authority with which He swayed the hearts and minds of men, prove the same truth. Thirdly, the sufferings of His Passion endured with a silence and a dignity more than human, His Death foretold long before, His glorious Resurrection unique in the world's history, clearly demonstrate Our Lord's Divinity. Finally, Our Saviour's Divinity is proved, even after His Death, by "the kingdom of faith, mysterious and invincible, established in the minds of men;" by "the kingdom of charity, deep, widely extended, and never-failing, established in the hearts of men;" and by "the kingdom of worship, of adoration, universal and unceasing, established in the souls of men."

The conclusion is evident. "Either then we must doubt everything, we must despair of everything, we must deny everything, or we must admit that, if there is on this earth one truth certain, evident, incontestible, it is that Jesus Christ is God."

We have but outlined in the briefest possible way the proofs which the very eloquent and distinguished author of these discourses has treated in a most exhaustive and interesting style, showing that he has a thorough and masterly knowledge of theology, philosophy, and history. The discourses are well translated.

THE SODALITY MANUAL; or a Collection of Prayers and Spiritual Exercises for the Members of the Sodality of the Blessed Virgin Mary.

THIS very complete little book, though intended primarily for students, will be found extremely serviceable to the clergy and laity generally. As a prayer-book, containing almost all the prayers and devotions in familiar use by Catholics, arranged in an orderly and intelligible manner, it deserves very high commendation. It is however, we think, likely to prove more especially useful to persons engaged in founding or directing Sodalties, as the rules of such societies and the duties of the several officers, are clearly and distinctly stated. The adoption of these authorised rules and formulæ by Sodalties generally would conduce much to their uniformity. Amongst other matter of much interest we notice a history of the Sodality of the Blessed Virgin Mary as it has existed for the last three hundred years in Jesuit Colleges, brief explanations of the ceremonies of the Mass, and of the principal Festivals, and a clear and concise statement of the doctrine of Indulgences. The compiler is a well known member of the illustrious Order of St. Ignatius, and is, we may state, an eloquent and zealous advocate of total abstinence in Ireland. The printing and general appearance of the work reflect much credit on the publishers, Messrs. M. H. Gill & Son, of O'Connell-street.—A. B.

A SHORT ACCOUNT OF THE SHRINE OF GENAZZANO AND OF THE DEVOTION TO THE MOTHER OF GOOD COUNSEL. By Monsignor Gadd. London: Burns & Oates.

DEVOTION to our Lady of Good Counsel commends itself in a special way to all who are entrusted with the care and instruction of others; to priests whose principal duty it is to direct and instruct the faithful; to parents who are the guardians and guides of the children with whom God has blessed them. If all have not a full and accurate knowledge of this devotion, it is certainly not due to the want of excellent little pamphlets treating of the subject. The one before us furnishes us with an admirable account, in a very short space, of the

Shrine of our Lady of Good Counsel at Genazzano, of the miraculous transference of the Sacred Picture from Scutari, and of some of the many miraculous cures wrought at this Sanctuary. In an Appendix, the conditions of Membership of the Association known as the Pious Union, with the Indulgences and privileges attached to it, are fully explained. The little book is well suited for distribution amongst the faithful.

WHAT IS THE HOLY CINCTURE? By the Compiler of "The Augustinian Manual," &c. Dublin: Gill & Son.

UNDER this title the Compiler of the excellent "Augustinian Manual" has published a neat little penny pamphlet containing a brief but clear exposition of the Archconfraternity of the Sacred Cincture of SS. Augustine and Monica, its rules and obligations, and the almost innumerable indulgences and privileges with which it is endowed.

ROBINSON CRUSOE. Edited by Rosa Mulholland. Dublin: Gill & Son.

ANOTHER is added to the many ties of gratitude which should bind our children to Miss Mulholland. This gifted lady has placed her extraordinary talents very largely at the service of our little ones. She has not considered it a task unworthy of her eminent abilities to endeavour to supply our Catholic children with an amusing, harmless literature. She has written numerous stories, she has composed many songs to enliven those little ones almost from their cradle hours, while she has carefully compiled an elegant little prayer-book admirably adapted to their undeveloped minds. But we are more nearly concerned with the book before us.

Of the literary merit of Defoe's "Robinson Crusoe" it is scarcely necessary to speak. Its claim to be regarded as one of the standard works in English literature has never been denied. In the latest, and perhaps the best, criterion of such works it has found a prominent place. Sir John Lubbock has put "Robinson Crusoe" in a distinguished position on his list of "The Best Hundred Books," nor has any amongst his many critics questioned its right to be thus honoured. With the youth of these countries "Robinson" has always been an especial favourite; there are in its pages a charm and a fascination which they find irresistible, whilst the seeming truth and feasibility of the occurrences give an intense interest to the narrative. These youthful admirers will, no doubt, be increased a hundred fold

by the beautiful illustrated edition prepared by Miss Mulholland. In the preface Miss Mulholland tells us in a few words her reasons for publishing this edition: in "The Life and Adventures of Robinson Crusoe," as told by Daniel Defoe, there are many passages which render the book not quite desirable reading for little ones of a faith different from that of the author. Under the careful supervision of Miss Mulholland all such passages have been eliminated, and though we might view any omissions with regret, the safety of our children's faith being of paramount importance readily reconciles us to them. After passing under the censorship of Miss Mulholland, the most careful parent, we are quite sure, will not question the propriety of allowing his children the free use of this book.

Externally the book is a model of chaste, artistic decoration, even in those days of elegant bookbinding, and reflects great credit on the well-known firm in O'Connell-street.—J. M. H.

ENGLISH CATHOLIC NONJURORS OF 1715. Edited by the Very Rev. Edgar Estcourt, M.A., F.S.A., and John Orlebar Payne, M.A. London: Burns & Oates.

AFTER the unfortunate rebellion of 1715, George I. and his government resolved that English Catholics and others, who were disaffected towards the house of Hanover, should be compelled to "contribute a large share to all such extraordinary expenses as are, or shall be brought upon this kingdom by their treachery and instigation." An Act was passed to oblige Papists who refused to take the oaths, to register their names and real estates; "to the end that their estates may be certainly known and discovered for the purpose aforesaid, or for such other ends as Parliament shall think reasonable." The book before us gives a summary of this register, with much supplementary information derived from many interesting documents.

The book is excellently brought out, and cannot fail to be highly interesting to English Catholics. Indeed such a mass of information about the best and noblest of English Catholics, who gave up so much for the faith, might well excite feelings of warm interest in any breast.

A. M.

THE IRISH ECCLESIASTICAL RECORD.

AUGUST, 1886.

DUTIES AND RIGHTS OF CANONS.

IT is a maxim of wise policy in government to make privilege and responsibility go hand in hand. The principle lies so close to the foundation of the public welfare that neither Church nor State can safely overlook its importance. History tells how neglect of it has sapped the structure of many powerful commonwealths. Its practical application, albeit the middle ages from extrinsic causes offer some sad exceptions to the general tendency, is one of the human means through which the Church's indestructibility is preserved. That distinction should be conferred for a public rather than a private purpose is an axiom of her daily life, which works like a general law through the vast system of ecclesiastical government. Rights and duties, privileges and responsibilities, are carefully interlaced in the proportion which is thought aptest to relieve and dignify the most arduous employments without attempting to dispense with their intrinsic laboriousness.

Of this we need no better illustration than Cathedral Chapters afford. They held and still hold many special privileges to sustain the heavy duties belonging to their office; and, if it be said that with them power and place have made a long descent from their meridian greatness, it should also be allowed that there has been a corresponding relief from the incessant tasks of former times. Nor was the change undesirable. Chapters had become too powerful and too independent. Instead of forming a friendly senate to

aid the Bishop in administration, Canons frequently contrived to thwart the most useful measures of reform.

It is unnecessary to go into the details of this long struggle. Faults there were on both sides. But in the end it became plain that schism between the head and members could be effectively prevented only by curtailing some of the privileges which the latter had contrived to acquire. The discontinuance of the Archdeacons' powers was the first great blow to their influence; and whatever else remained abnormal or injurious to the general good in their privileges and independence was fully remedied by the control assigned to bishops in various chapters of the Council of Trent.

In this matter as in so many others the Tridentine fathers laboured with success to heal the wounds that long ages of conflict had left bleeding. For several centuries, especially during the eleventh and twelfth, a constant struggle went on between Bishops and Chapters, more particularly on the question of common property and common canonical life. Unfortunately for themselves and for the Church in those unsettled times the canons very frequently succeeded in resisting the wise discipline enacted by several councils on this subject; and it was to punish this resistance and stop further inroads on episcopal power that Bishops ceased to ask for the advice or consent of their Chapters to the same extent as before, and began to appoint Vicars-General and other representatives, *ad nutum revocabiles*, to the exclusion of the Archdeacon and capitular officials. It was chiefly at this stage, when the struggle threatened to become even more acute than previously, that a wall of peace was erected between the conflicting parties by the grant to Chapters of certain well-defined *Immunities*.

But immunity could prove no permanent settlement of a question whose difficulties mainly arose from the excess of existing privilege. Hence the Council of Trent completely swept away such exemptions and immunities as seriously interfered with bishops in discharge of their supreme duties as pastors of their dioceses. Thus, in Sess. VI., C. IV., the right of visitation and correction is amply asserted.

By this provision and others of a like kind the natural harmony between the Bishop and his senate was restored. Obviously, indeed, the Council placed Bishops in a stronger position than they had occupied for centuries. But it would be a grave mistake to suppose that Chapters were deprived of any prerogative which christian equity would allow them to retain. It scarcely need be said that, speaking generally, the right of *visiting* and *correcting* all his subjects in spiritual matters should be actively inherent in a Bishop's office. Now what the Tridentine Fathers did was to declare and enforce this salutary power. Many, no doubt, lament the decrease of capitular influence in diocesan administration. But for this the Council is not responsible. It did not set aside the Bishop's obligation to consult his Canons in matters of great moment and abide by their views on certain questions. If this restriction on episcopal authority has been in large measure removed, the change is directly due, not to Tridentine legislation, but to post-Tridentine customs, for which, it must be said, the unreasonable opposition of Chapters in some countries to the reformatory decrees of the Council should be chiefly held responsible.

Besides, no shortcoming of this kind can weigh down the enormous advantage in peace and union which have been steadily increasing since the sixteenth century. We can measure the value of this harmony best by looking at the state of things in the Anglican Church where of course the law of *visitation* and *correction* never took effect. For the convenience of those who cannot spare time to examine the proceedings of the Commissions that recently sat in England it may be well to subjoin a note on the subject from the *Catholic Dictionary*.¹

¹ In England in consequence of the Elizabethan schism, the reforming influence of the Council of Trent could not assert itself; and hence though the Chapters were left, no attempt was made to bring back their action and authority into that harmony with those of the bishops which primitive piety required. Thus the present singular state of things gradually arose. The Dean and Chapter of an Anglican Cathedral have their own separate property, the bishop of the same Cathedral has his, and neither side interferes with the other. The Chapter, say of Worcester Cathedral, has complete power over the church itself, with the exceptions presently to be mentioned, but there its connection with the diocese ceases. It has no

DUTIES.

The obligations of Canons might be conveniently divided under certain heads if it were intended to go into minute details; but as our object is to present a general summary of their duties, we shall attend to enumeration alone, and follow a definite order only so far to begin with such as are due to the Bishop :—

1. He receives the first place in choir, chapter, processions, &c., and the chief authority in whatever is done by him and his Canons together. (*Conc. Trid. Sess. XXV., c. 6*).

2. The Canons are bound to attend him when celebrating solemnly or pontificating, or preaching in the Cathedral, and even in other churches of his Episcopal City, but in smaller numbers. (*Conc. Trid. Sess. XXIV., c. 12*).

3. Two of them may be constantly kept at the Bishop's side to aid in diocesan management. But these are not entitled to the daily distributions, if absent from choir.

4. The Chapter is obliged to meet him outside, and conduct him processionally to the Cathedral when he comes *in cappamagna* for a solemn function.

5. When duly convened by him, or his Vicar commissioned for the purpose, the Chapter is bound to aid the Bishop by its counsel in diocesan affairs.

6. Again, it supplies the place of a deceased Bishop until a Vicar-Capitular is appointed, and helps the latter by proper advice, when summoned to render this service.

7. Each Canon makes a profession of Faith before the

more to do with its government by the bishop than the Chapter of Munich has. At a vacancy of the See, indeed, the Chapter meets to go through the mockery of electing a new bishop; but as every one knows, in the *congé d'élire* sent down to them from London, the name of the Crown nominee is specified and the Chapter is not at liberty to reject it. On the other hand, the bishop has a legal right to a chair or throne in the Cathedral and to hold confirmation in it, and here his powers end. He has no authority to summon meetings of the Chapter for any purpose whatever, nor to control the dean or the canons in any way, except so far as in their merely clerical capacity they may become amenable to his jurisdiction. The result is that an Anglican Chapter has entirely lost the primitive character of the "*Senatus Episcopi*," and is generally regarded as a convenient institution by which a Government can pension and reward its clerical supporters. *Art. Chapter, Cathedral.*

Bishop and in Chapter within two months after receiving possession.

8. Residence is of obligation, except during the three months which the common law allows for vacation. Local statutes may assign a much shorter time of absence. But in these countries, since Canons are usually Parish Priests or Pastors, the law of residence binds them, not to the Cathedral, but to the district in which their charge is situate. This, of course, is parochial residence, the canonic obligation remaining in necessary abeyance. Where, however, no like cause interferes to prevent residence in the Cathedral City, violations of the law involve proportionate forfeitures of the fruits of the benefice. Plainly, too, it would not be allowable for many members of a Chapter to be absent at the same time on vacation.

9. The Canons are by common law bound to sing the daily Conventual Mass in turn. It is always applied for the benefactors. Nay, sometimes so many as three Masses are of obligation in the day. Occasionally permission is given for a Low Mass, except on Sundays and Holidays.

10. *De jure communi* there is an obligation of chanting, or at least reciting, the whole Office in a distinct and audible manner. A Canon may, however, provide a substitute from within the Chapter, but not a stranger. There are several reasons which justify absence. But absence will involve the loss of daily distributions, unless it be due to "*infirmities, rationabilis necessitas, vel ecclesiae utilitas.*" In many countries only a portion of the Office is said each day. Here, in Ireland, as in England, the Canons can meet for Choir Service only on certain specified solemnities.

11. Canons are bound by common law to attend the Lent and Advent sermons.

12. Finally, they are obliged to be present at Capitular meetings when duly convened by either the *principal* or *numeral head*.

It is almost needless to add that in these countries we are to look to local arrangements if we wish to know what proportion of the above duties are binding on non-residential Canons.

RIGHTS.

The privileges of Canons are both numerous and interesting. It may be well to begin with their meetings.

These are held in some part of the Cathedral selected as suitable for the purpose, and not elsewhere, unless on the strength of ancient custom or licence specially given. The summons to attend issues from the first dignitary, when purely capitular affairs are to be discussed. It comes from the Bishop or his Vicar-General if diocesan matters require attention from the Chapter. In either case the right of presiding goes with that of convocation. In assemblies of the latter class the President takes the votes, but *de jure communi* does not vote himself. Nay, he is supposed to be absent when the Chapter is discussing questions affecting his interests as Bishop.

Per se neither the Bishop nor his Vicar takes part in meetings of the former kind. By special arrangement, however, the Bishop may enjoy even a cumulative vote in all elections and nominations appertaining to the Chapter. The Concordat with Spain furnishes a striking illustration of this species of settlement.

Whether episcopal permission is or is not required for meetings in regard of purely capitular business, must depend on local usage and statutes. At the same time, it is certain that the Bishop may, from a very urgent motive, entirely prohibit a particular assembly of the Canons.

For ordinary meetings on fixed days no special notice is needed, unless something difficult and unexpected requires consideration. But timely intimation of extraordinary gatherings, on days not fixed, is naturally enough of obligation in respect of each member. In England there must be a regular summons before all meetings. The Provost, too, must convene the Canons if asked to do so by a majority of the members. But when they meet, on a day not fixed for the purpose, it must be *de consensu episcopi*.

Those who are far away need not *de jure communi* be summoned to extraordinary meetings unless,

1° To elect a prelate.

2° To take part in the collation of prebends and benefices.

3° To proclaim a *cessatio a divinis*.

4° To transact other difficult business of a like character.

Provision is frequently made for affording Canons, who are unavoidably absent, means of voting either through a procurator or in a sealed envelope, addressed to the person who presides. In the assembly itself some form of suffrage is the usual way for ascertaining the views of those present, rather than the method of *compromise* or *quasi imperation*. But how far the voting may be public, and if private, alone, what penalty is attached to a breach of secrecy, are questions very differently solved in different chapters.

If all who have a right to attend are duly invited a bare majority of votes suffices to carry a motion. Anyone unfairly passed over may rescind the proceedings within a term of six months, on the good principle that "*plus in talibus consuevit contemptus unius obesse quam plurium contradictio in praesenti*." By this right of an action *de contemptu* fraudulent dealing is effectively guarded against. But here a further question suggests itself as to whether one who has as a matter of fact been irregularly passed over, may in every case allow the proceedings to stand. Bouix says the transactions in such circumstances are void *ab initio*, unless two-thirds of those who can attend are actually present¹, while Santi seems to insist on this proportion only, when no one of those at the meeting has a right to convene the Chapter.

An absolute majority of those present is required. Hence, a Vicar Capitular is not elected until he has received more votes than all the others. In capitular assemblies no casting vote is allowed the president unless by special statute.

Sometimes² unanimity is prescribed. This is so when a considerable favour is granted by the Canons. It is likewise needed to pass a motion which directly affects the Canons in their individual interests. For Rule xxix. says "*quod omnes tangit, ab omnibus debet approbari*." Their interests,

¹ Cf. Bouix, De Capitulis, p. 183. ² De Angelis, Lib. iii., T. xi., p. 249.

however, *jure collegii*, may be interfered with by a majority, to meet the necessities of the cathedral or diocesan seminary.

Occasionally it is stated that, for resolutions to take effect, they must be supported by the *major et sanior pars*. But in secret voting, which is much the more common, this distinction has at present no practical application.¹ If the balloting be open, an appeal will have a suspensive effect only when some flagrant irregularity is alleged; and in every case the *sanior pars* must make good its contention of improper influence or corruption before the judge of appeal in order to have the capitular proceedings annulled.

Where it is necessary to obtain the Bishop's permission for holding a purely capitular meeting, it must not be supposed that he can demand a copy of the *agenda*. His power in this respect is limited to authoritative inspection of the Chapter's *acta*. But these he can always supervise. He can also enact decrees to bind the Chapter, provided he keeps strictly within what the law allows and does not trench on approved customs.

But each Chapter has its own statutes or constitutions enacted very often by the Capitular body itself.² Is there then a second diocesan power with law-giving capacity? Many answer by saying that to secure the ends for which Chapters are intended they have competence to make and modify laws binding on their members. But much the more common opinion maintains the general necessity of episcopal or papal approval before capitular ordinances can bind as laws. No doubt in matters of little moment it will suffice if the Bishop looks through the minutes and abstains from disapproval. Doubtless, too, a Canon on being inducted may bind himself to observe all constitutions framed by the Chapter. But, in the absence of episcopal sanction, the obligation thence arising will in practice be one of fidelity or possibly religion, not of obedience or legal justice.

This distinction is of some importance in a somewhat different context. We have supposed such approval as would give legal force to the various decrees. This form of

¹ Cf. Bouix, p. 184.

² Cf. Icard, vol. ii. p. 165.

confirmation is termed *essential*.¹ There is, however, another kind which amounts only to commendation of the ordinances and receives accordingly the qualifying adjective *accidental*. Now, approval of this sort, coming from a Bishop, or even from the Pope, however it may enhance the dignity or splendour of capitular decrees, adds no intrinsic force to make them binding as laws. As a consequence, the Chapter can change them afterwards at discretion. Obviously, too, on the other hand, papal confirmation, if given *in forma speciali*, will prevent any inferior power from making subsequent alterations.

From the right to enact capitular decrees the transition is natural to another right of equal public import. Bishops are placed by the Holy Ghost to direct and control in the spiritual order the faithful committed to their charge. The Divine Law insists on no association of others with them in Church Government. But it was thoroughly in accordance with the spirit of the Church's constitution that they should receive aid and counsel from their clergy in the discharge of so many onerous duties. From whom could such assistance come but from the *presbyterium* of ancient times or the *capitulum* of more recent, if still very remote, development? It is almost surprising at what an early date the consent of the *presbyterium* was required in certain matters. But only when various points of disagreement began to crop up between Bishops and Chapters did the Law definitely settle how far the Bishop was bound to consult his senate, and how far he was further under the necessity of acting with its consent.

Obviously no small restriction is implied in the obligation to consult the Canons. Even their *opinion* expressed by a strong majority a Bishop would not lightly disregard. A consultative vote from such a body should be of the greatest weight. A deliberative vote was of course final. Now, when we speak of matters in which the Bishop acts *de consilio capituli* we mean that he must consult the Canons without being obliged to follow their advice. They enjoy a consultative vote. Where,

¹ Cf. Icard, vol. ii., pp. 184-85.

on the other hand, he is bound to act *de consensu capituli*, the *Canons* have each a deliberative or definitive vote.

The latter obligation is not so extensive as the former.¹ In general terms it extends to affairs of very great moment in which the interests of the See, Cathedral, or Chapter might be seriously prejudiced. This consent is required :

1°. For alienating, pledging or incumbrancing real property, belonging to the Cathedral, or even its movable property if of considerable value :

2°. For annexing a parish to a monastery :

3°. In uniting, dismembering or suppressing benefices :

4°. In demanding an extraordinary collection (*subsidium charitativum*) :

5°. To inflict perpetual suspensions and depositions :

6°. In appointing prosynodal examiners.

If these provisions² were generally in force at present we should delay to offer some brief explanation of what they separately imply. But since custom has almost everywhere removed or largely modified the necessity for capitular consent in diocesan affairs, we may pass at once to another department having a similar history.

Just as in business of very great moment, the Chapter's consent was necessary, so in a far larger class of cases, in everything, indeed, to which the word *arduum* would apply, its opinion was asked under pain of nullity. The chief headings are :—³

1°. Ordering and arranging processions and decreeing solemn supplications :

2°. Publishing statutes in a diocesan synod :

3°. Severe sentences, condemnations, and privations imposed on clerics.

But here again custom has very generally left the Bishop independent. For, though quite recently the Holy See has spoken of Chapters as true episcopal senates, with rights to give necessary counsel as prescribed by law, it must be said that all this is to be understood in the light of local custom, and that

¹ Bouix, p. 387 ; Craisson, vol. ii., pp. 375-76.

² Craisson ; *ibid.*, &c., Bouix, *ibid.*, &c. ; Icard, vol. ii., p. 161.

³ Cf. Craisson, vol. ii., p. 376.

accordingly, in the absence of special provisions, it in most places remains optional with the Bishop to say how far he will consult his Chapter. At the same time it is plain the Holy See does not contemplate such loss of ancient privileges as would imply that the Chapter had ceased to be a true *senatus episcopi* or the Canons his real advisers.¹

Perhaps it may be well to give the views of eminent Canonists on this subject.

Cardinal Lambertini (afterwards Benedict XIV.) speaking of the necessity of Capitular consent in his own day, states “*asserì posse hodie titulum DE HIS QUAE FIUNT A PRAELATIS SINE CONSENSU CAPITULI, recessisse ab aula, si quidem hodie Episcopi fere omnia expediunt sine consensu capituli.*”²

On the same question De Angelis says “*Putarem proinde hodie in hac re nos non vivere jure scripto sed jure consuetudinario.*”³

Lastly Santi concludes his statement as follows :—

Adnotant autem auctores titulum praesentem ferme recessisse a moribus hodiernis cum episcopi fere omnia negotia solent expedire sine consensu Capituli. Verum haud facile admitterem consuetudinem contra ea quae in materia tituli praesentis decernit Conc. Tridentinum. Nam S. Sedes, praesertim per organum S. Cong. Conc. Episcopis juxta inculcat observantiam legum Tridentinarum.⁴

The Canonists seem to suppose that the obligation of consulting the Chapter has not suffered so much from contrary customs as that of acting with their consent. But, where the prebendaries are spread over a large diocese, obviously it is very easy for the privilege even of exercising a consultative vote to drop largely into disuse. Besides we must remember that the Bishop could always act independently when discharging any office as delegate of the Holy See.

The English statutes suppose consultation with the Chapter. But the administration of the Cathedral, which *de jure communi* belongs conjointly to Bishop and Chapter is assigned exclusively to the Bishop.

¹ Bouix, pp. 380, &c.; Santi, L. iii. pp. 134, &c.

² De tuenda pace, Pars. iv., n. 215.

³ L. iii. T. V. P. 241.

⁴ Santi Lib. iii., pp. 135-36.

Passing now from this department in which so much depends on custom, we come to other privileges of less importance, but much greater definiteness.

Chapters have a right to be represented at provincial synods. Their procurators, however, enjoy only consultative votes. But *sede vacante*, the Vicar Capitular has a definitive voice.¹

Chapters are also represented by two members on Commissions for the management of seminaries. The Council of Trent mentions three, or as some maintain only two such Commissions. They are, 1° one for general direction of the spiritual and intellectual work, 2° a second for temporalities, and 3° a third for audits and accounts.

It is unnecessary to dwell on the rights of precedence which Cathedral Canons enjoy. To claim it, they must be present *capitulariter*, or as a deputation from their Chapter, or in attendance on their bishop. Taken in any of these ways they come before parish priests and Canons collegiate. The Vicar-General, however, in vicarial apparel, takes precedence of the Canons and dignitaries, unless they are in sacred vestments. In Canonic dress he retains his place as a Canon. The Canonic dress is in itself another privilege.

From a very early period, perhaps from their origin, Canons used a distinctive habit. But it is an established maxim in this matter, that they cannot assume even the usual *insignia* without special permission from Rome. Most probably it was always deemed a privilege to be allowed to wear the Roman dress, or any part of it. Hence comes the pontifical reservation in regard to its use.

Besides, Canons are not allowed their special habit, except in their own Church or when they are present elsewhere *capitulariter*. Even in the Cathedral they must use stole and surplice, when administering the Sacraments. In England, by Papal indult, Canons wear their Canonical dress in the Churches which belong to them as pastors. But apart from such special concessions, the only custom, which the Holy See seems to allow, is limited to the case of a Canon preaching in another Church before his Bishop.

¹ Craisson, vol. ii., p. 388.

On the Continent of Europe some venerable Chapters enjoy the use of pontificals. Their long history and majestic splendour vividly remind one of the august body of Cardinals in Rome. In truth, in external glory they have followed the same order of progress, and their essential functions have the same visible, palpable, unmistakable connection and identity with those of ancient times.

Have the Milanese broken with St. Ambrose or do those Canons but mimic his clergy? When and where was the cleavage or the change. Priests and people feel and live in unbroken continuity with the Church of the Fathers, and a stranger who will not see the fact either closes his eyes, or has not read the past.

We began these papers with a quotation from Nardi. We wish to conclude them with a prophecy of his. It is that the institution of chapters, so ancient in its origin, so useful in its character, and so naturally springing from the Christian constitution, will remain to the end and share in the Church's indestructibility.

PATRICK O'DONNELL.

GERMAN UNIVERSITIES.—III.

WE closed the last paper on this subject in the RECORD¹ by the statement, that the German people had maintained the main principles of Christian tradition and belief against all adverse influences. It must have occurred to anyone, particularly to a French priest, who had seen very serious and terrible consequences in his own land arising from much simpler and less potent causes, that there must be something in the genius of this nation that thus preserved faith and a passion for theological science amongst them. Our author, from a careful study of the German people, soon discovered a curious trait in their character, which we have not seen attributed to any other race. He considers the Germans what he calls a *bicephalic* nation—thinking, dreaming,

¹ I. E. RECORD, July, 1886, p. 631.

speculating with one mind, but always acting with another. It is the combination of pure reason and practical reason on which Kant built up his mighty philosophy; and the principles which he applied to religion, as deduced from the operations of pure reason on the one hand, and practical reason on the other, are the same principles with which educated German thinkers theorize and speculate, and then abandon in real life those creations of fancy, for the more positive wisdom of practical good sense. For just as Kant in his *Critique of Pure Reason*, taught nothing of absolute reality, but a purely ideal speculative world, and in his later treatises laid down laws subordinating man's mind and conscience to God and the Divine and natural laws, so the ordinary German loves to wander in the broad fields of metaphysical thought, creating, conjecturing, and poetising; but in every-day life he is as shrewd and practical a thinker as the ancient Greek or the modern American. This dualism of the mind enters into every department of thought and life. It is the prevailing national idiosyncrasy in education, religion, and political science; and the contrast between ancient and well-preserved tradition, and the fullest acknowledgment and acceptance of new and everchanging ideas and systems is very striking. Up here in the cloudland is some mediæval city, gray and battlemented, the ivy wreathed around its fortifications long since disused, and stretching its tendrils across the mouths of cannon long since antiquated and useless; and strolling through its streets in undress cap and jacket are dreamy, metaphysical Teutons, pondering weighty mysteries of time and space, and in the contemplation of the infinitude around and above them, seemingly oblivious of the petty concerns that agitate the multitude beneath them in the white villages and towns that dot the landscape from the Weser to the Rhine. Below in the valley is a row of buildings, granite-hewn, square-cut, uniform, and stern, and the quadrangles are bristling with black guns, the latest invention of German military science; and through the barrack squares march grim bands of warriors, as gray and stiff as the granite of the walls, and many of them a few months ago were, and many a few months hence will be, gay, rollicking students, talking

high science over pipe and glass away up in the cloudland. It is a type of the education—military and academical—through which the Fatherland insists all its children shall pass, and of the liberty and discipline which prevail side by side in all State institutions. Absolute freedom in speculation—obedience as absolute as that of a Carthusian in practical life; toleration of the wildest vagaries in academical halls—unceasing vigilance over act or word that might be inimical to the Fatherland; freedom as glorious as that of Rousseau's barbarian in the University, discipline as unbending as that of Sparta's soldiers in the barrack—such is life in Germany to the young. Hence there is no restriction on books, or programmes, or studies. Every field of thought is opened up to the student, and he is encouraged to explore it. Every invention of modern science is put before him to stimulate his ambition to improve it, and make it obsolete. Whatever the genius of other lands has effected he is at perfect liberty to study, and turn to practical uses. But never is his cold sluggish blood stirred into enthusiasm by victories of science achieved by other nations; nor will his home and college prejudices yield for a moment to admiration of talents which, with sublime pride and exclusiveness, he believes to have been specially created for the benefit of his race. If French scientific class-books are carefully noted and studied in Germany no one is very much the wiser. The French with the interest and curiosity peculiar to their race, study the habits of the English and Germans, and candidly acknowledge their virtues and excellences whilst politely laughing at their eccentricities. But no German is ever troubled about his neighbours, except to draw maps of their fortresses and sketches of their ironclads. No de Stael or Didon will ever come from the German land. Wrapt in sublime security, which in any other nation would be sublime conceit, they believe that the world was made for the Fatherland. Never a whisper of admiration passes German lips for Milton, or Dante, or Racine—for Locke, or Descartes, or Mill. Goëthe and Schiller are the greatest poets that have yet appeared on this planet; and Kant and Spinoza are the intellectual giants of the

modern world, as Plato and Aristotle were in times of old. The same national peculiarity is observable in the religious beliefs of the people. "Protesting strongly and repeatedly against authoritative teaching, they are the slaves of synods and consistories." In theory, the free-thinkers of the world, they are really as dogmatic and exclusive as Puritans. Forever soaring in the high empyrean of abstract thought, they never lose touch of the solid earth. And, on the other hand, however logical in thought and accurate in scholarship they may be, they cannot descend into the abysses of that realism where less dreamy and imaginative races fall and abide. The strong tendency to idealism, which is such a peculiar characteristic of the people, saves them from lapsing into abject error. It was a noticeable feature in their philosophers; and even the masses of the people are so imbued with it, that it seems a kind of impossibility that they should ever adopt that crude, hard materialism which comes so easy to the genius of other nations. The Frenchman concentrates all thought and feeling within one faculty—the reason, and the senses as its ministers; and whatever refuses to come within its domain is instantly rejected. Strangely enthusiastic and impulsive, he has not a particle of imagination. His poetry is little more than rhymed prose—his fiction is never successful until it becomes realistic and morbid. Two and two make four; therefore, he argues, there is no God. Here is the surgeon's scalpel—find the soul if it exists. But the faculties of the German mind are so well balanced, that there is a perpetual protest between the two extremes of thought—excessive fancy and excessive logic—idealism and materialism, and the mind is kept in that happy mean where each faculty has its full sweep of exercise without the peril of losing itself in the abysses above, or the darker abysses of vulgar materialism beneath. Hence, the free thought of Germany is ridiculed by the more robust atheism of other countries as yielding and puerile. "*Quand un Allemand,*" says E. Renan, "*se vante d'être impie, il ne faut jamais le croire sur parole. L'Allemand n'est pas capable d'être irréligieux. La religion, c'est à dire, l'aspiration du monde idéal, est le fond même de sa nature. Quand il*

veut être athée, il l'est dévotement, et avec une sorte d'onction."¹

This taste for metaphysical studies is the safety valve of free-thought in Germany. No nation can long remain either rationalistic or infidel so long as this fancy for abstract thought is a national characteristic. And whatever value may be set by this too prosaic age on the works of positivists, the lasting verdict of the world will be given in favour of the authors to whom great ideas were more important than the greatest facts or deeds accomplished in the history of our little race. Nay, even those who spurned metaphysics as a delusion have been forced either by the want of material machinery, or by the free working of the intellect, into realms of thought, to which they wished to remain for ever strangers. Goethe, a sensualist and realist in a moral and literary sense, could say of Jacobi, that "God afflicted him with metaphysics as with a thorn in the flesh." Yet, what is the second part of "Faust" and the greater part of the first, but an admission that without supernatural elements even that strange jumble of thought could not, with all the efforts of his own unquestionable genius, cohere in legitimate dramatic unity? Whatever philosophic system, therefore, prevails in the halls of German Universities, the religious creed of the students is as definite and dogmatic as Protestantism can permit. It could not be otherwise if we consider the programmes that are issued by the Minister of Public Instruction in Germany, and which are obligatory on teachers and pupils alike. Here is the programme for High Schools, issued March 17th, 1882:—

"Religious instruction shall comprise—1st, The History of the Bible, but chiefly of the New Testament. 2nd, The Catechism, with the Scriptural passages and traditions which explain it. 3rd, The Ecclesiastical Year-Book, and complete knowledge of the principal hymns. 4th, Knowledge of the main facts contained in the Scriptures, chiefly in the New Testament (reading of various passages selected from the *original text*.) 5th, Fundamental points of dogma and morality. 6th, Knowledge of the most important dates of the history

¹ Etudes d'Histoire Religieuse, p. 417.

of the Church, of eminent personages, and of the lives of the principal saints."

And in the diploma which each student in the Gymnasia receives, when he has passed his final examination, are found the words :

"We hereby testify that the pupil of the Catholic—or Evangelic faith—is efficient in religious knowledge." But it is in the Universities that chief prominence is given to religious science, and that it occupies the foremost place in the activity of trained and matured intellects.

"The activity of theological science cannot be denied. Every professor treats at least two different subjects. And as the smallest faculty of theology does not possess fewer than six professors, there are thus at least twelve lectures. At Leipzig, where the faculty of theology numbered fourteen professors, twenty-five subjects were being treated in the same half-year. These are the titles of the various subjects studied during the Summer vacation of 1882 :—

History of the Church.
Epistle to the Hebrews.
Moral Theology.
Epistle of St. James.
Compared Symbolics.
The Psalms.
The Messianic Prophecies.
Epistle to the Romans.
Life and doctrine of Schleiermacher
Introduction to the Old Testament
System of Practical Theology.
Biblical Theology of the New Testament.
Messianic prophecies of the Old, and their fulfilment in the New Testament.

The Prophet Isaiah.
The idea of the Covenant in the New Testament.
The minor prophets before the exile.
Hebrew Poetry.
History of worship among the Hebrews, and its bearings upon the criticism of the Pentateuch.
History of Christian architecture compared with the requirements of the present time.
Gospel of St. John.

"Add to this the practical labours accomplished in the various associations of theological students, and some idea may be formed of the prodigious intellectual movement of which in Germany every faculty of theology is a centre. The encyclopedia of religious science is thus approached from on all sides ; and the students who are excited by an ardent wish for study, live under the cross fire of the thousand rays of the same science."

Lastly, in political science in Germany, similar effects of the dualism of the national character are observable. The most strenuous liberal and democrat in France or America, whose life is one passionate dream of a universal brotherhood of nations, "in the parliament of man—the federation of the world," is not so enthusiastic as the German student, who is prepared to clasp hands in cosmopolitan friendship with every other nationality. So say their poets—their philosophers. Yet we know that they love their mountains and rivers and forests with a partiality that seems narrow and illiberal, that the glory of the Fatherland is the everpresent dream of every German, no matter what his religion may be, and that Germany is a huge barrack where every adult must pass through the ordeal of a severe and rigid discipline to form part eventually of a colossal and irresistible force that may crush the French on the one hand, and the Slav on the other. This is all the more wonderful, because there is no nation in the world composed of such heterogeneous elements in origin, race and religion.

Though for the most part descended from the Gothic tribes that swept Europe at the dismemberment of the Roman Empire, the Germans occupy such a central position that a large Latin element from the south has entered into the composition of their nationhood, and the Slavs from the east and the Tartars from the north have added their distinctive characteristics to the race. It is cut up also into principalities and kingdoms as different in size and configuration as if the poles were between them. And though the Catholic and Lutheran religions predominate, there is a large variety of small sects differing from one another on some point of religion which is only made important by controversy. Yet, notwithstanding these elements of disruption, the fact remains that the German Empire is to-day consolidated into a whole more concrete and unified than empires whose people kneel at the same altar, and whose flag floats over one race claiming the same origin and birthright. Still more strange is it that politics in the sense of differences of opinion in reference to the common welfare,

is an unknown science in Germany. The great central idea of German unity pervades all classes; and to that idea everything must be sacrificed. And the German Universities are undoubtedly the places where that dominant idea is engendered and developed. "In closely studying German youth I soon came to the conclusion that the love of the mother country, the consciousness of its doctrines, and the ambition of its future glories have been chiefly developed in its Universities." This national feeling is promoted by the patriotic clubs of the Universities and, let us add, by the spirit of the professors themselves. "This lecture," said Fichte during the Napoleonic invasion, "will be deferred until the issue of the campaign. We shall resume it when our country has recovered its liberty or—we shall have fallen dead for the defence of her freedom."

So far, then, as we can see in two great departments of human thought, academical education and political science, the German Universities exercise the most wholesome influences; and even in religious science the spirit of these valuable institutions is a main support of Christianity. What conclusions, therefore, shall we draw, or how shall we apply the practical lessons of this book of Père Didon's to our own country? We may, perhaps, state that the peculiarities of the Teutonic and Celtic races are so utterly dissimilar that it would be impossible to create or maintain a University system in Ireland after the model which we have studied. We have neither the traditions that consecrate to the minds of German youth the ancient seats of learning in their land, nor great names to whose memory is attached that national reverence which is so freely given to those who have marked some intellectual epoch in the history of their country, nor governmental patronage such as that bestowed on Berlin, nor even the universal homage to learning, which is the sweetest guerdon of the protracted vigil, and the laborious task of unearthing dead centuries for their treasures. Neither have we as yet that peculiar virtue of pursuing knowledge for its own sake, which is the soul and inspiration of a University. It is in this matter that the book we have studied is specially valuable. With a firm hand our

Dominican draws a decidedly unfavourable contrast between his own country and Germany, points out distinctly the faults of the French educational system, and suggests a total reconstruction of that system on German principles, adapted of course to French ideas and temperament. And there is such an affinity between the French and Irish nations that we may safely apply all his strictures and suggestions to ourselves. To understand them we must take his standpoint, for it is not too much to say that his own nation and Germany are half a century ahead of us in this matter of education, and with them the whole system is not feebly tentative as with us, but has been tried by the fullest tests of time and experience.

The great central idea of the book is that Universities are the brains of a nation, that whatever excellence has to be obtained must be obtained through them, and that any kind of prosperity, intellectual or other, that does not proceed from them, is hollow and unstable, and must eventually collapse. A favourite idea in the Church is, that men of prayer are more powerful agents for good than men of action; that the cowed Carthusian whose earthly vision is bounded by the white wall of his cell on the one hand, and the white wall of his garden on the other, has more influence on the Church's destinies than the girded apostle who goes forth "in fines orbis terræ." Now, it is the creed of our author that it is by great ideas a nation is created and strengthened, and that Universities are the homes of such ideas. He thinks, therefore, the increase in the number and efficiency of Universities a healthy proof of the vitality and energy of a people; the decline of Universities, and the increase of High Schools for special subjects a certain sign of a nation's degeneracy. Yet, he says, this is the universal tendency of the world at the present time: "The fashion to-day is professional and high schools. All nations, Germany excepted, seem to obey that fashion. Everywhere in England, in America, in Italy, in France, in Russia, high schools are founded and multiplied." What is the result? "If we observe this intellectual impulse of contemporary society, we shall soon come to the conclusion that it will eventually and fatally result in the breaking up

of the vast unity of general knowledge; and that in fostering too energetically the practical application of science, it will gradually dry up the inspiration of genius, to which theoretical science alone can give wings and flight." What he condemns, therefore, is the undue and forced exaltation of high schools at the expense of Universities. In Germany the former are never suffered to lose their preparatory character; in France they are permitted to encroach too much on the domain of Universities, with the result that University teaching in France is only the shadow of a great name, and the high schools are "hotbeds of irreligion, positivism, and eighteen year old philosophers." These latter are formed by the undue development of the critical faculty. The natural powers of the mind require the following sequence in the course of education:—gradual strengthening of the memory by filling but not over-burthening it with facts or principles—gradual development of the intellect by the collation of such facts and the application of such principles, as we see in the study of mathematics—finally, the training in just criticism, when the judgment is matured, and the memory and intellect combine to help it in forming correct ideas and practical principles of action. Now, in France, this last branch of education is usurped by the Lycées or public schools, where the young pedant is instructed to sit in judgment on the universe, like Browning's diner-out:—

Who wants a doctrine for a chopping-block
To try the edge of his faculty upon,
Prove how much common-sense he'll hack and hew,
In the critical minute 'twixt the soup and fish.

With that prematurely developed critical faculty he roams through the realms of thought, and nothing is too high or sacred to escape him. Setting aside reverence of every kind as a kind of exploded superstition, he flings the full searching light of this wonderful faculty into every corner and cranny of the universe of science, flashing it from the inaccessible heights of heaven to the lowest depths of animal or vegetable physiology. Whatever escapes this white light, or is unrevealed to it, is to him non-existent; and the budding philosopher through the medium of his language, which if useless

as a vehicle of high thought or poetry, is splendidly adapted for the more servile purposes of satire, annihilates to his own fancy creeds as old as the world, and hopes that are stronger than death. So it was with ancient Greece. The philosophers were followed by rhetoricians and sophists, who inducted the youth committed to their charge into all the secrets of science, yet made eloquence of language and rhetorical display their highest ambition in the end. But their appearance marked the decline of Grecian learning. From that time we date the transference to the Latin races of the wand of intellectual superiority. And it is not altogether beyond our own experience to find youth of our own age, who can sing the litany of the kings and queens of England, and mark the dates of battles with the mechanical uniformity of a chronometer, deem themselves qualified to sit in high places, and stare and wonder at teachings which are too simple or too sublime for forced and weakened intellects.

For the same reason, our second conclusion shall be, that the crown of all teaching in a Catholic University should be the perfect grounding of the students in a system of mental philosophy, strictly in accordance with the teachings of the Church, but neither too restricted in its scope, nor too illiberal in its applications. Theology is justly the queen of sciences to the inmates of a Catholic Ecclesiastical College. Its place in a University would be justly filled by Philosophy. The whole course of modern literature, varied and complex as it is, is for-ever touching the fringe of this latter science. The finest poem of modern times, the "In Memoriam" of Tennyson, is purely philosophical from beginning to end; and if the perfect hope of the Christian's belief is clearly professed in its splendid prologue, the doubts and difficulties that beset it, are indicated in minor keys throughout the poem and are silenced, but do not entirely vanish, in the "Higher Pantheism." And, through the brilliant warp and woof of George Eliot's works, is there not discernible the dark thread of her negative and melancholy philosophy? So with science. Whether looking for a universe of worlds through the telescope, or through a microscope for a universe of atoms, the mind of man is for ever tormented by metaphysical

questionings. There is no use in trying to silence them. Positivism may lay down peremptorily its dogmas, and warn its disciples to waste no more time in futile searches after that which can never be known. But the ceaseless curiosity of the mind cannot be stilled, till the stars are quenched and the mechanism of the universe loses its obedience to the Divine Mind that controls it. To bring vigorous and active intellects under a mental discipline so perfect, that the chafing and irritation of such doubts and questionings are soothed by a science, to which the highest intellects have been consecrated, and which is as perfect and flawless in its workings as the most scrupulous mechanic could desire, this ought to be the ultimate aim of a University. And for the same reason, the study of philosophy ought to be deferred to the end of the University course, when the mind is trained to understand its intricacies, and pass freely from problem to problem, which would appear to it in a less matured condition barren and empty formulae. "Eighteen-year-old" classical scholars are intelligible; "eighteen-year-old" mathematicians are not forced and unnatural creations; but "eighteen-year-old" philosophers imply a deordination in the process of education, which is irrational and absurd. We hasten from this point to say that it is evident that in a University the science should be taught in the vernacular, and that its history, as well as its doctrines, should be made familiar.¹ For, after all, it is the history of human thought. Physical science was practically unknown up to our own time. What occupied the minds of men for twenty centuries? The mighty issues of the human soul, its capabilities, its destiny. In porches and gardens under Grecian skies, in halls of rhetoric in the days of Ambrose and Augustine, in academies and Universities in mediæval times, and in our own days in that great arena of modern thought—the press, the same vital questions are discussed. The advocates of freethought in every shape, and in every age, sit under the bust of Plato; and the statue of Aristotle is enshrined in Christian

¹ Not to burthen our pages with quotations, we refer the reader to Père Didon's work, page 174, for the programme in the faculty of philosophy for 1882.

schools near that of the great apostle of intellect, Aquinas. Yet, we do not speak of the former with horror, nay, many of our best Christian scholars have thought it in no wise heterodox to quote him. And surely, Kantism does not mean unutterable things: nor is Spinoza quite a synonyme for Satan.

Thirdly, the professorial system should be maintained in the most conservative manner in an Irish University, partly, because no other provision can be made by us for great specialists; principally, because, under any other system, learning shall never become honourable amongst us. However efficient a tutorial system may be in preparing youth for professional examinations, it can never be successful in the higher object of making them thoroughly educated men. The instrument may answer its purpose well, but it never becomes more than an instrument, to be cast aside when used. It is clear that reverence for knowledge in the persons of its possessors can never have for its cause or object those who use it as a means to an end less noble than itself. These only command respect for learning who are consecrated to its service, and who win worship for their goddess by their exclusive devotion to her service.

Finally, with all our indebtedness to Père Didon, we borrow from him one last idea:—"No national life is possible for a people, if, at the same time, it be not taken up with the pursuit of some grand ideal." What ideal should be put before a University of Irish students who hold their country's destinies in their hands? We pass by political aphorisms too menacing, too flattering, or too enthusiastic, and say that the only true ideal for Ireland is to be once more, what it was of old, a nation of saintly scholars. "To the English," it was said, "was given the empire of the sea; to the French, the empire of the land; to the Germans, the empire of the air." What a sublime destiny it would be, if with these latter, we could share the dominion over human thought, if utilising to the utmost, the varied and inexhaustible treasures of talent that lie hidden around us, we could explore unknown fields of thought, and garner intellectual wealth till the nations of the world cried out with envy; if we could open up our sanctuaries of science to

strangers, and send apostles of intellect, as we send to-day apostles of faith, to nations that hail the rising, or sadden under the setting sun! And all this intellectual glory, whilst the deposit of faith remains intact, the past and eternal glory of Ireland's fidelity to religion undimmed, whilst her science is not the litter of dead philosophies dug from the past as the members of a mutilated statue, but the perfection of the fair and living figure that woke to music and immortality when the sunlight of faith had dawned upon it. Let us hope that this is not the dream of a sleeper before the dawn, but a fair forecast of what may and shall be.

P. A. SHEEHAN.

A MANUSCRIPT DIARY FOR 1762.

SOME years ago the manuscript we have now to speak of came into our hands, probably as an item in a mixed lot at an auction. We have from time to time amused ourselves with reading its quaint entries, and puzzled over its cramped hand and difficult contractions; and, while it has given us no clue to the name of its author—which, indeed, is to us, as to our readers, of no consequence whatever—it has afforded us some insight into a character, not indeed particularly interesting or edifying in itself, but fairly representing a certain class, ever to be found in the world, but perhaps more pronounced at one time than at another. Circumstances which develop individuals, spread their influence by them, and form classes which, severally weak, grow strong by combination, and take a place in society to which otherwise they could not attain.

The religious movement which grew out of small beginnings in the eighteenth century, and owed its life to the Wesleys, to Whitfield, and to other remarkable men, spread far and wide in England, as much through the apathy of the Established Church, as by the fervent energy of these great leaders. It was indeed a religious revival; blundering, of

course, and with its absurd as well as its serious aspects, as all such movements must be when outside the Church and unaided by its spirit and experience; but yet very real was the movement—ardent, almost fierce, was the energy with which it was worked—and great, doubtless, in its irregular way, was the good it wrought among those who were in a state of almost pagan ignorance in all that concerned the welfare of their souls. With the lowest classes its influence made itself specially felt; for they had been left seemingly uncared for by those who were supposed to be in spiritual charge of them. But the influence, if it began, did not end there. It worked effectively in the lower middle classes, and thence upwards to the professions, if not in its higher branches, at least among those who are most mixed up with the small shopkeepers. It is to this class of professionals that the writer of our Diary seems to belong; and if his revelations of himself do not tend to place him high in our estimation—as perhaps few thoroughly honest unveilings are likely to do—they show us at least how the teachings and doings of that period influenced the minds of those who were brought under their power, even when they did not succeed in making a man live up to his principles. To do our author justice, we must bear in mind that he was noting down from day to day his prayers as well as his actions, and that these records of thoughts and aspirations, that grew out of the moment, were recorded for his own eyes alone; and this will excuse much which otherwise would look like hypocrisy, were they intended to be read by others. There may be, and doubtless is, much that is mere form, and the stringing together of familiar words and phrases—much perhaps that is but an attempt at self-deception, and a throwing upon Providence the responsibility which is really his own; but with all this, there must needs be a certain amount of true religion at the bottom of it all, which should make us think not altogether unsympathetically of a poor man struggling with many difficulties of soul and body, while we derive some amusement from his trials and the way he has recorded them.

Of the keeper of this Diary we know nothing beyond

what he has recorded in the manuscript, which now lies before us. He seems to have kept a regular series—a separate volume for each year; for at the latter end of this, for 1762, he says: Dec. 27. Began ruling next year's pocket-book, and composed and wrote a first prayer in it. Very neat and careful is this ruling; for every page is regularly divided by red lines into columns and paragraph-spaces, and the whole finishes with three horizontal red lines, when the year has come to an end.

In our quotations, from which we have too long detained the reader, we shall be careful to give no names; the writer having lived and practised little more than a century ago in Dublin. Our only object in using his Diary being to give a fair representation of a state of society prevailing in his day, he and his surroundings are to us only as characters in a play; real in themselves, they are to us as puppets, with whom, when the play is over, we have no more to do, and so we ask, and wish to ask, no more about them.

We shall not follow any regular order in our quotations; enough, if we pick up a passage here and there, as chance may lead us, and as pencil-marks which we formerly made may suggest. Our readers will not need the minute accuracy which contractions and quaint spelling would suggest: we are not editing a Classic, but only skimming over an old Diary.

The arrangement of the pages is peculiar, and strongly characteristic of the religious tone which Methodism popularised, if it did not introduce; and so especially is the abrupt and seemingly irreverent jumble together of sacred and profane things. The prayer and the ordinary note are so mixed together that, in the contractions that are used, were it not for the "Amen," it would be difficult to find where the one ends and the other begins.

The two opposite pages correspond in the record of time for a week, and are divided by vertical lines; the left-hand page into two columns, and the right into three. At the top of the former runs a verse from the Bible; the first column contains, under the date of the day, a prayer fitted for the occasion, and evidently *extempore*, followed abruptly by a

note of where he took his meals, spent his evenings, and the people he met, with sometimes a pious ejaculation with which to wind up the day. The second column, on the same page, he heads: Sundrys—under which he records other events of less regular occurrence, under its own date, from Monday, at the top, to Sunday (evidently his Sabbath or seventh day), at the bottom; and, of course, the Sunday has a special prayer, which is the only one in this business column.

The right page professes to be: An account of Monies received and expended. In the first column, the particulars; in the second, the receipts; and in the third, the expenditure: the accounts being entered with the formal accuracy of the period, so that when he spent a penny it stands recorded thus: Bord of Miss C.'s young man (paid) 000£, 00s., 01d. But, even here, we have the religion of the left page flowing over; and so we get a record of sermons that he read or heard preached—one almost every day—with the text, and sometimes remarks upon the same. Thus, for instance, we read: Dr. Hudson, proving the Divinity of Our Lord, said, that as God was our Creator and Preserver; so that, if He had not been our Redeemer also, as the Mercy of Redemption infinitely outweighs the Mercies of Creation and Preservation, it would follow we were more obliged to a Creature than to God our Creator, which would be absurd and blasphemous to imagine. I think it a very pretty Argument, and I never heard or met with it before.

When our Diarist gets to London, he records the sermons of such men as: Revd. Mr. John Wesley, and tells us how he considered one to be excellent, and another to be very good; and it being a watch-night, stayed till half after ten. And, in the very same paragraph, we are brought back abruptly to the account of moneys, and find that he got from Aunt B., to pay for her knife-grinding, another penny, which is entered under seven figures; six cyphers, and the poor unit at the end of the row. Day after day he goes to hear the same famous preacher; but once he records: He only read letters. And another time: I was not there at the beginning; on which day he expended one half-penny. When at home in Dublin, he goes to other preachers, who do not please him.

Dr. Lillo's discourse is pronounced as excessive poor, and Mr. Jepson's, on the same day, as very poor. But these sermons, he tells us, were: In the morning at the Parish (church), and in the afternoon at St. Peter's; so perhaps it was the flavour of the Establishment that made the orthodox discourses but husks of swine.

Affairs do not seem to prosper with him in Dublin, and so he sets out for London; and thus he records his long journey: About half after twelve left the Chambers, and went down to the Quay about two o'clock; took boat and before four were under sail, in the Prendergast Pacquet, for the Head. All day at sea: what little wind we had was favourable; but it was too little. And then comes his Sunday prayer that he may have the Holy Spirit, as a voice behind me, saying, This is the way, walk thou therein. The next day he landed about twelve o'clock, at noon, at Holyhead, and set forward for Chester about three, and goes with Mr. S. to Llangefny, in the Isle of Anglesea. On they ride on horseback by Bangor Ferry, where one J. joined us to Conway; and we lay at Ridland (Rhuddlan?). I was very much fatigued at night. At Holywell we dropped Mr. J., and lay at Mrs. K.'s at Chester: lay in the old room. Mr. S. came to me, and we took whey. Evidently both were poorly, and enjoyed the old room in a quiet and sober manner, nursing themselves for the fatigue yet to come. So they had an idle day there, and took tea with the landlady, Mrs. K. Then he set out once more; but no more on horseback, for he has reached civilization and comparatively good roads, and says, somewhat grandly: Took Mr. S. in the Chaise with me; though, in truth, the grandeur is none of his own; for he records, in another paragraph: When I determined to go as far as Whitchurch that night, to be taken up by the Machine in the morning, Mr. G. was so kind as to compliment me with a Post-Chaise.—Glory be to God. And ere he goes to bed he writes: Thanks be to God, who preserved me this day, that none of my bones were broken; so, after all, the Post-Chaise was none of the easiest. The next day we find him in the Coach, or Machine, as he calls it; inside are: Mr. F., an officer's wife and her son, and a Whitchurch man,

and I, Mr. S., was an outside passenger. Their journey is by Whitchurch, Stafford and Coventry, and even at the end of the long day's journey he has no repose, for he briefly records: not a bed, come in so late and to set off so soon; which seems to mean either that no bed is to be got so late at night, or that the driver of the Machine will not trust his passengers with the luxury of a night's rest, fearing, naturally enough, that they will be loath to rise to set off in the early morning. So without a comfortable sleep they are off again by Foster's Booth at Northampton where they refresh themselves, and passing through St. Alban's, sup with Mr. D. in Bishopsgate-street and lay in the Inn at Aldersgate Street after this journey of six days. But here he gets no rest, and just before his Sunday prayer he records feelingly: Being terribly bit with Buggs in the Inn last night was constrained to remove to the lodging Mr. D. had fixed for me in St. John's Street at the Widow W.'s, where I agreed for five shillings English a week. Before he removed, however, he entertained some friends at breakfast at the George Inn, Aldersgate-street, where he lay but did not sleep, and dined at the Crown in Bow-lane, and then: to my new lodgings in St. John's Street. There was nothing else, it seems, done though it was Sunday, and perhaps the excuse is contained in the closing words of the entry: rained hard.

This long journey seems to have upset him. Every day in the account of Monies is the entry repeated: kept no account of my expenses; however he is able to go to the Tabernacle on Sunday, but: the sermon was almost done when I got there. Bought a ticket for the Gallery: we know not at what cost, for still the entry is, kept no account of expenses. However, after a few days we read: Laid out in all my journey, inclusive of 7s. 11½d. (for hymn and sermon books) about the sum of £6 19s. 9d. Now Mr. Whitfield—as great and popular a preacher as John Wesley himself—is his hero at the Tabernacle, and his sermons are good. And now comes one of the uses to which the ticket for the Gallery at the Tabernacle is turned. The young man from Dublin smartens himself up: agreed with a barber for one shilling per week shaving and dressing, and gave my linen to wash

to my old washwoman, Mrs. C. His pocket has something more than usual in it, so : met Will R., the boy who once lived with me and whom it was never in my power to pay, gave him one shilling. And looking about him, the sly rogue found : that the Lady I had often taken notice of is a niece of Mr. G. of Tottenham Court Road. Lord make plain my way. He grows proud and acknowledges his fault. Breakfasted near the chapel, and found by not chusing to mix with the poor Christians there, the wofull and lamentable pride of my heart, and prays to be humbled that in due time he may be exalted.

Then the fair distraction comes again. Saw the Lady, my Favorite, in the Gallery at Tottenham Chappel. Lord give her to me to wife, if it be thy blessed Will. He prudently makes inquiries and finds that : the young lady's name is L. niece of Messrs. G. (no fortune but what they please). Thy Will be done.

His mind seems somewhat troubled about this time on his matrimonial quest by the number of eligible persons he sees. After mentioning two others in less than a week he lights upon a Widow : whose name I do not know, looking very well, and sitting near her I thought she might make me a good wife, and so he prays to be directed in this important matter ; and then another turns up and he prays, show me thy Will.

And now a distraction of another kind comes in his way. One Mr. B. at Mr. D.'s observed that I had an extraordinary good appearance and look for a Clergyman, as many of late have said, and others taken me for such ; so he prays that if it be Thy will I should speak publickly for Thee, make the way plain before me. Somehow the opposite page here records frequently : at no place of worship, God forgive me. It seems that the old distractions are upon him, and so between the two he gives himself up to the pleasanter. Perhaps it is only fair to mention the reason he gives for his absence : ashamed to go to the Tabernacle for the shilling I owe for Magazines. However, he seems to have been sick ; for he records that he drank camomile tea night and morning for the greater part of the week : and then, was shaved all over my head at night.

He made another venture which turned out ill : supped in Bishopsgate Street, smoked and was very sick, think to smoke no more : and the next day he was very low in spirits, and prays that his faith may be increased when he is low, and that he may live on past experiences. But the next day he rallied, bought a goose and a bottle of wine, and went with Polly to the Tabernacle, and prays that they may be not only hearers but doers of the word. Mr. Whitfield has returned, and the old attraction draws him.

And now matters seem to prosper with him and we read : paid my lodging in full £4 13s. 6d. English ; paid for my new hat one guinea, for my new wig £1 5s. ; bought new gloves and stockings and gave my Polly half a guinea to buy the things for herself ; bought a bag for the wig. But with prosperity comes carelessness in keeping the account of monies, and moreover we find entries very unlike the old sixpences and ninepences, for now we have : bought a gallon of white wine at Took's wine vaults and nothing about the price, and then a new gown (my gown, he says, and so it is not for his affianced bride) ; paid for my new gown, English £1 13s. 6d., and then the enormous amount of £5 10s. to the Taylor for my cloaths, all English he adds ; either in sorrow for the cost or in exultation at his sudden change of fortune. And thus his wind up in London is more brilliant than his beginning. Perhaps we may venture to follow him home before we withdraw him from the public gaze to which we have submitted him. He closes his London items with a gallon of wine and paid my barber ten shillings.

On November 9th he left London before five o'clock in the morning, D. with me in the Machine that holds six, it was full. The lady and her mother saw him off, and he thanks God who has enabled him to leave London, and prays that he may quickly return again, which under the circumstances is natural enough. The Machine goes through St. Alban's and Stony Stratford, and they lay at Dunchurch, safe, thanks to God. The next day they go by Meriden and the Welsh Harp and lay at the Four Crosses. Then occurred a small incident thus recorded : Was grossly affronted at night by the stage Coachman, and he prays that the man's heart may

be turned, and that he himself may forgive his enemies; nevertheless he remarks the next day: The Coachman lost half-a-crown in the morning (which we gave to another Coachman) by his abuse. And then he prays: grant it may do him good. That next morning he recommends his friend Mrs. K.'s hotel to his fellow-travellers: influenced the whole company of the stage to go to Mrs. K.'s; on by Ivetsy Bank, dined at Whitchurch and all the passengers with him, lay at Chester. There they stayed a day and he started after dinner the following day in company with Mr. C. for Holywell and lay there. The following day they reach Conway; had a Harper for an hour. Much out of order in the morning with the fatigue of riding; having left the Coach we suppose at Chester. On again; by Bangor Ferry, 16 miles from Conway, by Llangefni to Holyhead, Mr. C. in company.

Thus much of his journey is completed in five days. At Holyhead took ship about ten o'clock. All the rest of the day at sea, came to an anchor—very sick. The next day he says: all day on shipboard with a contrary wind, till seven in the evening we landed at Skerries and lay there. Glory be to God. So the next day he goes by Swords to Black-horse Lane, and with my sisters tea at my aunts, and lay at Chambers; where we hope he got a good night's rest at the end of these ten days of travel from London. The new clothes, gown and wig were not long in their cases and boxes, for on the next day he records, even before his usual prayer which for once comes second in order: At Court in my Robes Clothe me, good Lord, with humility, and grant that I may be found at last cloathed with the righteousness of my dear Lord, that I may tread the Courts above and be for ever giving praise and glory to redeeming Grace.

But we must bring our extracts from the old Diary to an end. To decipher the curious contractions, to puzzle out the obscure allusions, and to know more than anyone else of the thoughts, sayings and doings of one who lived nearly a century and a quarter ago, all these things combine to give an adventitious interest to the manuscript, which it is impossible to convey to our readers; but altogether apart from this we may hope that the Diarist reveals himself in a

manner to make even the few extracts we have given worth reading; in that they show what the religious movement under Wesley and Whitfield wrought in a class of minds not generally subject to such influences; how they drew a young lawyer from the ordinary amusements of London, led him to a regular attendance, often day by day, at the sermons of very earnest and awakening preachers, who certainly used their very great gifts and powers to terrify, arouse, but never to flatter their hearers; how they led him away from personal extravagances and to an excessive economy in the use of his money, which, to say the least, we suspect would contrast very favourably with most diaries of the present day, if young students of any of the professions would record their life in London as frankly as the unknown writer of 1762 has done.

HENRY BEDFORD.

“WAS ST. PATRICK A HYMNOGRAPHER?”

IN a late issue of the RECORD, Father Hogan, S.J., treated his readers to an essay brimful of interest and learning as bearing on the life of St. Patrick. One of his many suggestive bits of information, supplied from the *Book of Armagh*, in connection with the Saint's Irish Hymn leads me to discuss its authorship.

Several lives of our National Apostle make mention of two Hymns of St. Patrick, but they are said to be his in quite different senses. One of the Hymns is generally attributed to St. Secundinus or Seachnall, his maternal nephew, as alleged, and is written in Latin in praise of St. Patrick. It has been called the Alphabetical Hymn, because each stanza begins with a different letter of the alphabet.

The second Hymn was written in Irish, and has been attributed to St. Patrick himself. The occasion of its composition was a sense of danger that beset our Apostle and his companions on their way to Tara, in order to preach the Faith to the princes and chieftains there assembled. The learned O'Donovan gave a translation of this Hymn from the

old *Book of Hymns*, which appeared in Petrie's *Antiquities of Tara*. Translations of it have been given also by Messrs. Stokes and O'Beirne Crowe, with some slight differences. Dr. Todd, in his *St. Patrick*, follows the translation of Dr. Stokes. As an intellectual exercise, as an illustration of the peculiarities in the Celtic language prevalent in a certain age, it might be worth while discussing even the slightest verbal differences between the various translations; but any of the translations is substantially correct for our purpose, which is to consider whether St. Patrick ever composed the alleged Irish Hymn. If it were not his, it should not have been given by Dr. Todd and others in their *Lives of the Saint*, however interesting it may be as a specimen of the Irish of a particular period.

The following is a translation of the Hymn, as given in Todd's *St. Patrick*:—

1. “I bind to myself to-day
The strong power of an invocation of the Trinity,
The faith of the Trinity in Unity,
The Creator of the elements.
2. “I bind to myself to-day
The power of the Incarnation of Christ with that of His Baptism,
The power of the Crucifixion, with that of His Burial,
The power of the Resurrection, with the Ascension,
The power of the Coming to the Sentence of Judgment.
3. “I bind to myself to-day
The power of the Seraphim,
In the obedience of Angels,
In the hope of Resurrection unto reward,
In the prayers of the Noble Fathers,
In the predictions of the Prophets,
In the preaching of Apostles,
In the faith of Confessors,
In the purity of Holy Virgins,
In the acts of Righteous Men.
4. “I bind to myself to-day
The power of Heaven,
The light of the Sun,
The whiteness of Snow,
The force of Fire,
The flashing of Lightning,
The velocity of Wind,
The depth of the Sea,
The stability of the Earth,
The hardness of the Rocks.

5. "I bind to myself to-day
The power of God to guide me,
The might of God to uphold me,
The wisdom of God to teach me,
The eye of God to watch over me,
The ear of God to hear me,
The word of God to give me speech,
The hand of God to protect me,
The way of God to prevent me,
The shield of God to shelter me,
The host of God to defend me,
 Against the snares of demons,
 Against the temptations of vices,
 Against the lusts of nature,
 Against every man who meditates injury to me,
 Whether far or near,
 With few or with many.
6. "I have set around me all these powers,
Against every hostile savage power
Directed against my body and my soul,
Against the incantations of false prophets,
Against the black laws of heathenism,
Against the false laws of heresy,
Against the deceits of idolatry,
Against the spells of women, and smiths, and druids,
Against all knowledge which blinds the soul of man.
7. "Christ protect me to-day
Against poison, against burning,
Against drowning, against wound,
That I may receive abundant reward.
8. "Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in the fort,
Christ in the chariot-seat,
Christ in the poop.
9. "Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks of me,
Christ in every eye that sees me,
Christ in every ear that hears me.
10. "I bind to myself to-day
The strong power of the invocation of the Trinity,
The faith of the Trinity in the Unity,
The Creator of the elements.

11. “Domini est salus,
Domini est salus,
Christi est salus,
Salus tua Domine sit semper nobiscum.”

Was St. Patrick the author of this Hymn? Dr. Todd judges “that internal evidence is in favour of its authenticity.” The learned author proceeds to give that evidence as it appeared to him. It consists in this—that there is clearly an allusion there to pagan usages in the prayer against women, smiths, and druids, and that St. Patrick “had not yet fully shaken off pagan prejudices” (p. 430). And continuing in the same strain down to the end of next page, he writes:—“A belief in the magical power of witches, blacksmiths, and druids, would scarcely have been deemed inconsistent with orthodoxy in the age when the lives were written, and not even perhaps in the time of Colgan” (17th century). And we are treated to this as genuine history. More than that, some liberal self-constituted caterers of the present day would recommend such writings as the first and choicest morsels to the taste of Irish students!

Catholics cannot but take a different view. They cannot admit that their National Apostle was pagan either in doctrine or practice. I should rather judge that internal evidence is *against* the authenticity of the Hymn. We can scarcely suppose that St. Patrick, amid the care of herding on Mount Mis and his hundred daily and nightly prayers, could have had an opportunity, in his isolated captive home, of predicating of the entire female sex what might be observable in a few around him. And even though we were to suppose that the Saint could truly have made the charge *against* the sex, successful and prudent missionary as he was, he never would have charged such foul practices without distinction of birth or rank to the entire sex.

Having viewed Dr. Todd doctrinally in reference to the Hymn, we may now consider him historically. He says (p. 429), that “in the seventh century when Tirechan composed his Annotations, it was certainly believed to be the composition of St. Patrick.” But was it really? Father Hogan, who has exposed some of the errors of Dr. Todd, enables us

by the publication of the *Patrician Documents*, which he has very learnedly edited, to expose more of them. The *Patrician Documents* (p. 90) inform us that, according to Tirechan, St. Patrick should receive four honours: the third was that during the celebration of his Feast in mid-spring for three days, his Hymn should be sung the whole time; the fourth was to sing always his Irish Hymn:—

III. Ymnum ejus per totum tempus cantare.

IV. Canticum ejus Scotticum semper canere.

Now, this gave no warrant to Dr. Todd for stating that the Irish hymn was believed in Tirechan's time to have been the composition of the Saint. Not even a conjecture is hazarded that St. Patrick was the author. The contrary rather may be inferred. For both hymns are represented in the same light as regards St. Patrick; but we know that one of them is admittedly that of Secundinus, and therefore we should infer that the other hymn was St. Patrick's in like manner—that is, it was written in his praise but by another person.

Moreover, as the four honours paid to St. Patrick throughout Ireland were ordained to be paid to each founder of a monastery by his successor and monastic brethren, this ordinance, on the supposition that St. Patrick wrote the hymn in question, would be nugatory unless the monastic founder chanced to be a hymnologist.

Secondly, *The Book of Armagh*, written by Maccumactheni, gives no countenance to the composition of a hymn by St. Patrick. Referring to his approach to Tara after disembarking at the Boyne, it represents the Saint on seeing the hosts of King Leogaire, who came to extinguish St. Patrick's paschal light, as merely saying, “hi in curribus, hi in equis, nos autem in nomine Dei nostri ambulabimus.” “These in chariots, those on horses, but we will walk in the name of our God.” And by-and-by when the king meditated an attempt on the life of the Saint and his companions—the very occasion to which some of the Lives refer the composition of the hymn—the *Book of Armagh* merely says that St. Patrick *blessed* his companions.

Thirdly, when the angel directed St. Patrick at the close

of his life to go to Down and prepare for death, he told him that his four petitions were granted. One of these was that whoever recited the hymn written in his praise (de te) would receive a favourable judgment from God. Now surely we may infer from this that St. Patrick wrote no hymn, otherwise it is only natural to suppose that this would have been indulged by the angel rather than a hymn by Secundinus.

Fourthly, the annotations of Tirechan in reference to the approach of St. Patrick to Tara merely mention that St. Patrick constantly repeated the antiphon—“in the name of the Lord, God the Father, and of the Son, and of the Holy Ghost, of Jesus Christ the benign.” (*Documenta* etc., p. 59.)

Fifthly, the preface to the hymn by Secundinus states that it was the first hymn composed in Ireland. It was composed after St. Patrick had been labouring many years in the Irish mission. Now it could not be said with any truth to have been the first hymn if the Irish hymn had been composed by St. Patrick on his first approach to Tara. On this account the alleged composition of the hymn by St. Patrick must be rejected.

The most literal if not most correct translator of the Irish hymn, Mr. O’Beirne Crowe, maintains that St. Patrick was not the author of the Irish hymn. But while rejecting St. Patrick, he claims for his disciple, Benignus, and successor in the See of Armagh, the authorship of the hymn; but his arguments are no less unstable than those in favour of St. Patrick.¹ Mr. O’Beirne Crowe puts his few supposed facts in a very illogical manner. He states that *Faeth Fiada* (the guardsman’s cry) was the title of the Irish hymn, that Benignus was called Fetho Fio, that the title of the hymn (*Faeth Fiada*) came to be confounded with its author, Fetho Fio, and that one superseded the use of the other. He appeals to Colgan and the *Book of Armagh* for proof that the Benignus of Armagh was called Fetho Fio.

The Patrician documents, as edited by the learned Father Hogan, S. J., p. 96, tell us that when St. Patrick baptized

¹ Vide Journal of the “Historical and Archæological Association” for April, 1869, p. 286.

MacCartan and Caichan, they offered the fifth part of the territory of Caichan to God and St. Patrick. After enumerating the several parts of the district, the writer informs us that St. Patrick built a monastic establishment in a part of it, Drumlias, and left there his disciple Benignus who was there for seventeen years; and after him there was Lassar, who took the veil from St. Patrick, of the race of Caichan, for 60 years.

The next line and paragraph informs us that the will of Fetho Fio was to this effect—that some of the race of Fetho Fio should, if fit and religious, preside over Drumlias, that in their absence some person connected with the religious foundation at Drumlias should preside, and that, failing a representative of this house, a member from the religious family or community of St. Patrick himself should preside at Drumlias. Now we may safely infer that it was the donor who laid down the conditions about Drumlias and not the incumbent, Benignus, as stated by Mr. Crowe; and therefore Fetho Fio was the tribal name of MacCartan or Caichan, lord and vassal of the territory bequeathed. Again, it was only when representatives of the race of Fetho Fio failed that any of St. Patrick's community could succeed: and therefore we could not assert that Benignus, the pupil of St. Patrick, was called on to preside unless we suppose that none of the race of Caichan was forthcoming; but Lassar, in point of fact, who was of the race of Caichan, was living and received the veil from St. Patrick.

And then Benignus in the Lives is represented as accompanying St. Patrick through Connaught, and participating in some respect in his miraculous doings, yet the Benignus of Drumlias is stated to have been left there seventeen years by St. Patrick.

Furthermore, the Book of Armagh (*Documenta* etc., p. 52) speaks only of one hymn of St. Patrick, therefore the Benignus of Armagh could not be said to be the author of this hymn, as Secundinus was admittedly the author of the hymn referred to.

Finally, Colgan, to whom Mr. Crowe appeals for identifying Benignus of Armagh with the Benignus of Drumlias, inclines to the opinion that they were different persons, in

one place, and in another passage¹ speaks absolutely of Benignus, Abbot of Drumlias, as being the brother of Cethegus. If such be the case this Benignus must be different from the Benignus of Armagh. For the Book of Armagh (*Documenta* etc, p. 76) tells us that at a synod held by St. Patrick on Mount Selga there were present Benignus the heir of Patrick and Benignus brother of Cethegus of the race of Ailioll. They were different persons and of different races; for the Book of Lecan tells us that Benignus of Armagh was of the race of Cian. It was quite illogical then to say that because "Colgan is not sure whether this Benignus was our Benen of Armagh, it strikes him (Mr. Crowe) he *must have been* our Benen." And even though Colgan leant to this opinion rather than the opposite, as he does, that Benignus of Drumlias was the same as Benignus of Armagh, it would not prove at all that he was designated Fetho Fio. Nor, though we were to grant that he was called Fetho Fio, would it follow that he composed a hymn in honour of St. Patrick, called *Faetha Fiada*. For all these reasons I have no hesitation in asserting that a shred of an argument has not been supplied for connecting Benignus with the Irish hymn of St. Patrick.

The learned editor of the "Patrician Documents" from the Book of Armagh, told us in the June number of the *Record*, p. 516, that on the margin of the folio referring to the Irish hymn of St. Patrick there are the words *Colman alo*. Now this marginal reference would suggest him as the probable author of the hymn. If he be such, it explains how there is mention only of one hymn in the Book of Armagh, by Maccu-mactheni, before the seventh century, while there is mention of the Irish or second hymn in the annotations of Tirechan in the middle of the seventh century: for Colman-Elo flourished in the beginning of the seventh century. The mention of Colman-Elo, then, in connection with the Irish hymn of St. Patrick, as found in the annotations of Tirechan, is an additional proof of Dr. Todd's mistake in appealing to Tirechan as establishing the saint's authorship of the Irish hymn. The practical devotion of Colman-Elo to our national apostle is borne out by an account given by

¹ Trias Thaum. p. 680.

Colgan:—"Blessed old Colman used sing the hymn of St. Patrick, Archbishop of Ireland, with his brethren; and St. Patrick came from heaven and stood in the midst of the brethren while singing the hymn. And blessed Colman alone saw St. Patrick, and ordered it to be sung three times. But a senior amongst the brethren remarked to blessed Colman "we have many other spiritual canticles; why spend the whole day on one." "Very true, good senior," replied blessed Colman, "our most holy father St. Patrick was standing in the midst of us, and blessing us, till he heard your reproachful words and vanished from my sight; and on that account I directed it to be sung three times (fav tri)." (*Ex vita C. Elo*, ch. 25.) Some persons may understand a reference being made here to the hymn of Secundinus which Colman-Elo loved to sing and never tired of chanting; but even this countenances the statement that the reference given by Tirechan connects as its author Colman with the Scotie hymn of St. Patrick.

While then all the evidence at our disposal points to Colman-Elo as the author of St. Patrick's Irish hymn, it clearly upsets the theory of the Saint himself being its author. We are under no temptation to deny our glorious apostle any excellence, intellectual or otherwise, which can fairly be claimed for him; but we should be as little disposed to exaggerate the natural and supernatural gifts with which he was wondrously blessed. These wondrous gifts have been so obscured in some Lives by improbable stories as to have helped to a denial, on the part of some, of what was real and undeniable in the Saint's life. St. Patrick was an eminently holy and prudent Pontiff; his was a zealous and successful apostleship whose fruit has been remarkably abiding; he has acquired, through the choice spiritual gifts with which he faithfully corresponded during a long and laborious life, even an earthly renown immeasurably greater than any which literary excellence could confer, and he fills one of the most prominent and glorious niches in the Calendar of Saints; but there need be no hesitation in asserting that he was not the writer of the Irish hymn attributed to him.

SYLVESTER MALONE.

THE PHILOSOPHY OF PRAYER.

IN the last number of the RECORD we traced out the different sources whence difficulties against prayer may arise. They may come from the consideration of the attributes of God on the one hand, and on the other hand from the consideration of the laws with which He intended the universe to be governed. On the part of God, his unchangeableness presents a difficulty; his knowledge and goodness present another. On the part of the universe there is a triple difficulty. For prayer is offered up to obtain temporal, spiritual, and social blessings, or to avert the opposite evils; and that presupposes that it has an influence in the physical, spiritual, and social world. But matter, mind, and society, are, according to some, equally governed by certain fixed laws. These laws will not suffer alteration or disturbance, and therefore leave prayer no power to exercise, and no office to fulfil.

The difficulty that may be raised against the efficacy of prayer because of the immutability of God, and against its reasonableness because of His omniscience and goodness, is easily disposed of. The difficulty brought from the immutability of God proves too much against prayer, and therefore, as logicians say, proves nothing. It would, if it had any force at all, militate against the creation quite as well. The following words of Origen and St. Thomas will be enough to dispel it. The former writing against Celsus says:

“God, remaining the same, administers changeable things according to their nature and as reason demands that they should be administered.”

The latter says:

“It is one thing to change the will, it is another thing to will a change in other things; for anyone, his will remaining unchanged, may will that one thing would happen now, and that the contrary would happen afterwards. The will would change only when one would begin to will what before he did not will, or when one would cease to will what he willed before.” (1, 19, art. 7.)

When anything happens as the result of prayer, it does not mean that, then and there, God has been influenced and His will changed, but that He had willed from all eternity that what happens should happen then, and happen through prayer.

That prayer implies limited knowledge or limited goodness on the part of God will appear equally false from the following words of St. Thomas. He is showing how prayer neither takes away human liberty nor implies a changeableness in the dispositions of God. He says that it belongs to Divine Providence not only to decree certain things but also the causes whence they are to come, and that amongst these causes are human acts; and hence that these acts are not intended to change what God has disposed, but rather to take their place amongst other causes intended by God to carry out His designs. And applying this to prayer he says:

"We do not pray with a view to change the dispositions of God, but that what God has disposed may come to pass through our prayers." (2, 2, question 83, art 2.)

Prayer is not offered, then, as a reminder to God of our needs, as though they could be unknown to Him, but as the fulfilment of a condition through which His eternal dispositions in our favour are executed. That which God has decreed from eternity, becomes through prayer a reality in time.

In his answer to the third doubt which he proposed to himself, he thus speaks of prayer in reference to the goodness of God:

"God gives us many things without our asking them. But it is for our good that He requires us to ask for some things; for we thus acquire a confidence in Him and at the same time acknowledge Him as the Author of everything we have."

We are apt to forget gifts and benefactors unless we feel that we may need them again. If every want of ours, spiritual and temporal, were supplied by God as a matter of course and without our asking, we would soon forget to look upon them as favours and would come to look upon them as

our due. We would forget our dependence on God, for the need of prayer is our best reminder of it, and absolution from the duty of prayer would easily lead to neglect of adoration.

Then again, belief in the power of prayer is dismissed by a certain class of physicists as a superstition of the credulous, but beneath the patronage of science, indeed opposed to its progress and destructive of its interests. That there is a uniformity running through the laws of nature, they say, can neither be disputed nor ignored. It is a fact. It is not the offspring of the imagination but the conviction of reason. It is not a law made to order to suit a purpose, but has forced itself on the student of nature by the power of its persuasiveness and the evidence of its truth. Physical causes, then, always produce their natural effects. If all the physical causes of rain be present rain will come, and as long as these causes remain and all the circumstances to be considered continue favourable, rain will continue. If these causes considered with their circumstances cease, rain will cease, and fine weather or frost or snow according to causes and circumstances will ensue. If a certain disease, all circumstances considered, be more than the vital power of its patient can endure, it will be fatal; if not, or if it be properly diagnosed and treated by medical skill, the patient will recover. But death or recovery, fair weather or rainy, in either case prayer can have no place as a cause, and it would be irrational to admit it. Strychnine will poison, sugar will taste sweet, and fire will burn. What nonsense, then, to believe that St. Benedict disinfected his poisoned cup by prayer, or that certain martyrs passed unscathed through the ordeal of fire! If your friend be ill of a fever, pray if you please, for your friend's recovery; if you want rain, pray if you please, that it may come; but do not be guilty of the folly of thinking that your prayer can have a share in either result, though both should happen. In general, what happens would happen though we never prayed, what does not happen would turn out so though we had.

The difficulty is specious, but it is nothing more. Although

physical science has made us acquainted with the laws of nature to a surprising extent, all of them, however, are not known to us. Very likely, there are forces in nature which we have yet to discover. There are many which we know, but of which we do not know the full value. There may be a thousand complications and circumstances that influence the action of forces on one another that we are yet ignorant of; but they are all within God's knowledge and under His power. What right then has anyone to say that God does not interfere in this or that instance in answer to prayer with causes and circumstances which do not appear to us in connection with the result prayed for, but which nevertheless combined and pre-arranged, issue in causes which with their attendant circumstances produce, it is true, their natural effect, but an effect owing none the less to Divine interposition in answer to prayer? God certainly may do so; how can anyone dare to say that He does not? The physical forces at work in the world form a complicated machinery, the parts of which have been arranged and the whole designed by the wisdom of God; and when we can say that we understand it all, if we find to a certainty that it leaves no room for occasional Divine interposition, we might then with some reason deny the power or use of prayer. But until then it is but an irrational scepticism that would ask men to reject as folly a belief that has been held from the beginning.

But even granted, it may be said, that God may and does interfere with the laws of nature, that does not help to dislodge the difficulty. It is left exactly in the same position, because the fact remains all the same that the laws of nature are interfered with, and therefore their uniformity destroyed. Now this brings us to a consideration which is overlooked in the objection, and which ought not to be overlooked. It is that prayer had a place in the original design of the world in the conception of God. The objection assumes that it had not; it implies that prayer is something which takes God as if by surprise, and importunes Him to disturb the pre-arranged harmony of things. It implies too

that Divine interposition does not enter into the governing of the world, whereas it continually does.

"It does not follow" says Dr. Ward, "that because the laws of nature are fixed that they proceed independently of God's constant and unremitting premovement."¹

It is not in answer to prayer that this interposition is constant, for God interposes always; but He has decreed that it would be sometimes in answer to prayer. He thus made prayer enter into and become one of the laws that govern the world. Therefore, St. Thomas says that—

"We pray not to change what Divine Providence has disposed, but to ask that what He has disposed would happen through our prayers."

The writer of an article in the *Contemporary Review* some time ago, whilst admitting prayer as an agency in the spiritual world, would give it no place in the physical world. One of the reasons that he gives is that—

"There is no confusion of the spheres of physical and moral agency. To put it otherwise, a spiritual antecedent will not produce a physical consequent."

Now this seems strange logic. If he means that the spiritual act of prayer will not bring down showers of rain from the clouds or make the sun shine, it is of course quite true; but surely it was not necessary to tell us so. If he means that God, in answer to prayer, cannot or will not produce physical effects, he makes an assertion that he ought to prove but does not. To say that God cannot do it is impious; to say that He will not do it is exactly supposing the question. Again he says:—

"It is vain to reply that we are continually interfering with seemingly fixed laws of the universe, and altering their destination by our voluntary activities or scientific appliances; for in all such cases we simply make use of existing forces. We are ourselves a part of the physical cosmos; and in accordance with its laws we exert a power which changes external nature. But we can never escape from the domain of law."

¹ *Science, Prayer, Free-will, and Miracles*, page 16. In the following pages he brings out the preceding argument very forcibly by an illustration taken from an imaginary musical instrument which he calls the "poly-chordon;" but it would be too long to transcribe here.

Quite so ; but all this is but a levelling down of the denial he was labouring to build up. We do form part of the universe and we take our share in executing the designs of God in it ; but so does prayer. Or if not, why may it not ? To admit the efficacy of prayer it is not at all necessary to go outside the 'domain of law.' That God answers prayer does not necessarily mean that He works a miracle, although it is true that denial of prayer involves a denial of miracles.

But if, let it be replied, prayer enters into the eternal disposition of God, it follows that something happens as the result of prayer, and because it has been prayed for. What then if it had not been prayed for ? Would it have happened, or would it not ? If it would, it would have happened without prayer and then prayer is useless, and if useless in one case why not in every case ? If it would not, then the uniformity of the law of nature would have been destroyed, not however as the effect of prayer, but by its absence. It would not happen because prayer was not offered to obtain it. Our free-will and the eternal disposition of God seem here to be in direct antagonism, ready to destroy each other. For if we may refuse to pray for a certain thing that is to be obtained through prayer, we elude and frustrate the Divine disposition ; if we may not refuse to pray on that particular occasion and for that particular purpose, it must be because God has taken away our liberty in order to make us an instrument wherewith to have His disposition carried out. What then shall we say ? We have already observed that in the disposition of God some things will happen without prayer, and some things will happen in answer to prayer ; and when these latter are to happen, prayer will infallibly be offered to obtain them. We say infallibly, not necessarily ; for says St. Thomas :—

"God has prepared necessary causes for certain effects that they would necessarily follow ; for others He has prepared contingent causes that they would follow contingently, according to the nature of the proximate causes" (1 quest. 22, art. 4) ; "for all things happen according to His provision, whether necessarily or contingently" (1 quest. 22, art. 4, ad. 2).

Again :—

“ If it be the provision of God that this or that is to happen it will happen, and according to His provision. If He provides that it will happen contingently it will indeed infallibly happen, but contingently, not necessarily ” (*Contra Gentes*, cap. 94).

These observations of St. Thomas seem to be enough to dispel the seeming opposition between our liberty and the Divine disposition in the difficulty we have drawn out. The whole force of the argument rests on the distinction, that a person may infallibly do a thing whilst he does not do it of a necessity. We need not overdraw our imagination to suppose two persons, one of whom has such an influence over the other, that he has only to express his thoughts or make his suggestions to have them blindly accepted by the latter. So thoroughly does the latter rely on his authority both as to will and judgment, that he can always count with moral certainty on having his ideas accepted and his will obeyed. Such a case is quite possible ; yet it is an instance of a finite will influencing another weaker than itself, but without constraining it. This may in some measure help us to conceive how God, who is infinite, who has designed and given us not only our will but its freedom also, may lead it to act according to His eternal decrees infallibly, whilst not necessarily. God operates in all things according to their nature. Oranges will not grow on an apple tree, nor will an irrational animal perform a meritorious act ; it is not in the nature of things that it would be so. God moves our will also according to its nature, that is freely. Therefore is it said that prayer will *infallibly* be offered ; the omnipotence of God requires it. But it will be offered *not necessarily*, for our liberty requires it.

But we have not gone quite the whole way yet. It is not for temporal blessings exclusively that prayer is offered. It is offered also, and much more frequently, for spiritual blessings. But the psychologist, for instance of the Herbert Spencer type, steps in and reminds us that mind no less than matter is governed by law, that there is a persistency in the connection between the corresponding states of consciousness as there is in the order of events that come under the consideration of physical science. And setting out from this

law, the philosopher just named traces the growth of the human mind from instinct on through regular gradations of development to reason and consciousness. "In all this," the psychologist asks, "where is the place for prayer, or what can its office be?" Of course we repudiate the system of psychology on which the objection is based, to begin with. But supposing it to be true, it shuts out prayer just for the same reason as physical science does, for they both proceed on analogous principles. What has been said, therefore, to show the reasonableness of prayer notwithstanding the one, holds equally good notwithstanding the other. Indeed, the psychical difficulty is not so involved as the physical. We have seen how the objection drawn from physical science brings on indirectly the question of free-will; but in the other case that cannot be, and for the very good reason that the system of psychology that patronizes the objection cannot suppose such a thing as free-will, except perhaps in name.

But there is another consideration that deprives the psychologist of any logical right to reject prayer, and it flows from his own principles. It cannot be denied that prayer has always and everywhere held a place in the belief of men. The psychologist may deny its right to be there, but he cannot deny the fact. Whence came it? Either it was inducted by man himself through superstition or from other motives, or it is a natural growth in the mind. If the former, then man may as he pleases regulate the action of his mind; and if man can, why not God? If the latter, then the psychologist in attempting to shut out prayer as a thing irrational, stands self-convicted of a most irrational act.

Lastly, it is useless to pray for social blessings or the averting of social evils, because if "the movements of history are regulated by fixed physical laws," the philosophy of history is quite as much a science as the philosophy of nature. It will not be necessary to say more on this phase of the difficulty than to bring it forward. It has been already met in answering the last. For what is the material element in society but the aggregate of individuals who compose it? As the individual is, therefore, so will be the community which he contributes an individual's mind, and an individual's

morality to build up. The same rule applies in both cases; if prayer be useless in one case, it is useless in the other; if useful in one, it is useful also in the other.

There are other difficulties of a particular nature that may be brought up and examined with profit, but they are of lesser importance and more easily explained. They rather test the power of prayer by its effects; those that have been considered deal with the rationale of prayer, and dispute its reasonableness. It is not necessary to delay to consider them; the principles laid down in dealing with those already examined will, if applied to them, be sufficient to clear them off; for they really do not rest on their own merits as reasons for rejecting prayer, but are rather suggested by a disbelief in it before it is tested at all. They seem to be brought up as a plausible justification of disbelief in what is really disbelieved already, and independently of them; they all carry with them a misconception of the meaning of prayer. Let us take an instance. An eminent physicist, to whom we have already referred, some years since proposed to try the power of prayer by the following test:—

He proposed that in a certain hospital the proportion of patients who die to those who are attacked by a certain malady should be noted; that a ward would then be set apart for all cases of the same disease; that they would be treated with the same medical skill as before; and in addition, that public prayers would be offered up for their recovery. After the experiment had got a fair chance, he would have the percentage of deaths and recoveries ascertained, and thus see whether the prayers had effected any good. The test would remind one of a blasphemous challenge which a well-known atheist is reported to have made. Whilst lecturing once, he pulled out his watch and gave God five minutes to strike him dead. If he was not struck dead in the given time, the conclusion was to be that no such Being as God exists.

Now, to omit other reflections that may be made with regard to the prayer-test, it will be enough to observe:—1°. It wants the very first condition of prayer, namely, sincerity. When we pray we are supposed to be in earnest; but here there

would be no earnestness, for the prayers would be offered nominally indeed for the recovery of the patients, but really to put the power of prayer to a test. That is simply tempting God. Had the proposer of the test wished to know the value of prayer he might try to satisfy himself by other means without resorting to such Brahminical jugglery as this. God will not be tempted; Our Divine Lord said to the Pharisees who asked him for a sign from heaven, "An evil generation asketh a sign and a sign shall not be given it, but the sign of Jonas." 2°. The test is based on a false supposition, namely, that God will always grant in answer to prayer the specific favour that is asked. That is not at all to be supposed. God may refuse the request for many reasons inscrutable to us. It may be to try our confidence in Him; it may be that the favour we ask, although apparently good, may be to the knowledge of God an evil for us. "And which of you if he ask his father for bread will he give him a stone; or a fish will he give him a serpent; or if he shall ask an egg will he give him a scorpion." 3°. How could it be known that, in the test-case proposed, prayers were not offered up also for the patients who were treated in the hospital before the special ward was set apart for the experiment on prayer. The prayers offered up may not have been so many, but they may have been more efficacious. The power of prayer does not proceed on the principle of mechanics, that a system of levers will do more work than one. The humble prayer of one may avail more before God than the united prayers of a thousand. Then, if the percentage of recoveries turned out to be higher in the special ward than on former occasions, it may not be useless to ask ourselves, would the proposer of the test believe in prayer on the strength of the evidence recommended by himself? The light of science may happen in that event to reveal some new physiological law which, coupled of course with particular circumstances which may be imagined to any extent, brought about the high percentage of cures. Our intelligence is sometimes so blinded by excessive light that we often fail to see when we may. The inevitable outcome of the test would likely be this: If the percentage of cures

in the special ward happened to be lower, prayer was decidedly useless, if it happened to be higher, it was owing perhaps to a complication of physiological laws and circumstances, but not to prayer. In the first case the result would tell against prayer, in the second case it would not tell for it. The answer made by Abraham to the rich man asking him to send Lazarus to warn his brethren seems to be very applicable here :—

“Then Father I beseech thee, that thou wouldst send him to my father’s house. For I have five brethren ; that he may testify unto them lest they also come into this place of torments. And Abraham said to him, they have Moses and the prophets, let them hear them. But he said : No, Father Abraham, but if one went to them from the dead they will do penance. And he said to him : If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.”

Once the reasonableness and power of prayer are established, once it is shown to be an influence included in the Providence of God, *a posteriori* objections or difficulties constructed out of test-cases are worth little or nothing. Prayers may, it is true, be offered for some special intention without any apparent effect ; but nobody is justified for that reason in saying that prayer is useless, nor even that it has been without effect in that particular instance in which it seems to have been offered in vain. The conditions required for its efficacy may not have been present, or the object sought may be a real evil although an apparent good, or something more beneficial in the spiritual or temporal order may have been given instead. We cannot say that it is so, but we can say that it may be so ; and that is enough. It is not necessary to be able to give a definite reason why what was sought by prayer has not been granted, nor, if something was given instead, to be able to specify it, because the purpose of prayer is answered equally well in either case. Having different suppositions to fall back on, a ‘may be’ is a sufficient answer to give, as we are not supposed to enter into the counsels of God. On the other hand, the reasonableness of prayer in general once established, a test-case must be incontestably proved against it before it can be worth anything ; and that, it must be for evident reasons always impossible to do.

M. O’RIORDAN.

“THE SEVEN ROMANS” OF ARRAN.

IN a picturesque valley on the northern shore of Arranmore, the famous “Arran of the Saints” of Irish History—in the midst of a most interesting group of ruins, known as the “Seven Churches of Saint Breacan,” is to be seen an upright, sculptured stone, bearing, interlaced with a curiously-carved cross, the inscription which heads this paper, *vii. Romani*, or *The Seven Romans*.

During the month of August a few summers ago, I spent a fortnight in Arran. Circumstances had previously made me acquainted with the numerous objects of antiquarian interest in which the islands abound.

This curious monument had, however, hitherto escaped my attention. Robed in a mantle of sweet-brier and wild roses, which twined themselves around it as if in loving embrace, it might well evade the notice of the uninitiated.

Naturally enough, I now found myself asking:—

“Who were the Seven Romans, and what strange destiny induced them to leave their own sunlit Italy to find a home and a last resting-place in this desolate island?”

Neither history nor tradition has unfortunately left us any direct record of their existence. They belong to the countless host of hidden saints whose names are known to God alone. That they were Romans and seven in number is all we know with certainty. Everything else regarding them is more or less involved in mystery. Whether they were obscure or distinguished in the world; whether great ascetics or great penitents; whether plebeian born or descended from a long line of patrician ancestors are questions which must be left to the merest conjecture. Not even Aengus the Culdee in his famous Litany makes any allusion to these nameless strangers. This solitary monument—cast on the shore of time, a relic of the shipwreck of ages—is the only evidence possessed by posterity that such persons ever lived. It is extremely meagre and provokingly laconic. It serves to excite our curiosity without satisfying it. And yet it is the clue which helps to conduct us through

the maze in which is involved the history of the "Seven Romans."

The eminent scholar and antiquarian, Doctor Petrie, in his admirable work on the "Early Ecclesiastical Architecture of Ireland," refers to this stone, of which he gives a description and a drawing. From the intrinsic evidences afforded by the slab itself, he believes it to have been erected in the earliest Christian ages. The absence of any record makes it impossible to determine the exact date. But from a comparison of the style of the cross, and the form of the letters on this stone, with the cross and inscription on the tomb-stone of Saint Brecan, to be seen in the same group, it is at least highly probable that the "Seven Romans" were contemporary with that saint. So strikingly similar, indeed, is the sculpture on both slabs, that the learned antiquarian believes them to have been carved by the same person—probably one of those very Romans whose dust lies mouldering beneath.

St. Brecan died early in the sixth century.

From the scanty accounts of his life which have been left to us, we learn that he was no less kingly by descent than he was by his virtues. A scion of the proud Dalcassian race, he could boast of a line of ancestors in comparison with which the oldest royal houses of Europe are but as yesterday. Carthan Fionn, one of the monarchs of the race, and grandfather of our saint, reigned in Munster about the year 439. We read in the Tripartite life that he was baptized by St. Patrick at Sangul, now Singland, near Limerick.

One of the sons of this king was named Eochu Balldearg or Eochu of the "Red Spot." He was born hopelessly disfigured and diseased. The Apostle performed a miracle in his favour by completely restoring him to health. This prince was father of Saint Brecan. Like many other Irish saints, no details of this Saint's life have been handed down to us. In Arran there still exist a few dim traditions concerning him, one of which is here given for what it is worth.

About midway between the Seven Churches and the village of Killeany (Kill Enda), was to be seen, until some years ago covered over by a public road, a large limestone

slab, bearing distinct marks of human footprints. These impressions are accounted for in the following manner:—

St. Enda was established in the eastern, while St. Brecan held spiritual sway over the western portion of the island. A dispute arose among their disciples, who were numerous, regarding the boundary line of the two divisions. The Saints agreed to settle the matter amicably.

At day-break next day the two bodies were to start from their respective monasteries and travel leisurely towards each other until they met. The place of meeting was to be the boundary. When the day dawned, the disciples of St. Brecan saw to their astonishment that the followers of St. Enda, who had commenced to travel before daylight, were already far advanced on their journey. They went to their master and complained of this breach of faith. The latter had recourse to prayer, when lo! the advancing party were rooted to the rocks, and remained in that position until St. Brecan arrived to release them.

A similar legend is related of St. Colman MacDuagh, and, curiously enough, Colgan in his "Acta Sanctorum" speaks of it with all the seriousness due to an authentic miracle.

Without attributing any such importance to the legend of St. Brecan, the writer could not but feel, as he heard it related by a poor but very intelligent Arran man, in the melodious accents of the dear old Gaelic, that it was redolent of the place and its associations.

Local traditions have handed down the name of St. Brecan as the founder of numerous churches and monasteries.

Among others, Ardbraccan in Meath; Kilbreccan, in the parish of Kilcummin, Co. Galway; Kilbreccan of Thomond, in the parish of Doora, Clara; Kilbreccan, in Kilkenny; and two of the same name in Carlow claim him as their patron.

The "Seven Churches" of Arran were the most important of his foundations. As their name indicates, they consisted originally of a group of seven. The ruins of only two now remain. The other five have fallen a prey to all-devouring time, which:—"Diruit, edificat, ruitat quadrata rotundis."

Besides the *débris* of churches, the sites of various other

buildings can be distinctly traced. These consist of hermits' cells, *aharleahs*, cashels, the remains of a monastery, and the numerous edifices which went to make up an ecclesiastical town or *Laura* of the Early Irish Church. Two beautifully-carved crosses were discovered and restored by Dr. Wilde in the year 1848. One of these is still preserved, although in fragments, near the *aharleah* or sacred enclosure.

Of the Churches still remaining, Tempuil Breacain is in a good state of preservation. It is considered by archaeologists a beautiful specimen of early Irish architecture. The roof has totally disappeared, but the walls and gables, which do not appear to have been built at the same period, are still standing.

The interior of the edifice consists of a chancel and nave. A semi-circular arch of exquisite proportions separates the two divisions.

Immediately over the altar is a beautifully cut lintel window that would do credit to any modern workman.

Near the Church are a blessed well, and an enclosure which from time immemorial, each succeeding generation of the Islanders have venerated as the burial-place of St. Breacan.

This tradition was confirmed in a most convincing manner by a discovery which took place about ninety years ago.

A learned and pious priest of the County Galway, made a dying request to be buried in the grave of St. Breacan, for whom he had a special devotion. His wish was complied with. About six feet from the surface, the grave diggers came upon a flat stone, in the form of an irregular square, and measuring four feet two inches diagonally. Within the sepulchre itself was found a smaller slab circular in form, about three inches in diameter.

Both these stones were marked with crosses, and bore inscriptions. They lay neglected, and probably undeciphered, until Dr. Petrie and Dr. O'Donovan visited the Islands about forty years afterwards. These distinguished scholars recognised in them valuable accessions to the treasury of antiquarian relics.

The inscription on the larger stone when written in full is as follows:—

CAPITI BRECANI.

The letters are in the Roman character of the early ages, and are exactly similar in form to those found on the tomb of the "Seven Romans."

On the smaller stone, now in the possession of the Royal Irish Academy, is the following simple prayer in Irish:—

OR AR BRAN NAILITHER,

which when translated, and written without the contractions, would obviously be,

OROIT AR BRECAN NAILITHER.

A PRAYER FOR BRECAN THE PILGRIM.

These inscriptions, while establishing beyond doubt the burial place of Saint Brecan, also throw light on all that can be known of the history of the "Seven Romans." They prove at least the probable age in which the latter lived, and from this fact we can form a reasonable conjecture of the object of their, no doubt, voluntary exile from their native land. In the celebrated Litany of Aengus the Culdee, already referred to, are invoked a vast number of foreign saints buried in Ireland. Among these we find Egyptians, Gauls, Saxons, Britons, Italians and Romans. The "Seven Romans" of Arran came with the tide. They came to drink in copious draughts at the fountains of wisdom and holiness which flowed in perennial streams in "Arran of the Saints." Here they lived and died, and beneath this stone with its simple inscription their bodies were laid to await a glorious resurrection.

As one stands amidst the ruins of the Seven Churches with the graves of St. Brecan and the "Seven Romans" lying before him, he cannot but feel the hallowed associations of the place crowd upon him. The spirit of the angelic life practised there by our fore-fathers fourteen centuries ago comes back upon him with all its beauty. He builds up, in fancy, and peoples these edifices once again. He hears the accents of the Celt and the Roman mingling with the rougher

cadences of the Cimbri and the Saxon. He listens to the voices of human adoration, mingling in chorus with the mysterious sounds of the ocean ; and he feels that ocean and temple, arch and altar, while echoing the praises of the great Creator, also become eloquent of Ireland's glory.

Alas ! these hallowed walls to-day echo the cry of a famine stricken people, and "Arran of the Saints" once the Queen of the West, now stands "crownless in her voiceless woe."

WILLIAM GANLY, C.C.

THE IRISH IN BELGIUM.—V.

JOHN SHINNICK, RECTOR MAGNIFICUS AT LOUVAIN.

"Antique Alma Mater, toi qui dans la poussière
Dors, calme, sous la croix,
Réveille-toi ! Réveille, en leurs tombes de pierre,
Les Maitres d'autrefois !"

PROFESSOR DESCAMPS.

WERE the ancient Alma Mater, arisen from beneath the cross, to summon from the grave

Les Maitres d'autrefois,

not the least distinguished among them, John Shinnick, would awake before the High Altar in the Church of St. Peter at Louvain. His career was brilliant, and as happens to every man who falls upon troubled times, many exaggerated statements have been made against him by his enemies, and in his favour by his friends. If we, who are so far removed from that angry epoch, review his life and actions in the calm spirit of historical inquiry, we will learn how true is the statement in his epitaph, that he was, "Gentis suae grande decus."

1625. John Shinnick, *Corcagiensis*. He, who awaits the resurrection before the Altar of St. Peter, was born at Cork, in the year 1603. His father was Maurice Shinnick ; and his mother, Eleanor Hogan ; both belonged to families remark-

able amongst their equals for devotion to the Catholic faith. The Bax MS. supplies us with details concerning the subject of this memoir, and as it describes a state of society which no longer exists, a close translation, may be necessary to gain the credence of some readers:—

“He began his classical studies in his native city of Cork. In a short time he made such progress therein, that not only his masters, and fellow-students, but also the magnates of the whole province of Munster, turned their eyes towards him on account of his great talents, and, according to the *custom of the country*, wished to take possession of the boy, that he might live in their sight; so that three of the most ancient and illustrious families of Munster fought with the sword for his residence amongst them; which aforesaid quarrel caused his parents to send him to Louvain, although otherwise they could conveniently educate him at home. Thus, in his early youth, for the sake of the Catholic faith, he was exiled from his country and his kindred, and, inflamed with love for knowledge and virtue, he came, as it were from the Ultima Thule, to the University of Louvain.”¹

He entered for Philosophy in the *Collège de Standonck*, whence, after two years he passed over to the then famous Paedagogium Porci. On the occasion of the annual concursus he obtained the honour of *Primus* from amongst 236 Masters of Arts who competed, and was declared with the customary ceremonies on the third Sunday of October, 1625.² He next entered as a student in Theology at the *Collège du Roi*; but on account of a lingering fever he could not carry on his studies. Thinking that native air would restore his health he returned to Ireland, where he immediately grew convalescent. The learned Bax employs very forcible phraseology touching his recovery:

“In Hiberniam transfretavit et mox ut terram Hibernicam in manu acceptam obfecit, et subito e febris sanatus est.”

While at home he taught, probably as a tutor, in a place called Ania by the compiler of his biography. He remained there from the 1st of February 1628, up to the end of April of the same year. Wouters states that he remained in Ireland up to the 8th Oct. 1638, but the statement is erroneous.

¹ Bibliothèque royale, Brussels; Bax MS. No. 22181.

² Regarding the honour of *Primus*, vide Paper No. III., p. 439 current volume.

When restored to health he returned to Louvain and entered at the *Collegium Majus Theologorum* (now the *Collège du Saint Esprit*) under the Presidentship of Dr. Henry Rampen. He made such excellent progress in his studies, that while yet a student, he was appointed Lector of Theology in the Abbey *Bonae Spei* of the Premonstratensian Order. In 1635 he was recalled by the University, and appointed Professor of Philosophy in the *Paedagogium Porci*. On the 1st of April, 1637, Libertus Fromond was appointed Regius Professor of Sacred Scripture, and our fellow-countryman was appointed Ordinary Professor of Theology. During the same session he was installed as Canon of St. Peter's, Louvain (2nd foundationis). On the 27th September, 1639, he was promoted to the Doctorship in Theology (S. Theologiae Magisterium). He then retired from the *Paedagogium Porci*, where he was a Primarius Professor, and went to reside in the *Collège du Pape* (*Collegium Adriani VI. Pont. Max.*), where he remained until 1641. On the occasion of the death of Doctor Rampen, which occurred in this year, he was appointed President of the *Collège du Saint Esprit*. In the year following (1642) he was elected into the Body of Eight, who formed the Regents of the Faculty of Theology. By virtue of the privileges of the University he obtained a Canonry in the Chapter of Bruges, in the month of April, 1640; and, on the 2nd of May following, was canonically installed. His Prebend was the XVIIIth in connection with the Chapter, and remained in his possession until his death. He also was a Canon of the Collegiate Church of Turnhout. But his greatest honour came on the last day of February, 1643, when he was elected RECTOR MAGNIFICUS of the University. He was re-elected on the 31st of August, 1660.

The following document will show how our gifted fellow-countryman was brought into the controversies and inquiries touching Jansenius, and his too famous work *Augustinus* :—

“RECTOR ET UNIVERSITAS.

“*Studii Generalis oppidi Lovaniensis Mechliniensis Dioecesis.*”
Universis et singulis praesentes Litteras Nostras visuris, lecturis, seu legi audituris, salutem in Domino sempiternam. Cum ob varia

Negotia Nos, Nostramque Universitatem concernantia ad Sanctitatem, curiamque Romanam nuper miserimus ac deputavimus Ex. Dom. Joannem SINNIGH S. T. Doctorem et Professore, ac Clar. Dom. Cornelium *De Paeps* J. U. Doctorem et Sacrorum Canonum Professore, et jam aliqua hujusmodi negotia in ea causa sint, ut speremus ea brevi ad optatum finem adductum iri; alia vero moram longiorem habere videntur, presertim ea quae concernunt librum et Doctrinam Rmi. D. Jansenii Episcopi, dum viveret Iprensis in Belgio; idcirco et alias ob causas Nos moventes, ad ea omnia quae Librum hujusmodi et Doctrinam, aliaque desuper subsecuta et emanata concernunt, solum et in solidum deputavimus, prout deputamus per praesentes praefatum Exim. D. SINNIGH, dantes ei plenam et omnimodam potestatem agendi, tractandi, et peragendi totum id et quidquid conveniens esse judicaverit pro defensione veritatis circa illud negotium. In quorum fidem praesentibus sigillum Rectoratus duximus imprimendum. Anno a circumcissione Dni. Millesimo Sexcentesimo quadragesimo quarto, Mensis Januarii die vigesima nona."

De mandato Dnorum. Meorum, Petrus Mintael, Dtae. Universitatis Nots. 1644.

While acting as Agent at Rome, and pending the decision of the Congregations, he wrote anonymous polemical works, some of which were afterwards condemned. But as the whole question has been obscured by angry controversy, and rendered odious by the many errors and calamities posthumously connected with the name of Jansenius, the indulgence of the reader is claimed in order that the position and opinions of Dr. Shinnick be raised out of the troubled atmosphere inevitably arising when mention is made of the Bishop of Ypres. A brief word must also be said as to what Jansenism meant at that epoch, and under those circumstances. It is often remarked that the ordinary admirer of Shakspeare seldom reads his works; and with the same measure of truth, it may be said, that the ordinary orthodox theologian, or historian seldom exhaustively inquires into the history either of his orthodox beliefs, or their heterodox correlatives.¹

I. Before touching on the causes that disturbed the epoch in which Shinnick lived, a rapid glance must be given at the historical position in the Theological Schools of the great

¹ *Vide* IRISH ECCLESIASTICAL RECORD (current volume, pp. 335-6), for an account of Jansenius, and college where he lived.

question: *De Gratiae Auxiliis*. It occupied the greatest minds of the age, and was the burthen of theses in every University in Europe, which meant in those days, that it was brought home to every student who frequented the Halls. De Monte Major and Bannez discussed the question at Salamanca; Lessius and Hamelius disputed with Estius and Baius in Belgium; Molina taught his doctrines in the Halls of Evora, while Anthony Padilla defended them at Valladolid. In the year 1594, Pope Clement VIII. commanded that the question be laid before the Chair of the Apostles:—

“S. Pontifex Clemens VIII., * * ut crescentibus in dies per totam Hispaniam dissidiis occurreret, totius causae cognitionem sibi reservavit eodem an. 1594: imperato primum utrique parti silentio; posthac permissa disputatione prohibitis tamen acrioribus notis ac censuris: tandem postulatis acceptisque utriusque partis momentis, Consultoribus designatis celebres praecepit inchoari congregationes *de Auxiliis*.”¹

These Congregations sat at different intervals until 1607, when Paul V., after consultation with the Cardinals, issued a Rescript which contained these provisions:—

“1°. Utrique parti permisit propriam defendere utrinque ac propugnare sententiam; 2°. prohibuit, ne quis partem suae oppositam censura quapiam notaret, nec sibi invicem odiosa affingerent nomina; 3°. ab eodem Pontifice cautum paulo post, ne circa hanc materiam ullus typis mandaretur liber absque Sanctae Sedis licentia.”

II. In the year 1551, Ruardus Tapperus returned to Louvain with Ravesthein, Rithovius, and Cunerus from the Council of Trent, to learn that his old pupil Michael de Bay, or Baius, had broached errors touching the question *De Auxiliis*. These theologians at once attacked the innovations; and one of them, Tapperus, with especial zeal, for he had long ago declared that he expected nothing but *schisma* from his pupil De Bay.² The Faculty of Paris condemned the propositions of Baius, in 1560; and in the year following Pius V. fulminated against them in the Bull *Ex omnibus afflictionibus*. In 1579, Gregory XIII. confirmed the Bull of his predecessor, and sent another to Louvain, by Toletus, anno 1580. This Bull, entitled *Provisionis nostrae*, was read in full session by order of

¹ Apud Wirceburgen: *De Gratia*, cap. iv., art. v., et sqq.

² *Ib.* cap. ii., art. iv.

Toletus; who, turning to Baius, asked if he admitted and condemned his errors, as condemned by the Bull? Baius replied:—“*Damno secundum Bullae ipsius intentionem et sicut Bulla damnat.*” At the same time, the Doctors, Licentiates, Bachelors, and Students of the University exclaimed with one voice:—“*Articulos damnamus, Bullam reverenter suscipimus, atque obedientiam pollicemur.*”

III. So ended Baiism at Louvain. But the great question *De Auxiliis* continued to exercise the master minds of the University. The doctrine should be expounded, and more than one Professor was at work on its exposition. Unfortunately for the peace of after ages, Cornelius Jansenius worked at the question. He died in 1638; and in 1640 appeared from the Press at Louvain his most important work: “*Cornelii Jansenii Episcopi Iprensis Augustinus.*” Such a work could not have appeared more inopportunistically. It treated of a question which was discussed, learnedly and unlearnedly, wisely and unwisely, in every part of Europe. The author was personally dear to many theologians; and likewise personally detested. He had done well for his University during his life, now in death he found in its Halls grateful defenders. Rome had not spoken, and the angry war of controversy grew hotter day by day. As our learned countryman, Dr. Shinnick, took a leading part in the struggle, as Rector Magnificus of the University, we must examine closely into the episode and its origin.

Jansenius, who was born in 1585, at Leerdam, in Holland, studied Humanity at Utrecht, and Philosophy and Theology at Louvain. He went to Paris in 1604, and studied there and elsewhere in France until 1617, when he returned to Louvain. While in France he lived much at Bayonne with Duvergier, who held a Canonry there, and is better known as the Abbé de Saint-Cyran. They studied the Fathers together, and elaborated many of the errors which go to make up Jansenism. It is well to remember that Jansenism, as it concerns our inquiry, is purely speculative; but Jansenism as coupled with the name and disciples of Saint-Cyran is practical, and quite a different question. In fact, the history

of Jansenism tells us that it got its name from a Dutchman, its first habitation, as a theory, at Louvain, but its development and final consummation in France. The system was annihilated in Belgium; it ran into frightful excess in France; and exists to-day as a religion in the Jansenistical Churches of Utrecht, Amsterdam, and Maestricht. The question of Jansenism as it was in France, is summed up by the Encyclopedist D'Alembert :—

“Le Janséniste, impitoyable de sa nature, l'est également et dans le dogme, et dans la morale, et il s'embarrasse peu que l'une soit en contradiction avec l'autre.”

The French Jansenists sought the destruction of the Jesuits, and the same authority truly foretold :—

“La ruine des Jésuites amènera sans doute celle des Jansénistes, par une suite du mépris que cette secte inspire à tous les gens sensés.”¹

But to return to Cornelius; he was appointed Regius Professor of Scripture by Philip III. of Spain. The *Commentaries on the Pentateuch*, and *Tetrateuch* or Gospels, as well as his *Analecta* on select Books of Scripture, were the lectures he delivered. These volumes were printed from the notes of his students, and never were written out by himself. He was elected Rector Magnificus, and sent to Salamanca and Valladolid to represent his University. For further particulars concerning him the reader is referred to the Elogium prefixed to the *Pentateuch*, and to the Vita prefixed to the *Tetrateuch*. The appointment which interests us most, was that of President of the Dutch College of St. Pulcheria. As those familiar with Louvain remember, this College is in the one square with the Irish Franciscan Convent, from which it is only parted by a narrow *ruelle*. Intimacy existed between the Irish and Dutch, and our exiled brethren learned the wisdom of the *Book of Proverbs* : “Better is a neighbour that is near, than a brother that is far off” (*Prov.* xvii. 10). In after years, while yet the question was open, many of the Irish espoused the

¹ *La Destruction des Jésuites en France*, pp. 64-204; *vide*, *Le Confesseur de l'Enfance*, etc., par Cros. *passim*.

cause of Jansenius, mindful of the text: "Thy own friend and thy father's friend forsake not."

That Jansenius was held in esteem by many is clear from the following extracts:—

"Vir certe fuit, ut de caeteris ejus virtutibus, de pietate ac religione in Deum, de vitae modestia morumque disciplina, comitate atque affabilitate nihil dicam, vel maxime prudentia conspicuus."¹

The following passage will contrast strongly with the foregoing:—

"Abbas autem a S. Germano familiariter Jansenio usus hanc illi notam figit: Sancte dicere possum et coram Deo, me non vidisse hominem majus superbum, qui se unum ita aestimaret, reliquos omnes contemneret."²

III. The work *Augustinus* came from the press in 1640; and thereupon arose hot controversies. Public Theses condemning it were held in the College of the Jesuits at Louvain. This fact added fuel to an old feud existing between the Jesuit Order at Louvain and the University, concerning the granting of Academic Degrees. The University held that by right of the Bull of Martin V. it alone could confer diplomas, while the Jesuits held that in virtue of recent Briefs that its College at Louvain could do so. The question was a vexed one, as the reader may see in the *Fasti Academici* of Louvain. This misunderstanding did not make the triumph of truth more easy. In 1641, Urban VIII. condemned the *Augustinus*; and immediately the defenders of it said that the Bull was surreptitious, and procured through the Jesuits. Hence the mission to Rome of De Paeps and Shinnick in 1644, who received a copy of the Bull which was to be received at Louvain. The details and further progress of the movement are recorded by the Wirceburgenses. In 1664, Pope Alexander VII. issued the Formulary known by his name, which all had to subscribe, and which is in use up to the present time. Graduates at Louvain publicly accept this Formulary, and its sanction, "Sic me Deus adjuvet, et haec Sancta Dei Evangelia."³

¹ Biblioth, Belg. Val. Andreae.

² Apud Wircebur; cap ii. Art V.

³ Vide Gury, Ballerini, vol. 1. p. xlix., or Bergier, Dictionary, art. Jansenius.

But let us return to Doctor Shinnick, he defended his case at Rome with all the ardour of an Irishman. In a word he fought for it, as the illustrious families are said to have fought for himself in his boyhood; and with a similar issue, for the *casus belli* was taken into a domain where he could not enter. While yet he was free to do so, he used his pen with effect, as the following list of his works will testify. Like most polemical works they lived their day, and may be found in some old libraries outside Louvain but rarely:—

I. Augustini et Augustini Iprensis — Homologia. This work appeared in 1641, and was acknowledged by Shinnick. It was condemned in 1641, and by decree in 1654.

II. Saul Ex-Rex. This was a work in folio, printed at Louvain.

III. Confessionistarum Goliathismus profligatus. Louvain, 1657, folio.

IV. Vindiciae Decalogicae, Lov. 1672. It was an Excerpt from the preceding works. The works which follow he published either anonymously, or with a pseudonym.

V. SS. Patrum de Gratia Christi et Libero Arbitrio Dimicantium Trias. It was over the name of Paulus Erynacus Grationopolitanus Theologus. Anno 1648. By Papal Decree of June 4th, 1661, it was suspended until the errors contained in it should have been amended.

VI. Consonantiarum Dissonantia. Paris 1650. Prohibited in 1663 by the Sacred Congregation.

VII. Notarum Molinomachiae. Anno 1652.

VIII. Peregrinus Hierosolymitanus. Paris 1652.

IX. Memorabilia per Deputatos Academiae Lovaniensis exhibita Romae. Rome 1644. Prohibited by Decree in 1654.

X. Somnium Hipponense. This work is usually, though wrongfully, attributed to Shinnick. Its author was Peter Stockmans, J.U.D.

XI. Joannis Matinez de Ripalda, S.J., vulpes capta per Theologos Lovanienses. Louvain 1649 in fol. This work is against an appendix added to one of his own works by Father Ripalda. The fate of Shinnick's Vulpes was proverbial, for it was condemned by the Congregation

of the Index, on the 23rd of April, 1654. The student of polemical literature, wishing to inquire further into the works of Shinnick, can consult the *Bibliotheca Belgica* of Toppens, p. 730.

The reader may doubt the orthodoxy of Shinnick, but he never wavered in obedience to the See of Peter. When his works were condemned, and his cause lost, he submitted, as is testified by his biographers. Bax is most explicit on the point, and recurs to it more than once in his biography. (MS. No. 22181. Bibl. Royale Brussels). If we seek further evidence we have it in his last will and testament, to which allusion was made in his panegyric:—

“*Conciliorum, SS. Patrum et totius antiquitatis sacrae archivium; Castitatis cultor usque ad sexus alterius fugam; Liberalitatis usque ad secretum multorum millium in miseros, suae gentis tam ecclesiasticos quam nobiles exules profusionem; submissionis erga S. Sedem usque ad expressam illius in ultimae voluntatis elogio professionem; justitiae, temperantiae, candoris ac caeterarum virtutum symbolum; ingenii, memoriae, Philosophiae Christianae, Theologiae orthodoxae partus et conatus extremus.*”¹

Doctor Shinnick died on the 8th May, 1666, at Louvain, in the *Collège du S. Esprit*, of which he was President during twenty-five years. He left his private and paternal means to his relations; and the money derived from his canonries at Louvain, Bruges, and Turnhout, he left for the establishment of one bourse in the *Standonck*; and for several in the *Collège du S. Esprit*. He did not forget the cathedrals to which he was attached. The Recipients of his bourses were to be, in the first instance, students of his family; and failing kinsmen, they were to be (1) natives of the county of Cork, (2) of the province of Munster, (3) distinguished Irish students without reference to the locality of their birth; and lastly (4) distinguished students, with a preference to

¹ The terms of his Will in which Dr. Shinnick accepts unreservedly the judgment of the Holy See on his writings whether published or unpublished are:—“*Omnia opera sua, sive manuscripta, sive hactenus edita vel post haec edenda, Sanctae Romanae ecclesiae censurae ac judicio probanda vel improbanda submittit: approbans quae illa approbaverit et reprobans quae illa reprobaverit.*”

those of Louvain, Bruges, and Turnhout. His Epitaph is as follows :

R. ADM. EXIMIUS DOMINUS.
 D. JOANNES SINNIGH,
 CORCAGIENSIS HIBERNUS
 S. TH. DOCTOR ET PROFESSOR.
 COLLEGII MAJORIS PRAESES.
 GENTIS SUAE GRANDE DECUS.
 FACULTATIS THEOLOGICAE,
 ET ACADEMIAE LUMEN SINGULARE
 PATRUM ET ANTIQUITATIS ARCHIVUM,
 SCRIPTIS URBI ET ORBI PROBATUS.
 QUIBUS IMMORITUR
 VIII MAII MDCLXVI. ET. 63.
 VIVENS ET MORIENS IN EGENOS PROFUSUS.

During life the Alma Mater gave unto him her highest honours, and in death laid him to sleep before her altar. He was faithful to the home of his adoption, ever mindful of the land of his birth, and an obedient son of Holy Church.

JOSEPH P. SPELMAN.

A CATHOLIC UTOPIA.

PERHAPS in no country—not even Ireland—are the beauty and sanctity of the Church seen to better advantage than in “The holy land Tyrol”—as her children, with affectionate pride, designate her; for in no other land to-day are Church and State wedded in such happy union as in the Austro-Hungarian Empire; and in the Empire itself, it may be safely said, no other State has won such renown for its sterling fealty to “Kaiser, Gott und Vaterland,” as the mountain-girdled home of the patriotic Hofer.

The loyalty of the Tyrolese peasant to the Church has become proverbial; his name, like that of his unfortunate Irish brother, is but a synonym of Catholic; his lively faith,

untainted with the faintest suspicion of any modern heresy or fashionable "philosophy;" the almost primitive simplicity of his manners; the unquestionable honesty of all his dealings; and the stainless purity of his morals, are the admiration and delight of all who behold them; while they serve not a little to prove to the Protestant world that cleanliness of heart and uprightness of character are not *altogether* incompatible with the teaching of the "Priests of Rome."

To the readers of the RECORD, and to those of them especially who live in parts, like America or Australia, where the Church but yet in her lusty infancy is striving to beat down the barriers of bigotry, prejudice and intolerance, a short description of some of the religious customs of a land where the Church has flourished for fifteen centuries and is still loved, respected, and obeyed by her children, may not be devoid of interest; while the example of those privileged ones, who enjoy in full the blessings of our Holy Mother, may not be wanting, let us hope, in its salutary lesson to their less fortunate brethren in distant lands.

At the outset of my paper it may be appropriate to remark, that the people of the Tyrol always begin the day in that most excellent Christian manner—by assisting at the Holy Sacrifice of the Mass. If they failed in this it would show them to be but very lax and careless Catholics indeed; for there is no village, howsoever small, in all the land, that cannot boast of at least one beautiful little chapel where the Saving Host is daily offered up to His Eternal Father. In the towns and cities the opportunities of hearing Mass, naturally, are ampler still, and as early as half-past four in the morning the bells can be heard pealing through the misty air from dome and spire of church and convent, calling upon mankind to lift his waking thoughts to his Creator. From this hour, when even the birds are still sleeping in their nests, until 9 or 10 o'clock, on week-days and Sundays alike, it is easy to find some church in which a Mass is being celebrated; and the throngs of faithful worshippers that fill the sacred temples at any time between these hours is a sight truly edifying.

Thrice a day, at the proper hours, the *Angelus* is rung,

and as the first stroke of the bell is heard chiming on the air, recalling to the Christian soul the wonderful mystery of the Word made Flesh, the people, whether at home or in the streets, in the shop or market-place, bow their heads and with reverent lips softly recite,

"The angel of the Lord declared unto Mary,
And she conceived of the Holy Ghost."

This time-honoured devotion, so simple and yet so sublime, did not fail to make a deep impression on the gentle heart of the American poet Longfellow as he witnessed it in Spain, and in his own beautiful way he thus describes it :

"Just as the evening twilight commences, the bell tolls to prayer. In a moment throughout the crowded city the hum of business is hushed, the thronged streets are still ; the gay multitudes that crowd the public walks stand motionless ; the angry dispute ceases ; the laugh of merriment dies away ; life seems for a moment to be arrested in its career, and to stand still. The multitude uncover their heads, and, with the sign of the cross, whisper their evening prayer to the Virgin. Then the bells ring a merrier peal, the crowds move again in the streets, and the rush and turmoil of business re-commence. I have always listened with feelings of solemn pleasure to the bell that sounded forth the *Ave Maria*. As it announced the close of day it seemed also to call the soul from its worldly occupations to repose and devotion. There is something beautiful in thus measuring the march of time. The hour, too, brings the heart into unison with the feelings and sentiments of devotion. . . . It seems to me a beautiful and appropriate solemnity, that at the close of each daily epoch of life . . . the voice of the whole people and of the whole world should go up to heaven in praise and supplication and thankfulness."

Every heart that is at all susceptible to the benign influence of religion must be thus impressed at the ringing of the Angelus bell, and gladly re-echo the Protestant poet's words, for its mysterious effect is still the same, whether its chimes be heard along the vine-clad slopes of Andalusia or amid the snow-capped peaks of the Tyrolean Alps.

All through the Tyrol the tourist from Protestant lands is surprised to find the quiet country lanes, the rugged mountain passes, the very streets of the cities, adorned here and there with shrines of Our Lady, Crucifixes, and statues of saints to whom some special devotion is paid. Every bridge has its modest effigy of St. John Nepomuk, the heroic priest who

braved the anger of the tyrant, Wenceslaus IV., of Bohemia, rather than violate the secrecy of the confessional, and received in consequence the crown of martyrdom by being thrown into the Moldau at the baffled king's command; and every house, almost, has a rude picture of St. Florian, the guardian of dwellings against fire, painted on its walls. "O God, through the intercession of thy servant Florian, protect us Thy children from the dangers of fire!" is an inscription often seen over the main entrances of private houses.

This pious custom of giving honour to the Most High, and seeking the patronage of His saints in a public manner, not long ago, as the readers of the RECORD are aware, obtained throughout the greater part of Europe; but in many countries still claiming to be Christian the portraits of the saints have disappeared during the past years, and the Crucifix has gone down before the impious arm of the modern Iconoclast. In the Catholic Tyrol, however, the image of the Crucified Redeemer has not yet yielded its place to the effigy of Apollo, nor the statue of the Virginal Mother to the figure of Diana or the Cyprean Queen. Maria-Theresien Strasse, in Innsbruck, has a beautiful specimen of Christian art, consisting of a magnificent shaft of highly-polished granite, crowned with a marble statue of the "Immaculate Conception," and relieved at the base with life-sized figures of SS. Joachim, Ann, Joseph and John. In passing these pious representations, the peasant respectfully bares his head and offers up a brief and silent prayer, Votive lamps burn continually before many shrines, and in harvest-time the first two ears of corn plucked in the field are suspended from the arms of the nearest crucifix, in thanksgiving to the Son of God for having removed, by His sacred Passion and Death, the curse of old pronounced upon the earth and all its fruits, and for having restored the world to its primal grace and favour in the eyes of its Creator.

A mark of respect shown towards the Blessed Sacrament by the Tyrolean farmers is worthy the imitation of all Catholic men. Not unmindful of the Prisoner of Love concealed within our tabernacles, they never fail to lift their hats in passing a church, and, indeed, not unfrequently turn

towards it and genuflect. When the priest carries the Viaticum through the streets the people on either side kneel, with uncovered heads, until he has passed ; and in garrisoned towns whenever the Sacred Host is borne past the barracks, the guard is turned out to present arms to the King of Kings. Little acts of piety like these, after all, are what serve to keep the faith alive in our breasts in all its Apostolic fervour and secure to our souls many special graces from the Most High.

Early on summer mornings, when only the highest peaks are flushing with the rosy light of dawn, the village girls, pushing before them little carts, laden with vegetables and fresh-laid eggs, come down from their mountain-height to the market in the city. Having disposed of their tempting stock, and made whatever purchases are necessary for their humble life, they form into little companies and set out again for their aerial homes. And how, think you, do they while away the two or three weary hours of their difficult ascent up the rugged Alpine slopes? Not with idle gossiping or feminine small-talk ; not in discussing the gorgeous feathers or shimmering silks exposed in the shop windows of the city. Ah ! no ; foreign to the heart of the Tyrolese maiden are the thoughts of such frivolity. Strange as it may seem to the worldly-minded, it is nevertheless an interesting fact, that the hours of their return are devoted to reciting in unison the Rosary of our Blessed Lady ; and only that bright Angel who guards the heavenly exchequer may say how many fragrant garlands of never-fading flowers have thus been woven by those pure and simple village-girls, and laid, a grateful offering, at the feet of the immaculate Queen of Virgins.

In the salutations that greet the pedestrian in his holiday rambles through a Tyrolese village there is something suggestive of the first days of Christianity. "Grüss' dich Gott !" (God salute you) and "Gelobt sei Jesus Christus !" (Praised be Jesus Christ) are among those most frequently heard. "Praised be Jesus Christ !" is certainly a beautiful and appropriate salutation for Christians, and when one hears it for the first time one seems to be suddenly transported by some magic agency back to the very days of the Apostles.

I was in the hospital not long ago in a neighbouring city, and I remember what a sweet awakening it was, morning after morning, as the modest little sister entered with my breakfast, and called me back "from dream-land unto day," with her softly murmured ejaculation, "Gelobt sei Jesus Christus!" These were the first words that fell upon my ears at the opening of each new day, and the last I heard when day was over; for as the gentle sister smoothed my pillow for the night and sprinkled me with holy-water, her parting words were ever, "Schlafen Sie wohl; Gelobt sei Jesus Christus!" Truly, a people in whose hearts and upon whose lips the blessed name of our divine Saviour is thus with reverence ever found, may turn from this poor world when that Saviour calls them, with souls strengthened with all the hope and love and confidence such faith as theirs must necessarily inspire.

An American friend of mine lately received an invitation to a Tyrolese wedding. As it is unique in its way and will serve as a further specimen of the deep piety that pervades these people, it may not be altogether inappropriate to give it insertion. It was printed on common paper and read as follows:—

PAISED BE JESUS CHRIST!

ESTEEMED AND BELOVED FRIEND,—Having entered, through God's will, into holy and honourable espousals with Maria G——, I hereby humbly invite you to be present at our marriage, which will take place on the eighth day of the Spring month (i.e., March 8), in the most worthy House of God at V——. A breakfast will be served at the house of our honoured pastor, and a dinner at the inn of our excellent townsman, Joseph H——. May everything tend to the greater honour of God and the holy Sacrament of Matrimony. Trusting you will honour us with your presence on this joyful occasion, and recommending you to the protection of God and the Blessed Virgin,—I am, etc., etc.—C. J.

Like unto this, methinks, might the invitation have been that was issued for the marriage-feast given of old in the little village of Cana in Galilee, and which of all marriage feasts was blessed by Heaven; for, as we read, "The Mother of Jesus was there and Jesus was also invited and his disciples."

Briefly and at random I have touched upon a few pious

customs that attract the attention of the stranger in this happy land ; to describe in full the deep religious current that sends its purifying waters through the daily life of the Tyrolese ; to speak of the thousand and one little acts of devotion that distinguish them in the field, at the fire-side, or in the shop ; to dwell upon the exterior pomp and interior fervour with which they hail the oft-recurring festivals of the Church, would require more space than I may ask of the RECORD in a single number. But I may say in conclusion that I never mingle with these simple-hearted peasants or see them at their labours, their devotions, or their rustic merry-makings, without thinking that in them is realized the fervent aspiration of the prayer—

“Actiones nostras, quaesumus, Domine, aspirando praeveni et adjuvando proseguere ; ut cuncta nostra oratio et operatio a te semper incipiat et per te coepta finiatur.”

And with this sincere conviction I would give the Tyrol, before all other lands, the title of honour which I have taken as the subject of my paper—“A Catholic Utopia.”

RICHARD J. MCHUGH.

THEOLOGICAL QUESTIONS.

THE SYNOD OF MAYNOOTH ON THE PRESENCE OF THE PARISH PRIEST IN HIS PARISH ON SUNDAYS.

1. “A parish priest has celebrated two Masses on a Sunday ; one at seven o'clock in the morning ; the other at half-past eight. He has, moreover, given a twenty minutes' sermon, and administered Holy Communion to four hundred of his flock. He wishes to obey an invitation to dine with a friend—say, a fellow priest—some twenty miles away, or to take the sea air for a few hours, and, after dinner, to return to his parish in the evening—say, at seven o'clock.

“In the Maynooth Statutes, “De Parocho,” No. 185, are read these words :—

“Statuimus, &c. nec unquam sine simili licentia die

Dominica vel festo, ipsi abesse licet. Then the question is: Does his going by an excursion train at ten o'clock, forenoon—in order to have a few hours' outing, or to dine with his friend; returning, mind, by the seven (evening train)—violate the statute in any way?

"The parish priest has been present *materially* (*propria persona*); and *formally*, because he discharged all the duties of his office that day, and left the curates, according to arrangement, to discharge all the other spiritual duties of the parish.

2. "Is it lawful or not opposed to the same statute to have an excursion with some of the flock—say, with the members of a pious Sodality—from one o'clock to eight o'clock on Sundays.

"SACERDOS."

1. We are of opinion that the Statute of the Maynooth Synod is not violated in the case you make.

What the Synod forbids is, we think, the absence of the Parish Priest from his pastoral work on Sunday or Holiday, without having previously got the leave of the Bishop in writing.

The Statute enjoins (1) that the Parish Priest is not to absent himself from his parish for any three days without previous notice to the Bishop (*nisi prius Episcopum moneat*); (2) that he is not to be absent for any five days without the Bishop's written permission; (3) that he is not to absent himself on Sunday or Holiday without similar written permission, because on this day in particular he ought to be present to say the Parochial Mass and preach to his people, and perform whatever other pastoral duties are special to Sunday or Holiday; and (4) finally, he is not to be absent from his parish at all, unless he leaves behind him an approved Priest to discharge any pastoral duties that may require to be attended to in his absence.

2. For the same reason we do not think that the Statute is violated in the second case made.

We do not, however, say that such a proceeding is wholly without fault. It would be manifestly most desirable that the Parish Priest should be always in attendance about his church when his people are coming to the late Mass, and it is an important part of his duty to see to the attendance of the children at the Catechism classes which are usually held in

the church after the last Mass. So, too, with the afternoon devotions. No one would hesitate to say that the practice of absenting himself from his parish from ten to seven o'clock on Sunday, if habitual, would be very reprehensible in a Parish Priest. But your case manifestly contemplates an isolated instance, and is made to test the meaning of the particular Statute of the Maynooth Synod.

LITURGY.

THE INTERROGATIONS—LATIN OR ENGLISH—IN ADMINISTERING BAPTISM.

In the *Ordo Administrandi Sacramenta*, “auctoritate Eminentissimi Archiepiscopi et Episcoporum (Angliae) edita,” we find that the *Ordo Baptismi parvulorum* has certain portions printed both in Latin and in English, *e.g.*, at the very commencement:—

“*N. Quid petis ab Ecclesia Dei?*”

N. What dost thou ask of the Church of God?

Respondit Patrinus—Fidem, Faith.”

No direction is subjoined, and I find that the practice of priests differs in this matter.

May I ask then:—

1. Is the Latin *alone* to be used?
2. May the English *alone* be used?
3. Is the use of both obligatory?
4. Is the use of both permissible?

5. In case the use of the Latin is obligatory, is it necessary to insist on the Sponsor repeating the answer in Latin after the priest even when (as is generally the case) the Sponsor is totally ignorant of the Latin language; or should the priest make the answer in Latin himself?

SACERDOS.

1. The Latin form is obligatory.
2. The English translation, as a substitute for the Latin, is never lawful.
3. The English translation, as an addition to the Latin

form, is not obligatory, even when the Sponsors are ignorant of the meaning of the Latin words.

4. The decrees of the S. Congregation of Rites seem to forbid the use of the English translation even as an addition to the Latin. Here is the latest decree we can find on the subject.

"An in administratione Baptismi interrogationes, quibus respondere debet patrinus infantis, fieri possint vernacula lingua quandocunque dictus patrinus latinam ignorat: an saltem interrogatio sermone latino facta, ut fert rituale, illico in vulgarem transferri possit?"

S.R.C. resp.: "*Negative ad utrumque juxta decretum in Molinen. diei 12 Sept. 1857, ad 17.*" 31 Aug., 1867. *Ambianem* (n. 5382).

It is, however, admitted that an authorized translation of the Latin form may be used by way of explanation in those places where an indult has been granted for this purpose, and also wherever a legitimate custom exists of using it—as in England and America and Ireland. De Herdt (*Praxis Liturgica*, Tom. iii., n. 160) writes:

"Interrogationes tamen in lingua vulgari fieri possunt, 1º, Si habeatur indultum, quale aliquibus dioecesibus a S.R.C. concessum legitur¹; et 2º, Si legitima adsit consuetudo, prout Maurel testatur Romae introductum esse usum, eas faciendi in lingua Italica."²

And O'Kane (*Notes on the Rubrics*, n. 300) expresses this practical decision in the following paragraph:—

"But at least it is certain that the priest is never justified in simply *omitting* the Latin, and substituting a translation, in any of the interrogations or prayers of the ritual. The translation, when used, must be merely added, 'explicationis causa.'"

The whole of this is well put in the following decree of the first Provincial Synod of Baltimore:

"Statuimus juxta Ritualis Romani præscriptum, in sacramentis administrandis et in defunctorum Sepultura, sacerdotes omnino teneri ad adhibendam linguam Latinam: et si censuerint expedire, explicationis causa, eorum quae recitant adjungere versionem lingua vernacula eam tantum versionem adhibendam esse, quae fuerit ab Ordinario sancita. Ubi cumque autem consuetudo aliqua invaluerit huic Decreto adversa, eam quam primum abrogandam statuimus."

5. The priest should get the Sponsors to say the answers in Latin after him.

¹ *Revue des Sciences ecclésiast.* Tom. 10, fol. 104.

² *Guide Pratique de Liturgie romaine*, 2 p., 12 s., 2 ch., art. 8.

DOCUMENTS.

APOSTOLIC BRIEF IN WHICH OUR HOLY FATHER, LEO XIII., PROCLAIMS ST. CAMILLUS DE LELLIS AND ST. JOHN OF GOD TO BE THE SPECIAL PATRONS OF HOSPITALS, INFIRMARIES AND ALL OTHER INSTITUTIONS FOR THE SICK, AND ORDERS THAT THEIR NAMES ARE TO BE INSERTED AFTER THE NAME OF ST. FRANCIS IN THE LITANY FOR A SOUL DEPARTING.

LITTERAE APOSTOLICAE IN FORMA BREVIS.

LEO PP. XIII.

Ad perpetuam rei memoriam. Dives in misericordia Deus, divini Spiritus afflatu, Sanctissimos suscitavit in Ecclesia sua viros, qui caritatis aestu flagrantes, posthabitis omnibus, nullisque periculis, neque vitae ipsius discrimine deterriti, sibi quisque peculiarem deposceret provinciam, variis, diversisque humani generis necessitatibus et aerumnis opitulandi. In praeclarissimo horum virorum numero enitent Confessores Christi Camillus de Lellis et Ioannes de Deo, qui pari in proximum caritate incensi nullis curis, laboribusque parcere vitamque ipsam in discrimen dare pro aegrotantium valetudine, aeternaque eorum salute non dubitarunt; alter enim animas in extremo agone luctantium, aegris simul corporibus praestito levamento, sacri ministerii ope roborat, solatur; alter infirmis hospitium et medelas praebens aequae sempiternae animarum curae salutem. Uterque adiunctis sibi sociis, constitutisque legibus, dein ab Apostolica Sede probatis, religiosam familiam suae caritatis haeredem instituit, quae ad haec usque tempora viget, et unaquaeque Auctoris sui illustria et egregia referens exempla, omni tempore ac praesertim contagiis et pestilentia saevientibus vitae quoque sodalium sacrificio splendida edidit caritatis testimonia. Iam vero quum inimicus homo, ingeminatis viribus, Christi sponsam insectans religiosas regularium ordinum familias, eiusdem ornamenta et praesidia labefactare et omnino evertere adnitatur, in Christi fidelibus, ac praecipue in sacrorum Antistitibus commune exarsit desiderium supplicandi, ut ambo Confessores praedicti omnium valetudinariorum, et ubique degentium infirmorum Coelestes Patroni Sanctae Sedis Apostolicae auctoritate declarentur et renuntientur, atque in agonizantium litanis invocentur, ut eorum augeatur cultus et aegrotantium in eorumdem patrocinio fiducia. Quae vota quum ad

Consilium Venerabilium Fratrum Nostrorum S.R.E. Cardinalium sacris ritibus tuendis cognoscendis praepositorum in Nostris aedibus Vaticanis die indicta, ut moris est, relata fuerint, idemque Venerabilium Fratrum Consilium accurate perpensis omnibus, auditoque hac de re dilecto filio Praesule de Coelestium honoribus quaesitore rescripsit, "pro gratia concessionis Sanctorum Camilli de Lellis et Ioannis de Deo in Patronos pro omnibus hospitalibus, et pro infirmis ubique degentibus, et insertionis in Litanis agonizantium nominum Sanctorum praedictorum post nomen S. Francisci."

Quam Venerabilium Fratrum Nostrorum Sententiam Nos ratam habemus et sancimus, et Apostolica auctoritate Nostra Sanctos CAMILLUM DE LELLIS et IOANNEM DE DEO Coelestes hospitalium omnium, et ubique degentium infirmorum PATRONOS constituimus et edicimus, itemque volumus, ut in agonizantium litanis post S. Francisci nomen praefatorum Sanctorum nomina inserantur et invocentur. Proinde decernimus has litteras Nostras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere iisque ad quos spectat plenissime suffragari. Contrariis licet speciali atque individua mentione ac derogatione dignis non obstantibus quibuscumque.

Datum Romae apud S. Petrum sub Annulo Piscatoris die XXII. Iunii MDCCCLXXXVI. Pontificatus Nostri Anno Nono.

Loco ✠ Signi.

M. Card. LEDOCHOWSKI.

IMPORTANT DECREE OF THE HOLY OFFICE DECLARING THE UNLAWFULNESS OF THE PRACTICE OF CREMATION.

Feria IV., die 19 Maii, 1886.

Non pauci Sacrorum Antistites cordatique Christifideles animadvertentes, ab hominibus vel dubiae fidei, vel masonicae sectae addictis magno nisu hodie contendit, ut ethnicorum usus de hominum cadaveribus comburendis instauretur, atque in hunc finem speciales etiam societates ab iisdem institui: veriti, ne eorum artibus et cavillationibus fidelium mentes capiantur, et sensim in eis imminuatur existimatio et reverentia erga Christianam constantem et solemnibus ritibus ab Ecclesia consecratam consuetudinem fidelium corpora humandi: ut aliqua certa norma iisdem fidelibus praesto sit, qua sibi a memoratis insidiis caveant; a Suprema S. Rom. et Univ. Inquisitionis Congregatione declarari postularunt:

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1°. An licitum sit nomen dare societatibus, quibus propositum est promovere usum comburendi hominum cadavera?

2°. An licitum sit mandare, ut sua aliorumve cadavera comburantur?

Eminentissimi ac Reverendissimi Patres Cardinales in rebus fidei Generales Inquisitores, supra scriptis dubiis serio ac mature perpensis, praehabitoque DD. Consultorum Voto, respondendum censuerunt:

Ad 1^m. Negative et si agatur de societatibus masonicae sectae filialibus, incurri poenas contra hanc latas.

Ad 2^m. Negative.

Factaque de his Sanctissimo Domino Nostro Leoni Papae XIII. relatione, Sanctitas Sua resolutiones Eminentissimorum Patrum adprobavit et confirmavit, et cum locorum Ordinariis communicandas mandavit, ut opportune instruendos curent Christianifideles circa detestabilem abusum humana corpora cremandi, utque ab eo gregem sibi concreditum totis viribus deterreant.

Ios. MANCINI,

S. Rom. et Univ. Inquis. Notarius.

THE INDULGENCE OF THE PRIVILEGED ALTAR CAN BE
APPLIED TO ONLY ONE AT A TIME.

VIENNEN. (IN AUSTRIA).

DE APPROBATIONE INDULGENTIAE ALTARIS PRIVILEGIATI.

Viennae in Austria canonice constituta viget *Associatio Perseverantiae Sacerdotalis*. Hujus finis est "ut sodales donum perseverantiae aliasque gratias impetrent per cultum SS. Cordis Jesu, tum in se, tum in aliis promovendum" et conditiones praecipuae, sub nullo tamen peccato obligantes, sunt: 1° singulis diebus recitare Pater et Ave cum oratiuncula "Jesu mitis et humilis corde, fac cor meum secundum cor tuum:" 2° bis, vel saltem, semel in mense confessionem sacramentalem peragere; 3° saltem quovis triennio exercitiis spiritualibus vacare; 4° quovis anno unam Missam pro sodalibus vivis, et unam pro defunctis celebrare: quod si fieri nequeat, pro vivis Rosarium, pro defunctis Officium defunctorum recitare. Praeterea, morte alicujus Sodalitis nunciata, pro eodem preces, bona opera et Indulgentias quocumque die SS. Cordi Jesu offerre."

Hujus Sodalitatis sacerdotibus s. m. Pius Pp. IX. Litteris Apostolicis in forma Brevis die 14 Maii 1869 datis, praeter plures Plenarias Indulgentias benigne etiam indulsit *et Missae quae ad quod-*

libet altare pro sodalibus defunctis celebrabuntur, animae seu animabus ex dictis sodalibus pro qua, vel pro quibus celebratae fuerint, aequae suffragentur ac si ad Altare privilegiatum fuissent celebratae.

Porro ex his verbis Litterarum apostolicarum hodiernae *Associationis* Praesidi aliisque colligendum videtur, non uni tantum animae sed etiam pluribus animabus sodalium defunctorum vi hujusce Privilegii posse applicari in una Missa Indulgentiam Plenariam. Quare ut plena hac de re certitudo habeatur, idem Praeses a S. Congregatione Indulgentiis Sacrisque Reliquiis praeposita quaerit.

Utrum Sodales praedictae Associationis in una Missa: 1° uni tantum sodali defuncto, vel 2° pluribus sodalibus defunctis possint Indulgentiam plenariam applicare?

In plenaria Congregatione diei 18 Decembris 1885 in Aedibus Vaticanis habita, Patres Cardinales responderunt:

Affirmative ad primam partem; Negative ad secundam. Die vero insequenti SS^{mus}. D. N. Leo PP. XIII. in audientia habita ab infra-scripto Secretario, Patrum Cardinalium sententiam confirmavit.

Datum Romae ex Secretaria ejusdem S. Congregationis die 19 Decembris 1885.

I. B. Card. FRANZELIN, *Praefectus*.

F. DELLA VOLPE, *Secretarius*.

INSTRUCTION OF THE HOLY OFFICE REGARDING THOSE WHO BRING ECCLESIASTICS BEFORE SECULAR TRIBUNALS IN EXPLANATION OF THE EXCOMMUNICATION *COGENTES* IN THE CONSTITUTION *APOSTOLICAE SEDIS*.

In constitutione Pii IX. s. m. quae incipit *Apostolicae Sedis moderationi* (iv. id Oct. 1869) cautum est, "excommunicationem Romano Pontifici reservatam speciali modo incurrere—*Cogentes sive directe sive indirecte iudices laicos ad trahendum ad suum tribunal personas ecclesiasticas praeter canonicas dispositiones; item edentes leges vel decreta contra libertatem et jura Ecclesiae.*"

Cum de vero sensu intelligentia hujus capitis saepe dubitatum fuerit, haec suprema Congregatio S. Romanae et universalis Inquisitionis non semel declaravit—caput *Cogentes* non efficere nisi legislatores et alias auctoritates cogentes sive directe sive indirecte iudices laicos ad trahendum ad suum tribunal personas ecclesiasticas praeter canonicas dispositiones. Hanc vero declarationem Sanctissimus D. N. Leo PP. XIII. probavit et confirmavit: ideoque Sacra haec Congregatio illam cum omnibus locorum ordinariis pro norma communicandam esse censuit.

Ceterum in iis locis in quibus fori privilegio per Summos Pontifices derogatum non fuit, si in eis non datur jura sua persequi nisi apud judices laicos, tenentur singuli prius a proprio ipsorum Ordinario veniam petere ut clericos in forum laicorum convenire possint: eamque Ordinarii numquam denegabunt tum maxime, cum ipsi contraversiis inter partes conciliandis frustra operam dederint. Episcopos autem in id forum convenire absque venia Sedis Apostolicae non licet. Et si quis ausus fuerit trahere ad judicem seu judices laicos vel clericum sine venia Ordinarii, vel episcopum sine venia S. Sedis, in potestate eorumdem Ordinariorum erit in eum, praesertim si fuerit clericus, animadvertere poenis et censuris ferendae sententiae uti violatorem privilegii fori, si id expedire in Domino judicaverint.

Interim impensos animi mei sensus testatos volo Eminentiae Tuae cui manus humillime deoseculor.

Datum Romae, die 23 Januarii an. 1886.

Humill. et addict. servus verus,

R. Card. MONACO.

BRIEF OF LEO XIII. ADDRESSED TO MGR. FR. SATOLL,
COMMENDING THE STUDY OF THOMISTIC THEOLOGY.

LEO PP. XIII.

Dilecte Fili, salutem et Apostolicam Benedictionem.

Qui te, dilecte Fili, addictissimum jam noveramus doctrinae S. Thomae, quum adhuc Perusinam Ecclesiam regeremus, eaque de causa in almam hanc Urbem jussimus accedere, ubi a pluribus annis S. Theologiae tradendae operam navas, lubente gratoque animo accepimus a te praelectiones Theologicas, quas in discipulorum tuorum commodum hactenus edidisti. In iis autem vehementer consilium tuum laudamus quod commentaria exhibes in ipsam S. Thomae Aquinatis Summam, ea mente ut auditores tui textum Angelici Doctoris e suis manibus excidere non patiantur. Sic enim et non aliter fiet ut genuina S. Thomae doctrina in scholis floreat, quod Nobis maxime cordi est. Illa enim docendi ratio quae in magistrorum singulorum auctoritate arbitrioque nititur, mutabile habet fundamentum, ex quo saepe sententiae diversae atque inter se pugnantes oriuntur, quae quum S. Doctoris mentem referre nequeunt, tum dissensiones fovant et concertationes, quae diutius jam catholicas scholas non sine magno scientiae christianae detrimento agitarunt. Optandum autem est ut praeceptores S. Theologiae,

Tridentinos Patres imitati, Summam S. Thomae super cathedris suis patere velint, unde consilium, rationes et Theologicas conclusiones petant. Ab his enim palaestris merito Ecclesia exspectare poterit fortissimos milites ad profigandos errores, ad rem catholicam defendendam. Quod ut tibi Deus copiose concedat, auspicem divinae gratiae Apostolicam benedictionem peramanter impertimus.

Datum Romae apud S. Petrum die XIX Junii an. MDCCCLXXXVI.
Pontificatus Nostri Nono.

LEO PP. XIII.

NOTICES OF BOOKS.

ÉLÉMENTS D'ARCHÉOLOGIE CHRÉTIENNE. Par le Chanoine Reusens, Professeur d'Archéologie à l'Université Catholique de Louvain. 2nd Edition, 2 vols. Dublin: M. H. Gill & Son. 1886.

STUDENTS of Christian Archæology and lovers of Ecclesiastical Art will welcome this work. It comes from the pen of an accomplished antiquarian, Canon Reusens, Professor of Archæology at the University of Louvain, and gives us a *résumé* of the course of lectures, which for upwards of twenty years he has delivered to his class.

The *Eléments d'Archéologie Chrétienne* supplies a want in furnishing a simple and interesting handbook to the study of a hitherto neglected though useful branch of ecclesiastical studies. In its widest sense the author treats the subject, and thoroughly informs his readers not only on the growth of ecclesiastical architecture, but also initiates them in every department of Christian Art, shewing its commencement in the Catacombs and tracing its subsequent development as displayed in Cloister and Cathedral.

The work is divided into six chapters. Of these, the first is devoted to an exposition of the principles of classic architecture, which so largely influenced the style of the early Christian monuments, and the others deal successively with five periods covering the history of Christian Archæology. Under the first period, that of the Catacombs, we find a description of those at Rome, their origin, history, and iconography. The section on the latter subject is well illustrated and most interesting. A second article gives an account

of other Christian remains and monuments of the first three centuries. The Latino-Byzantine period, which is the subject of the following chapter, embraces two styles, contemporaneous in origin, that flourished each in its own part of the Roman Empire. In the article on Latin style we have the origin of the Basilica and other early Christian temples, and we learn how Pagan edifices were converted to the purposes of Christianity. The characteristics of this style, the mode of construction, monumental decoration, mural painting, and mosaics of the first Western Churches are next noticed. The succeeding section deals with altars, chancels, and the various parts of sacred edifices. A description of cemeteries, sarcophagi, and monuments follows, and some notes on Frankish sepulchres, numerous in Belgium, are especially interesting. Under the head *Mobilier religieux* we have an account of the earliest sacred vessels, reliquaries, vestments, and other church furniture. A second article treats, on the same lines, the Byzantine style. The Roman, Gothic, and Renaissance periods are similarly dealt with in the following chapters, thus affording a view, at successive epochs, of every department of ecclesiastical art and letting in much light on the ritual and rubrics of the times.

Canon Reusens' work embodies the successful result of a lengthened and minute study of a many-sided subject. His thorough acquaintance with the best specimens of mediæval Art enables him to appreciate the opinions of those who preceded him over the same ground, and his criticisms are not wanting in taste and judgment. The Professor has laid under contribution the best authors who devoted themselves to illustrate special branches of Christian Archæology, and his quotations from them enhance the value of his own views and serve to introduce the reader to those under whose guidance he can obtain a more extensive knowledge of the Church's great treasury of Art. Upwards of eleven-hundred excellent woodcuts add considerably to the value and attractiveness of the work, and both paper and printing are up to the requirements of the subject. We wish these volumes a large circulation and trust they may tempt many of our readers to study the science of Christian Archæology.

J. J. R.

LIFE OF MARGARET CLITHEROW. By L. S. Oliver. London: Burns & Oates.

BESIDES the intrinsic worth which a record of the cruel sufferings and death of one of the foremost and best known of the many martyrs

who suffered at York must necessarily possess, this religious biography has all the charm and attraction which a singularly graceful English style can give, so interesting is the narrative that you almost forget you are reading an account of one of the most heartless and revolting martyrdoms on record. Some might say that the style should be adapted to the subject, but we consider it an advantage to have the story told in this interesting and attractive way. We all know how easily in the busy turmoil of life, mid the many cares of this work-a-day world, people are turned away from the consideration of religious subjects, especially if such subjects excite their loathing and disgust. "Catholics," says Fr. Morris, S.J., in his preface to this book, "were gradually coming to know as little of the sufferings of our martyrs as Protestants themselves. It is but natural that other times should be measured by our own, and as such things do not happen now, it is not surprising that men could bring themselves to think that they never could have happened."

Hence the publication of this book at the present time is singularly opportune. The memory of the sufferings of the martyrs was fading even from the minds of those whom simple gratitude should keep from such forgetfulness, whilst the Church, their loving but prudent mother, is about rewarding their fidelity by giving them that crown which they have earned so nobly and so well.

SERMONS FROM THE FLEMISH. Translated by a Catholic Priest. Vol. I. ADVENT TO THIRD SUNDAY AFTER EPIPHANY. Dublin: Duffy & Sons.

THIS book has no preface, and it needs none: it is briefly the best volume of sermons we have yet seen. Though translated from the Flemish, the English is so excellent throughout that if they were to be delivered verbatim or read, even before an educated congregation, we doubt if a sentence would be detected which would mark them as translations. In contrast to the usual characteristics of written sermons, they are short, practical, and deeply devotional. They are replete with quotations and illustrations from the Sacred Scriptures, and the Saints and Fathers of the Church. The truths of the Catholic religion are explained in simple language suited to the intelligence of our ordinary congregations. For each Sunday there are six, seven, and sometimes as many as ten sermons treating of two or three different subjects, so that the preacher has ample scope to choose the subject of his instruction.

Consequently we should say that these sermons are calculated to

be of great practical utility to the hardworked priest on the Mission, who sometimes finds the duty of instructing the faithful, though strictly binding him, a most difficult one to fulfil. By reading over with care and attention one or two of these sermons—for as a rule there are two or three treating of the same subject—he may acquire even in detail, in a comparatively short time, matter sufficient for an instructive half-hour's sermon. Those also who from any cause are unable to be present at sermons or instructions could scarcely supply their place in a better way than by reading this book.

We need merely state that the book has passed under the censorship of the learned Father Meehan, and bears the Imprimatur of the Archbishop of Dublin, and we have said quite enough to guarantee the soundness of the theological opinions it contains.

MONSIEUR DUPANLOUP ON LIBERAL EDUCATION. By Rev. Edward Cuthbert Butler, O.S.B., M.A., Lond. Dublin: Gill & Son.

THERE are few whose opinions on the question of education should be listened to with more attention, and received with greater respect than those of the late Bishop of Orleans. A man of eminent abilities, he had almost a life-long experience in the education of youth, and the system he framed for their instruction was crowned with signal success. Monseigneur Dupanloup's views on education have been clearly put forward and ably supported by Fr. Butler in the "Downside Review" of last year, and we are glad to see his interesting papers now collected in pamphlet form.

The theory of this experienced ecclesiastic is thus stated by Fr. Butler in a few words: "That the *essential* element of a liberal education in boyhood and youth is the thorough study of the languages and literature of our native land and of Greece and Rome; and that mathematics, science, history, and a modern language are accessory and subordinate subjects, yet most useful, and even necessary." In these days when utilitarianism prevails to such an extent in the education of youth, when the attainment of reward and not the infusion of knowledge seems to be the chief object aimed at, Monseigneur Dupanloup's thesis will scarcely pass unchallenged.

But it should be borne in mind that in thus "urging the claims of the classics there is no intention of advocating an exclusive study of them, or of implying that any other subject should be clipped for their sake. Mgr. Dupanloup and the other writers quoted, all advocate a union of classics with modern languages, mathematics,

history, and science." The advantages and disadvantages of public competitive examinations, the evils resulting from forced preparation for such examinations, from mere superficial culture, and from aiming at utilitarianism alone in education are clearly set forth and tellingly refuted. The pamphlet deserves the attention of all engaged in the education of youth.

ECHOES FROM THE PINES. By Margaret E. Jordan. Portland, Maine: M'Gowan & Young.

THESE are chiefly echoes of Miss Jordan's deep spirit of love and devotion to God and His Holy Mother. It was the voice of God whispering through the lofty pine woods that inspired her poetic soul to tell us in verses so sweet and pleasing of His magnificence and beauty, His mercy and His love. Naturally from such a source of inspiration the best and most harmonious of Miss Jordan's verses are those which treat of religious subjects, though the patriotic and humorous poems in her collection are far above the average. "Amélie Lautard," "Le Bon Dieu," "On a picture of St. Mary Magdalen," and "An evening visit to the Blessed Sacrament," are poems of great merit. In the "Crowning Sacrifice," Miss Jordan tells in touching lines the circumstances of the self-sacrificing, dying effort of Rev. Thomas N. Burke O.P., on behalf of the starving children of Donegal; she makes a noble and earnest protest against the heartless saying that emigration is the only panacea for Ireland in "Leave their Fair Fatherland." The following is the concluding stanza of this poem:—

"Courage, O Erin, dear Country!
Thy harp-strings shall vibrate again:
The sunburst dispel these dark shadows,
The shamrocks bloom free on the glen;
Thy God-given rights be untrammelled;
Thy shrines and thy hearthstones be free;
And thy flag shall wave o'er thee in triumph
O Erin, fair isle of the sea!"

But it is for the stirring patriotic song "Tis no disgrace to be Irish" that we should be especially grateful to Miss Jordan; there is a ringing melody in this poem which is very beautiful.

We do not, however, mean to claim extraordinary merit for Miss Jordan's poems. Indeed there are in them many harsh and unmusical lines, many with syllables in excess or wanting; and many lines in which poetic licence is freely used both as to grammatical and metrical construction. They deserve praise rather from the promise which they give of future excellence than because of their intrinsic worth.

D. J.

LENTEN SERMONS. By the Rev. P. Sabela. London:
Burns & Oates.

THIS is an excellent course of Sermons for the holy time of Lent. Of the seven Sermons which the book contains, the first five and the seventh deal directly with the sacred events of the Passion of Our Blessed Lord. The sixth treats of what is called the Compassion of Mary. The Sermons are clear, simple, and earnest. They abound with moving descriptions and striking practical reflections.—A. M.

THE RULE OF OUR MOST HOLY FATHER ST. BENEDICT.
London: Burns & Oates.

THIS is a new English Translation of the rule which was drawn up by St. Benedict about the year 485, for his followers, and which became at a later date the common rule of all Western monachism. The rule of St. Benedict, to which the consent of ages has given the title of the Holy Rule, is remarkable both for its simplicity and comprehensiveness. It possesses an interest that is unique in the history of the rules of religious life on account of its venerable antiquity and because it is the rule of an Order that has played such an important part in the history of the Church and the civilization of Europe for the last thirteen centuries. The work of translation is well executed; it is marked throughout by a simplicity of style which brings it into harmony with the spirit of the rule which it interprets. The Latin Text from which the translation is made appears on alternate pages with the English version and was first printed about the middle of the sixteenth century from the most ancient and authentic MSS. preserved in the venerable monastery of Monte Cassino. There are copious notes added in an Appendix which will be found useful in explaining certain passages whose meaning is not apparent from the mere verbal reading of the text. There is also a complete Index alphabetically arranged to facilitate reference to any portion of the book. It is sure to have a wide circulation not only among the members of the Benedictine Order but also among its many friends and admirers.—T. G.

NATURE AND THOUGHT. By St. George Mivart. London:
Burns & Oates.

WE are glad to notice the appearance of a new edition of this truly excellent little book. The fact of its having run through two editions within a comparatively short period of time is an evidence of

how its worth is appreciated by the public. Its aim is to discuss the great fundamental principles that underlie all physical science and to express in terms as little technical as may be the course and outcome of recent discussions on the relations between the external and visible world and the human mind. The book may be divided into four parts: the first treats of the certainty of human knowledge, its criterion and motives; the second of the knowledge which we can acquire of the external world; the third of the knowledge of universal and necessary truths; and the fourth shows that the human mind created as it is with its powers of abstraction and deduction is capable of rising from the knowledge of the creature to that of the Creator, and of recognising in the works of creation the impress of the Divine Intellect, which it can rationally infer to be the Great First Cause of all things. The subject-matter which covers a wide and interesting field of discussion is treated throughout in the form of a dialogue between Maxwell and Frankland, the former of whom is always sure to have in the end the best of the argument on each of the many points discussed, and to lead his sceptical companion by the force of acute and logical reading to the admission of the truth.

The following brief dialogue on the Darwinian theory will give some idea of the style of reasoning pursued throughout the book:—

F.—Do you accept the Darwinian doctrine on that subject (the origin of man)?

M.—To tell you the truth I think it is an absurd doctrine.

F.—That is a strange thing to say considering the number of eminent men who support it, and their full competence to judge in all matters of physical science.

M.—That is just it. They are competent in physical science, but they are lamentably deficient in philosophy and not a few grasp it as a polemical weapon. It is held with passion and propagated with enthusiasm, for it has social and political consequences, the initial stages of which are agreeable to some of its advocates.

F. But man's body is very like an ape's, and the process of his development is similar to that of all beasts

M. Quite true But what of all that? The mind of man seems to differ not in degree but in kind from the psychical faculty of other animals, and therefore I do not see how we could ever have been evolved from them. We have seen the essential differences between a moral judgment and any aggregate of feeling, and between an intellectual conception (such as 'truth,' 'number,' 'justice') and any other aggregate of feelings T. G.

STUDIES OF FAMILY LIFE. By C. S. Devas. London :
Burns & Oates.

ON nothing perhaps does human happiness so largely depend as on the laws that govern family life. These laws vary very much with circumstances of time, place and religion. They form an important part of the social history of every people; and therefore they have been discussed over and over again in periodicals, pamphlets and books. They had not, however, until quite recently, been collected in any convenient volume. The general reading public were thus prevented from possessing a full and connected knowledge of the many and strangely different systems of family life that have existed at other times and in other countries. That want is no longer felt, as it is supplied by one who has already done so much for social science. Mr. Devas in his *Studies of Family Life* has collected, arranged and set forth in his own words materials drawn from many sources of reliable information. He discusses the chief features in each system of Family Life, viz., the relations between men and women, between parents and their children, between brothers and sisters and other collaterals. The different systems of family life are arranged in three principal groups, viz., the Fore-Christian, Christian, and After-Christian. The treatment of this subject is most orderly and pleasing throughout. There is one point that is brought home with special force to the reader of this book, viz., the superior excellence of the gospel law that forms the constitution of the Christian family, and the aptitude of that law to foster and promote concord, peace and happiness among its members. The author pays a well-merited tribute to the social virtue of the Irish people, while he draws a very sad picture indeed of the condition of social life among the middle and lower classes in England. History supplies a pretty exact parallel to the latter in the case of the Romans shortly before the downfall of their empire. They paid the penalty due to their general immolation of social virtue. Who can say that another great empire will not soon pay a like penalty for a like cause?

THE ALLEGED BULL OF POPE ADRIAN IV. A Lecture
delivered by the Rev. P. A. Yorke., C.C. Dublin :
M. H. Gill & Son,

Few documents ancient or modern have given rise to more controversy than the so-called Bull of England's only Pope granting to Henry II. the right to invade Ireland. While there never have been

wanting many able writers to deny the authenticity of the Bull, those who have the opposite view are still more numerous. And among the latter are to be found not a few who were forced by what they considered the strength of evidence to admit what they would otherwise fain deny. The opinion, however, of the former has, we are glad to observe, received strong confirmation from recent researches made in the Vatican archives. The result of these researches, together with the other arguments usually advanced against the authenticity of the Bull, were fully developed by Fr. Yorke in the interesting lecture recently delivered by him in the lecture hall of the Catholic Commercial Club. The Lecture is published in pamphlet form.

The following extract showing the view which the Irish people have ever been inclined to take of the alleged Bull will serve as a specimen of Father Yorke's instructive lecture. "The silence of all our annalists during the twelfth century concerning any grant of this country to King Henry is singularly striking. Indeed the Irish nation, as if instinctively, shrunk from accepting the alleged Bull as genuine, and unhesitatingly pronounced it a forgery. Quite recently a document of the fourteenth century was found in the Roman archives in connection with the Pontificate of Pope John XXII., which throws a flood of light on this controversy. In the year 1325 William de Nottingham, Lord Justiciary, Canon and Precentor of St. Patrick's Cathedral, Dublin, forwarded to the Holy See a *relatio*, or an account of religious affairs in Ireland. In this important document, as usual, the Irish are accused of very many crimes, among which is insidiously introduced the rejection of the alleged Bulls of Adrian and Alexander. I give the very words: '*Asserentes etiam Dominum Regem Angliæ ex falsa suggestione et ex falsis bullis terram Hiberniæ in Dominium impetrasse ac communiter hoc tenentes.*'"

ST. JOSEPH'S ADVOCATE.

THIS American Quarterly, now in the fourth year of its existence, is the organ of St. Joseph's Foreign Missionary Society, founded in the interests, educational and religious, of the Catholic coloured people throughout the world. For the negro population of America in particular, the Catholic Church possesses special attractions: they enjoy before her altars a liberty and an equality with their more favoured fellow-man denied to them in the churches of the Protestant sects. Naturally enough then, the reports issued by this Society are of a most cheering character, and the movement has proved such a

thorough success that a similar one has been set on foot by the Methodists and Episcopalians in the United States.

This little organ of the Society is well printed, copiously illustrated, and sold at a very low price. It does not confine itself to forwarding Missionary work among the negroes, but also watches jealously everything that may affect their temporal interests. Consequently we find in its pages articles on the Soudan War and on the Presidential elections viewed from a negro standpoint, as well as interesting accounts of the spread of the faith among the heathena. We should be glad to see "St. Joseph's Advocate" getting the wide circulation it so well deserves.

DE IMITATIONE CHRISTI. Tornaci Nerviorum. Typ. Soc. S. Joannis Evang. Desclec, Lefebvre et Soc.

THIS neat little Latin edition of the Imitation of Christ is specially suited for the use of ecclesiastical students and priests. It is needless to say that after the inspired word of God there is no book which we ought to read so often and so carefully as the Imitation. It is only by reflection and study that we can clearly understand, and fully appreciate the wondrous depth of thought and beauty of expression it contains. To estimate it at its full value we must put in practice the monition of Cardinal Henrigne: "*Lege, non cursive et festinanter, sed magna cum attentione, et nonnihil morae versiculis interserendo: quaeque te magis respiciunt aut movent, relegere velim.*"

Consequently we should say that for those who can do so, it would be an advantage to read the Imitation in Latin, for if we read it in English we are inclined to pass on without giving due consideration to what we read, and thus lose much of the spiritual profit we might derive from its study.

MEDITATIONS FOR EVERY DAY IN THE YEAR, COLLECTED FROM DIFFERENT SPIRITUAL WRITERS AND SUITED FOR THE PRACTICE CALLED "QUARTER OF AN HOUR'S SOLITUDE." This book is modernized and revised by Rev. R. Baxter, S.J., and again revised and republished by Rev. P. Neale, S.J.

THESE Meditations were written more than two-hundred years ago, at a time when Catholics were cruelly persecuted in these kingdoms. They thus possess an historical interest for us, as we know that they served to strengthen and encourage our forefathers in their faith and in their desire to transmit to us that priceless

treasure. The intrinsic merit of the work is very great on account of the number and variety of the meditations and the really solid matter they contain. We have meditations on the principal events in our Lord's life, on the chief points of his doctrine, and a really fine series of well arranged meditations on His miracles and parables. We think the Rev. P. Neale has done a true service to religion by republishing this work in so superior a manner. It is printed and published by Messrs. Benziger Brothers, New York, and we think it does their publishing department great credit. A.B.

1794: A TALE OF THE TERROR. From the French of M. Charles D'Héricault. By Mrs. Cashel Hoey.

THIS Tale of the Terror purposes, at least indirectly, to give an outline of the condition of Paris during what we may regard as the worst stage of the First Revolution. The writer, M. C. D'Héricault, is a writer of repute among men of letters in France. His book is interesting and lively, and presents a fairly vivid picture of Paris during part of the Reign of Terror. It is written in a good spirit, and is safe and instructive reading, but not heavy or dull as instructive reading sometimes is. In our opinion it suffers by comparison with a "Tale of Two Cities," a work chiefly on the same subject.

The translation is really so good that it looks not at all like a translation; but still we may remark that the following construction is a good type of what should not be found in any work, either original or translated:—"Whom the proprietor is nobody knows" (page 53); "I know whom she is that he loves" (page 170).

The book is published by M. H. Gill & Son, and we regard the type as particularly good, but we cannot say the same of the binding. A. B.

THE O'CONNELL PRESS POPULAR LIBRARY. Dublin :
M. H. Gill & Son,
ON IRISH AFFAIRS. By Edmund Burke.
POEMS BY GERALD GRIFFIN.

THE recent additions to the O'Connell Press greatly enhance the worth and attractiveness of the collection.

What book can be more timely in these days, when every one is interested in the study of the Irish political question, than a judicious selection from the writings of the first and most eloquent of political philosophers on Irish affairs?

And who will not welcome a neat, well-printed handy collection of the Poems of Gerald Griffin at the cost of the merest trifle?

We are really amazed how these admirably printed books of about 150 pages can be sold for threepence each.

The O'Connell Press Library now comprises, in addition to these we have noticed, Mangan's *Poems*, Goldsmith's *Vicar of Wakefield*, and Moore's *Irish Melodies*.

THE AVE MARIA MAGAZINE.

WE have received further numbers of the "*Ave Maria*," and we need merely state that their contents—varied, interesting, and instructive—fully verify the very high opinion we had already formed and expressed concerning this excellent periodical.

THE FOLLOWING OF CHRIST. By John Tauler. Translated by J. R. Morell. London: Burns & Oates.

AMONG the preachers and spiritual writers of the fourteenth century, the famous German Dominican Tauler holds a high place. He belongs to that well known school of mystical theology that produced such men as Thomas à Kempis, Süss, Ruysbrock, Seuse and others. He is known to English readers chiefly through his "*Life and Times*," translated by Susannah Winkworth. One of his best works is the "*Following of Christ*," which has been recently "done into English" by J. R. Morell. It "teacheth how a man should follow the poor life of our Lord Jesus Christ, and how a man should live inwardly, and how he should come to true right perfection, and teacheth sundry lovely differences of God's truth." Those who do not understand the German language, which Tauler spoke and wrote, will welcome this English version of a little treatise that is replete with the gems of high spiritual life. The style of the translation is antiquated and in some parts stiff. We cannot but think that it would have been much improved had a more modern style been adopted without using either the "dulcet style of Gibbon" or "the polished propriety of Macaulay."—T. G.

THE IRISH ECCLESIASTICAL RECORD.

SEPTEMBER, 1886.

THEOLOGICAL STUDIES BY CORRESPONDENCE.

IN the *Saturday Review* some eighteen months ago there appeared an account of a work then recently published by the learned Benedictine, Cardinal Pitra. The critic, while freely acknowledging the industry and learning of the eminent author, in the well-known style of that Review's treatment of Catholic topics, warned his readers that no such scholarship, nor indeed scholarship of any kind, must be looked for among the rank and file of the Catholic clergy. As a rule, he had found they were unconscious that it was desirable or even expected that they should be students; and in support of his thesis he proceeded to tell a story to the following effect:—An ecclesiastical student had just completed his course, and taken his degrees by public thesis with considerable distinction. Naturally feeling interested in the future of a young man of such apparent promise, a friend ventured to ask what particular branch of ecclesiastical studies the young priest proposed to pursue when he left College—"Studies!" he replied with evident astonishment. "Why should I study? Have I not passed all my examinations?"

Whatever may be the case with individuals, the reproach, applied to the clergy as a body, is certainly undeserved. There is no lack among them at least of good intentions, which it is of course the point of the story to deny. Indeed it may be safely affirmed that few, if any, priests leave College

without taking a definite resolution not to abandon the studies in which the last years of preparation for their sacred calling have been spent. The necessity of an accurate and readily available acquaintance with the principles of theology, for the due discharge of the duties of the priesthood, for preaching, for instructions, for the administration of the Sacraments; the nature of this science itself, depending as it does not only on a few first principles, easily known from reason or revelation, but also, in some departments at least, on a multiplicity of distinctions, enactments and decisions, and constantly needing to be readjusted to the varying circumstances of every age; the deplorable waste of time and loss of ecclesiastical spirit almost necessarily resulting from the neglect by a priest of the studies proper to his order—these and the like considerations have been so frequently urged by superiors, by spiritual writers, and at times of Retreat, that the newly ordained priest who can resist their cumulative force must be singularly callous and self-confident. We may take it, then, that as a rule the young priest resolves to combine a certain amount of reading with the active duties of his missionary career.

But what is the practical result of this almost universal good purpose? What in point of fact occurs? The answer to such an inquiry would be, it is to be feared, disappointing and discouraging in many cases. What happens too often would be found to be pretty much as follows:—For the first few years, perhaps, there is a fair amount of application to subjects having an immediate bearing on the ordinary duties of a priest. By the time that a practical knowledge of the principal functions of the sacred ministry has been acquired, such knowledge as is to be obtained from books, appearing less necessary, is less anxiously sought after. By the more steadfast, theological reading is still kept up to a fair extent, but of an unsystematic and desultory kind, the student flitting from treatise to treatise, from author to author, following the lead of the last new work appearing or topic becoming current. But the last stage in the falling away from good purposes has not yet been reached. In course of time theological subjects begin to lose their

interest, and the mind its power of fixing its attention on and grasping problems which in College days were its daily bread. And then it is not doubtful that in no long time they will be practically discontinued, except perhaps so far as the preparation of a sermon or a conference case may compel an occasional reference to such sources of information.

The anxious and wearisome nature of a priest's daily labours, in many instances no doubt, puts it out of the question for him to give his mind to considerations largely speculative and abstract. But even after making this admission in the most liberal way, and freely granting that it accounts satisfactorily for the larger proportion of the defaulters, it cannot be doubted that a considerable number still remains to be accounted for. How comes it that professional studies are not pursued by the latter with that persevering earnestness and success that befit their responsible office? A prescription by a physician, an operation by a surgeon, a deed by an attorney, an opinion or pleading by counsel, a painting by an artist, a plan by an architect—these things differ not in degree only, but in kind, from the same things by non-professional hands. A much greater difference should be apparent between the handling of a theological topic by an average preacher, and the treatment which it might be expected to receive at the hands of an intelligent Catholic layman? When this is not the case, is it not because the particular clergyman fails to keep up his professional studies?

Assuming this neglect to be a fact, what is its cause? In a certain number of cases no doubt it is due to want of time. But to what is it attributable in the instances for which this plea cannot honestly be put in? Surely not to want of good intentions, or of repeated efforts? The young priest started with a fixed determination to pursue his studies; and for some years perhaps he struggled manfully to be true to his resolve. But he struggled in vain; the current of adverse circumstances was too strong for him; he had to give in at last, and allow himself to drift with the stream. But why, we may ask? The belief which I venture to express is this: he failed mainly because his resolution

was too vague and general. He meant to work at something at sometime, and naturally enough he never worked at anything at any time. What he wanted was an urgent motive determining him to study this, and not that; and now, and not then. In other words, he failed because he had no definite subject to work at, and no definite object to work for. A general desire of knowledge and of self-improvement was insufficient to surmount a natural mutability of purpose, and the many obstacles to study presented by an active life.

The purpose of this paper is to inquire whether this defect could not, to some extent at least be remedied by the establishment of a system of Theological Studies by Correspondence, which will presently be described. The idea was suggested by a system of secular studies, which has been carried on in England for some years with marked success, under the title of University Correspondence Classes. The aim of this institution is thus described in its prospectus:—

“The University Correspondence Classes were established with a view to affording to those who are unable to attend College Lectures, a means of obtaining by Correspondence Education from competent men, mostly of high University position.”

The staff by which this work is undertaken consists of thirty-one Tutors, seven of whom, with their secretary, form a Committee of Management. This tutorial body includes men who hold severally the degrees of Bachelor and Master of Arts, Bachelor of Common Law, Bachelor and Doctor of Laws, Bachelor and Doctor of Medicine, Bachelor and Doctor of Science, &c., degrees which are contributed by the various Universities in something like the following proportion:—London, 17; Cambridge, 8; Oxford, 4; Dublin, 2.

The working of the system is thus described in the prospectus:—

“A paper is set once a fortnight by each Tutor on a course of reading which has been previously specified for that period, and the pupils' answers, which should be received not later than the third day after the questions have been received by the pupil, are corrected by the Tutor. Each paper takes not less than two hours to answer. A course of papers in any subject embraces all that is necessary to pass the Examination. . . . Every pupil on joining the Classes is furnished with directions for study, and with a list of the books recommended. . . . Pupils are encouraged within reasonable limits to ask questions on difficult points that arise in their study.”

This work is of course carried on entirely through the agency of the post; and the secretary informs me that the classes have students in all parts of the Three Kingdoms, and even on the Continent, and in America, and the Colonies.

As a sample of the results obtained, the following figures from last year's Report may be quoted. The students of these classes secured in 1885 some 70 successful examinations viz., at Cambridge Higher Local, 13 (all women); at the London University, Intermediate Law, 3; Matriculation 6; Intermediate Arts, 12; Bachelor of Arts, 24; Preliminary Science, 2; Intermediate Medicine, 2; Intermediate Science, 4; Bachelor of Science 4.

The question we have now to consider is, whether the correspondence system is applicable to the study of Theology. On the face of it, a plan which has succeeded so well with secular subjects ought, to be equally successful with theological studies. But, before entering into the question itself, it is of the utmost importance to have it constantly borne in mind, that what is sought is not a system of studies for professed students, or for literary men, whose lives are spent over their books. There will be abundant scope for their learning and industry in the work of directing the studies which the project seeks to promote. The question is raised solely in the interest of the hard-worked missionary priest, who cannot give more than a few hours a week to theological studies, and who feels the want of something to give a definite aim to his reading to make it regular and systematic, to help him to persevere in it, and to provide him with an independent and trustworthy test of its value. I believe that the correspondence system would be found to confer these advantages.

Obviously, the first element of success is to secure the services of a staff of Tutors, whose theological attainments shall be admittedly of a high order. No man cares to be taught by, or expects to learn, from his equals in knowledge. But how is such a staff to be obtained? I venture to suggest with the utmost diffidence, and with many apologies if the suggestion is an unbecoming one, that this Review should add to the many and valuable services in the cause of

Ecclesiastical learning, for which the clergy of these kingdoms are indebted to it, the signal service, as I account it, of undertaking the organisation and management of this system of studies which I am advocating. At first sight, no doubt, the proposal seems unworkable enough; but I am sanguine that when it has been explained in detail, it will present a more practicable appearance.

For the sake of illustration, let it be supposed that the Editor and staff of the IRISH ECCLESIASTICAL RECORD have consented to inaugurate a course of theological studies by correspondence at the beginning of next year. What would happen, I conceive, would be something of this sort. The fact that such a project was in contemplation would be announced as soon as possible; and intending students would be invited to send in their names, and the fees for the course (about which more will be stated presently) to the Secretary. In the December number it would be stated what treatise it was proposed to take, and what author had been chosen as the text book. A certain portion of the author would be assigned as the work to be prepared for the first paper, care being taken that the amount should not exceed what it might reasonably be supposed a priest on the mission could get through in the time, (a month), without prejudice to his other duties. In the January number a series of questions would be set, ranging over the whole of the work prepared, and the students would be desired to send in their papers within (say) a week of the time at which the questions were received. These papers would be revised and annotated by the Tutors, and returned to the writers. Appended to the questions for each paper, there would be a notification of the work to be done in preparation for the next; and ten such papers might be given in the course of the year, two months being left free for vacation.

"An excellent scheme, no doubt," it may be said, "if it could be got to work." But assuming that the proposal meets with wide acceptance, and that the students become numerous, is it credible that the staff of this Review can undertake the work of setting and revising perhaps many hundreds of papers every month? The objection is a natural

one, and affords an opportunity for a fuller explanation. The well-known intimate relations between the IRISH ECCLESIASTICAL RECORD and the most important seat of Ecclesiastical learning in these Kingdoms suggested the idea that an application to that Review in the first instance, was the readiest means of obtaining a nucleus of the organisation which will be required. But the co-operation of other learned men need not be excluded. Indeed, the whole idea being, that the work should be carried on through the agency of the post, there is no reason why the services of any theologian in the Three Kingdoms should not be enlisted; and I believe that if the project were once announced, many men of solid and matured learning, whose names would command respect, having a certain amount of leisure, would be both willing and glad to devote it to such a work. A Committee of organization and management would obviously be a matter of prime necessity, and that is precisely the task which I propose that this Review should undertake. It may be worth while to mention that this proposal is not altogether without precedent. The *Avvisatore Ecclesiastico* of Savona, which appears once a fortnight, proposes in each issue three theological cases for discussion. In a subsequent number the cases are reprinted, and to each is appended, with the name of the writer, one of the solutions received, which to the editor appears most satisfactory. The fact that the number of the replies thus sent in is steadily on the increase (in 1885 about 95, in 1886 about 165), seems to indicate that the practice commends itself to the judgments of subscribers.

Another point which appears to me essential to the success of the scheme is this. Both the work done by the tutors, and the benefit derived by the students should be paid for. What costs little or nothing is commonly estimated at its price. The chief aim of the correspondence scheme is to make spasmodic and intermittent work steady and continuous. How can it be expected that tutors will go on setting and revising papers if they receive no acknowledgment of their labours, beyond a few vague words of thanks? The acceptance of a fee, however small, at once changes the nature of a transaction. It becomes a matter of business and

of duty. Not that fees will in any appreciable degree induce scholars to take up the work. But every man likes to have tangible proof that his labours are valued. I remember being told by one who had heard the remark, that Mr. Gladstone expressed himself as feeling a particular satisfaction in receiving a cheque for £5, for an article which he had contributed to one of the periodicals—and this at a time when his salary as Prime Minister and Secretary for Foreign Affairs was some £7,500 a-year. The same principle will operate not less beneficially on the students. They are anxious to work, but trifles are constantly cropping up to frustrate their good intentions. A trifle thrown into the other side of the scale will preserve the balance. In other words, the probabilities are that a man who has paid his money for a certain object is more likely to try and get his money's worth out of that object, than he who got it for nothing. That a fee of one guinea—the amount is a matter of detail—be paid for such a course of papers as has been described is what I venture to suggest. A sum rather less than is spent ungrudgingly enough every year on a daily paper ought not, one would suppose, to appear excessive for such an object.

I have spoken of the correspondence system only in connection with the study of theology; but there is no reason why it should not be applied to the whole cycle of Ecclesiastical studies—to Canon Law, Scripture, Church History, Patrology or Liturgy; or why by its aid the clergy should not cultivate whatever branch of sacred knowledge they have need of or taste for, and thus find in it an effectual instrument for the promotion of solid and varied learning within their ranks.

JAMES CONNELLY.

[We beg to thank Father Connelly for his suggestive essay. The project will have our best consideration.—ED. I. E. R.]

THE BLESSED EUCHARIST AND "FIRST GRACE."

NO Catholic has ever held that the primary and direct intention of our Divine Lord in instituting the Blessed Eucharist was to supply man with a means to which, in the exercise of a choice between it and Penance, he might freely have recourse in order to become freed from mortal sin. This would involve the teaching of Luther, who maintained "*primarium hujus Coenae effectum esse, ut graviora quaeque scelera remittat.*" Nor did Luther shrink from accepting the logical deduction from this teaching; for he also maintained that the "*Optima dispositio non nisi ea est, qua pessime es dispositus; et, e contrario, tunc pessime es dispositus, quando optime es dispositus.*" Turning away from those revolting enormities, we know that the teaching of the Catholic Church is briefly this: (1) The Blessed Eucharist is a *Sacramentum Vivorum* specifically instituted for the spiritual nourishment and sustainment of a soul that is pure, or purified from, mortal sin; and (2) that anyone who, "*conscientiam peccati mortalis habens,*" dares to receive this sacrament, is, *per se* and presumably, guilty of an enormous sin of sacrilege.

II. While this is the teaching of Catholic theologians universally—and is, indeed, a dogma of Catholic Faith—many of them maintain that there may be instances in which this Sacrament can be received, not alone without sacrilege, but with salutary effect, although, previously to its reception, the mortal sin had not been *de facto* removed. In other words they affirm that, in certain very possible contingencies, this Sacrament may confer First Grace—not indeed in the accomplishment of its ordinary and established function, but by the efficacy of its intrinsic virtue applied, though outside its normal sphere, to a sufficiently receptive subject. Take for example the case of a man in mortal sin who receives Holy Communion, erroneously but invincibly believing that he has been absolved, whereas, in point of fact, he has not received absolution, solely owing to the want of jurisdiction on the part of the confessor, or "*ex confessoris malitia.*" For such a man, they say, the Sacrament produces *prima gratia*—

the sin having been, *ex hypothesi*, retracted, and all affection for it laid aside, in the act of supernatural attrition by which he had disposed himself for Penance. It is on this case that the thesis is usually discussed; but those who claim for the Sacrament the conferring of *first grace* here, extend the contention to other cases as well—namely, when the mortal sin has been inculpably and irrevocably forgotten—when, from any cause, the communicant is not technically "conscious" of it; and when the communicant, "*peccati lethalis sibi conscius, justa ad Communionem necessitate urgetur, neque interim eam, qua sola peccatum deleri potest, contritionem habet.*" In this last case, the "*inopia confessoris*" must be invariably associated with the pressure of a truly grave and urgent necessity.

III. Concina, notwithstanding all his stern and impatient rigour, adopts this view, adding that it is the "*communis sententia cum S. Thoma.*" "Nonnulli," Collet writes, "*opinionem hanc adeo pro certa habent et indubitata, ut in contrariam acriter invehantur; sed minus recte, cum ex adverso nec improbabilibus de causis, pugnent viri graves.*" De Lugo says that "*tota haec controversia non excedit terminos opinionis probabilis*"—which is obviously true, since Saint Bonaventure, Vasquez, De Lugo, Tournely and many others, "*negant in universum Eucharistiam [posse] causare per se, vel per accidens, primam gratiam in aliquo casu.*" Benedict XIV. writes: "*Controversia est, et res quae unice a divina institutione pendet, nobis hactenus per Ecclesiam non manifestata.*" The weight of extrinsic authority, however, and—apparently at least—the weight of intrinsic evidence sustain the affirmative and more merciful opinion; for, amongst its supporters are St. Thomas, St. Antoninus, Cardinal Bellarmine, Suarez, St. Liguori, "*alique plures.*" It is fair to add that Suarez, referring to the Sacramenta Vivorum generally, closes his argument thus: "*In caeteris, praeter Extremam Unionem, id solum habetur ex pia et probabili conjectura.*"

IV. In the absence of all formal and dogmatic teaching, we naturally try to ascertain what may be the *sensus communis fidelium*—prepared to recognise in it the unmistakable, though undefined, sentiment and voice of the

Church. That voice is heard speaking with no uncertain sound, most especially in the authorized prayers of the Sacred Liturgy: for such prayers, echoed without intermission from end to end of the earth, bear testimony to the universal belief, and give expression to the well-founded hopes of the people of God. Manifestly, prayers so authorized could not involve an error in divine faith; nor is it less manifest that the Church intended that these prayers should be interpreted in the plain and obvious signification of their words, for otherwise they could not fail to mislead the vast majority of those who, by the counsel of the Church, daily recite them. Now, amongst the prayers thus universally adopted, and which we find inserted "with approbation" in all our Missals and Breviaries, and also in very many Manuals of Devotion for Lay use, the Faithful are instructed to supplicate—while preparing to receive the Blessed Sacrament—that the "Holy Communion may become for them the 'peccatorum remissio,' 'delictorum perfecta purgatio,' 'ablutio scelerum,'" &c.—and these words, borrowed from the terminology of theologians, designate no merely venial offences. Besides: the remission of venial sin, of temporal punishment, &c., forms the object of other portions of the same prayers. The Faithful are also taught to express most confident hope that, by Holy Communion, they shall "*Corpori Christi mystico incorporari, et inter ejus membra connumerari*"—although they approach it "*tanquam infirmi, immundi, cœci, pauperes, egeni*"—all which indicate a spiritual condition which those for whom the prayers were formulated would most naturally, almost necessarily, interpret as implying, at the very least, the possible presence of mortal sin. So also in the Canon of the Mass, the "*dimitte nobis*" of the Lord's Prayer; the nervous and anxious appeal to the "*Agnus Dei qui tollit peccata mundi;*" and, as a still more immediate preparation for the Holy Communion, the tearful supplication—"Perceptio Corporis quod indignus sumere præsumo non proveniat in *judicium et condemnationem*, sed . . . prosit ad tutamentum mentis et corporis, et *ad medelam percipiendam*." The words of these thrice-consecrated prayers, read as the simple faithful read them, seem to give no doubtful

guarantee that such sins as either need not or can not be "submitted to the keys," are remissible by the Sacrament of the Blessed Eucharist. The very allusion in the last mentioned prayer to that "perceptio" which, St. Paul tells us, draws down judgment and condemnation, unequivocally suggests and justifies the inference that the "perceptio" of the Mass may create what Bellarmine calls a "non-indignitas" in the communicant, and end by supplying a "tutamentum" for soul and body, together with a "healing" of his spiritual wounds. It would, indeed, seem unreasonable to doubt that these liturgical prayers were composed and accepted under the conviction that the receiving of the Blessed Eucharist may release man from the bondage of mortal sin, in some not impossible contingencies.

V. These contingencies, it must be remembered, are (1) invincible forgetfulness of the sin; (2) an unwavering though false belief that the sin has been remitted; or (3) the possession of mere attrition, with which alone, in the absence of a "copia confessarii," some uncontrollable necessity constrains one to communicate. In such possible though rare circumstances, the communicant would seem to have satisfied all the conditions which St. Paul requires, in order that the Blessed Sacrament may be received with its abundant fruit. "*Probet autem seipsum homo, et sic de pane illo edat.*" "Probet," says A. Lapide, "*hoc est, se examinet num aptus sit et digne dispositus ad tanta mysteria . . . Non examinet an habeat fidem (uti vult Calvinus) sed an sibi sit conscius alicujus peccati, maxime mortalis, e. gr. ebrietatis ac superbiae, uti dixit v. 21.*" "Haec probatio," writes Collet, "in eo sita est, ut quis conscientiam suam diligenter examinet, ut peccata quaecumque sua detestetur; ut insuper ea, *quorum conscius est, Ecclesiae clavibus subiciat.*" Both A. Lapide and Collet merely paraphrase the words of the Holy Council of Trent (Sess. xiii., c. vii.): "*Probet seipsum homo. Ecclesiastica autem consuetudo declarat eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque praemissa Sacramentali Confessione ad Sacram Eucharistiam accedere debeat: quod a Christianis omnibus, etiam ab iis sacerdotibus quibus ex officio in-*

buerit celebrare, haec Sancta Synodus perpetuo servandum esse decrevit, *modo non desit illis copia confessoris.*" The Holy Council thus determines for us the subject-matter of the "probation" required by St. Paul, and thereby enables us to decide that when a sufficiently diligent examination of conscience discovers no mortal sin as then actually existing in the soul, the intending communicant is qualified to accept the invitation of the Apostle: "*et sic de pane illo edere.*" But all this is, *ex hypothesi*, verified in these cases at least in which all consciousness of sin is lost, or the sin is reasonably believed to have been remitted through Sacramental absolution or perfect contrition. In perfect concord with this is the Canon in which the same Holy Council pronounces anathema on the man who would hold "*praecipuum fructum SS. Eucharistiae esse remissionem peccatorum.*" The efficacy of the Sacrament, in the present instance, is admittedly secondary and abnormal—a conjuncture which the Fathers of the Council would seem to have had vividly before their minds, when employing the otherwise redundant "*praecipuum.*" When we describe an effect as not being *primary*, we distinctly and decidedly insinuate that it may come adventitiously, and is, at the very least, *possible*.

VI. But the Council of Trent places in our hands a much stronger and more direct argument when it defines (Sess. vii., c. v.) "*Sacramenta novae legis continere gratiam quam significant, et gratiam ipsam non ponentibus obicem conferre.*" At the first blush this Canon would seem to afford incontrovertible proof that the Blessed Sacrament, by the fact of being one of the Sacraments of the New Law, confers sanctifying grace on all who do not, *by a positive act done at the moment of the reception of the Sacrament*, "place" some obstacle calculated to frustrate its fruitfulness. That it "contains," and is the very fountain-head of sanctifying grace, is beyond question; and the only controversy can regard the possibility of its conferring that grace on certain particular subjects, whose mortal sin has not been previously removed, in the usual course, by Penance. Is then the actual existence of mortal sin, in all circumstances, a bar and hindrance to the reception of those graces which the Sacra-

ments contain? Unquestionably it is not. On the contrary, the Sacraments of Baptism and Penance presuppose the presence of sin, for the virtue of those Sacraments is directly exercised in its removal. Nor does it alter the case that this removal is effected by *first grace*, for De Lugo himself admits with Suarez—and it cannot be denied—that "*gratia prima et augmentum gratiae sunt effectus ejusdem rationis quoad entitatem*"—which means that, though the graces which the Sacraments produce may differ as to quantity and volume, they are, essentially, larger or smaller measures of the same Divine gift. "*Gratia sanctificans*," says Franzelin (p. 296), "*quae confertur per Sacramenta, est quidem in iis omnibus ejusdem rationis ontologicae.*" *First grace* and *second grace* are not, like the "sufficient" and "efficacious" graces of Thomism, two essentially distinct creations, neither of which can ever become the other: they are precisely the same benefaction conveyed through different media. Obviously, then, there is nothing in the intrinsic nature of this sanctifying grace which repels it from the soul that has not yet been liberated from mortal sin; for otherwise the Sacraments of Penance and Baptism could never produce fruit. Neither does there seem to be anything on the part of the communicant in question that should make the actual and operative reception of the grace impossible. The mere presence of mortal sin cannot do so, as we have seen; and, for the rest, the man whose case we are considering has, as we assume, dismissed from his soul all affection for mortal sin; he is, besides, either invincibly unconscious of its actual existence, or has employed all his available efforts to become dutifully repentant and reconciled with God. *Fecit quod in se est, et tali Deus non denegat gratiam.* He cannot be counted amongst the *ponentibus* obicem; the only acts he now "places" are acts supernaturally good, and such can never be regarded as repellent of sanctifying grace. Assuredly it was not without reflection that the Holy Council has said "*non ponentibus*" rather than "*non afferentibus* obicem;" and this is why the subject under consideration may be legitimately said to have a receptivity for the sanctifying grace, which the Sacrament conferred upon him undoubtedly

"contains." The Council could not have meant less than it said, for it must have seen that inadequate instruction on this particular point might be disastrously misleading.

VII. No doubt, in all but exceptional instances, the Sacraments confer no other species of grace than that which they "signify;" and in the Blessed Eucharist "second grace" is emphatically symbolized in the forms of bread and wine. But, in the first place, "*si gratia habitualis quae per Eucharistiam dari consuevit, spectetur secundum se, tam de se apta est ad vivificandum quam ad nutriendum*" (Collet)—or, as Suarez has it, "*quod sit primus vel secundus gradus gratiae, parum refert;*" since "*prima gratia et augmentum gratiae sunt effectus ejusdem rationis quoad entitatem*" (De Lugo.) It is the same sunbeam that enters the dark chamber and the lightsome one. The truth is, that the distribution of grace into *prima* and *secunda* does not arise from any quality in the grace itself, but is a designation derived from the different effects which the same grace produces in diversely conditioned recipients. In the next place, that the Sacraments whose original function it is to confer *prima*, sometimes confer *secunda* gratia, is a not unfrequent occurrence, as, for example, when Penance is validly and fruitfully received by a man who is already in possession of habitual grace. Who, then, can affirm (especially in view of the indifference to either effect on the part of grace itself) that the converse action is impossible? Again, no one can deny that the outward symbols of bread and wine were selected by our Divine Lord to signify the "*spiritualis animarum cibus, quo alantur et confortentur viventes vita illius qui dixit 'Qui manducat me et ipse vivit propter me'*" (Trent.) As natural food nourishes and strengthens the body, so does the Bread of Life nourish and strengthen the soul. Thus far the analogy is incontrovertibly exact, and the points of similarity between spiritual and corporal life are manifest. But it would be an evident overstraining of the analogy to insist on thorough parallelism in all details, and to fancy that we find with De Lugo a "*ratio satis efficax*" in the following argument, as given in the Catechism of Pope St. Pius V.: "*Constat quemadmodum mortuis corporibus naturale alimentum nihil prodest, ita etiam*

animae, quae spiritu non vivit, sacra mysteria non prodesse." The analogy on which this argument rests is wholly unwarranted, for there is a broad and essential difference (1) between spiritual and corporal food, and (2) between a man who is spiritually dead and one dead corporally. Natural food is itself dead, and becomes nutritive only by being converted into the substance of him who eats it: Spiritual Food is Life itself—"Panis Vivus"—and, instead of being assimilated by us, transforms us into itself. (2) A dead body retains no principle of life by which it could receive food and convert it into nutritive matter; but the man who is spiritually dead by mortal sin may still be capable of many supernatural vital acts; he can elicit acts of Faith, and Hope, and Attrition, through which his soul is rendered accessible to that spiritual nourishment which has the intrinsic power of expelling all the vestiges and germs of death, and of quickening the soul with a new and perfect vitality.

VIII. De Lugo, and those who think with him, vehemently protest that as long as the mortal sin remains, so long does the "Obex Eucharistiae proprius" render the Sacrament absolutely inoperative. Attrition, they remind us, cannot remove that sin: neither can the Blessed Sacrament itself, which can produce *no effect whatsoever* until, *remoto obice*, the grace of the Sacrament has entered the soul. We may say in reply (1) that—as the case of Penance and Baptism establishes beyond controversy—the *status peccati* does not, *de se*, close the soul against the advent of sanctifying grace; and (2) that the only obex of the existence of which we have theological evidence is the insufficiency or absence of a due retraction of sin, as required by the Divine law. Ordinarily speaking, the requisite retraction of mortal sin is effected by Sacramental absolution or perfect contrition. When these can be had, they are indispensable. But in the case before us the only *possible* retraction is that involved in supernatural attrition, *qua posita*, the mortal sin recedes before the approaching Eucharistic grace, precisely as darkness recedes before the approaching light. As Billuart says: "Sacramentum prius, prioritatem naturae ad effectum proprium, tollit peccatum." By way of parenthesis it is fair to observe,

that when we see the Sacrament of Penance—received by a man supernaturally attrite—banishing mortal sin, we are justified in demanding from our opponents positive and unassailable demonstration that the Sacrament of the Blessed Eucharist—received by a man with like attrition—is *less powerful* than it—in circumstances in which the positive law requiring Penance ceases to bind, by the fact of ceasing to be possible. The *onus probandi* rests with them; and their difficulty will be enhanced by the consideration that the Blessed Eucharist contains all the other Sacraments *eminenter*—that, as theologians universally hold, all the other Sacraments were instituted *propter Eucharistiam*—deriving all their efficacy from it, as radii of light derive their illuminating power from the great central luminary. Cardinal Franzelin summarizes the thoughts of the Fathers on this subject in the following words:—

"Eucharistia dicitur Sacramentum Sacramentorum, non solum ad exprimendam hujus prae caeteris excellentem sanctitatem, sed multo magis ad declarandam caeterorum ad hoc unum relationem et subordinationem." (De Euch. page 297.)

IX. The foregoing arguments, taken separately or cumulatively, would seem to establish beyond reasonable criticism that the Sacrament of the Blessed Eucharist sometimes may, and does, confer First Grace, and therewith remit mortal sin *ex opere operato*. There can be little difficulty in imagining cases in which, if this doctrine be not true, mortal sin would be practically irremissible, otherwise than by a wholly gratuitous and quasi-miraculous communication of the gift of perfect charity, which no one has a right to expect. Either supposition would restrict within very narrow limits the efficacy of the Sacraments as universally accessible channels of grace, and would seem to divest the Law of Grace itself of its noblest attribute. There are writers, however, of high reputation and not inconsiderable number, who, notwithstanding the weight of internal evidence and of external authority by which this opinion is sustained, still see in the objections of Vasquez, De Lugo and Tournely enough of force to make our view practically doubtful. They cannot, on the other hand, admit that the Law of Grace

affords no further infallible remedy for mortal sin—even in the irremediable absence of a "*copia confessoris*"—than the eliciting of an act of perfect charity, shadowed, as the latter generally is, by countless doubts and difficulties. They, therefore, look around amongst the resources by which Our Lord has brought salvation, on relatively easy conditions, to His people; and become satisfied that they find a manifest remedy in the reception of the Blessed Eucharist, operating with unfailing efficacy in cases like ours, not indeed *ex opere operato*, but *ex opere operantis*. They affirm (as Collet states it for them) "*Sacramentum hoc non remittere mortalia per se et immediate, sed mediante vera contritione quam impetrat ejusdem Sacramenti susceptio.*" Amongst modern theologians this view is spoken of with much consideration by Bouvier and Lehmkuhl—the latter stating that "*praeter hanc operationem . . . ex opere operato, pro Sacramento SS. Eucharistiae specialis ratio probabilis habetur cur pie in Domino confidere possumus, fore, ut Christus Dominus, si minus ex opere operato, tamen exoratus ab eo apud quem personaliter sub speciebus Eucharisticis divertit, gratiam perfectae charitatis et contritionis concedat, atque ita hominem a statu peccati in statum justificationis transferat.*" And when we recall the invariable absorbing anxiety of our Lord, during his visible presence among men, to extend mercy and forgiveness to all who approached Him—some of them, no doubt, with dispositions that had not reached the dignity of perfect charity (as, for example, the mulier in adulterio apprehensa), we can have little reason to fear that He will send away without pardon men who approach Him in this "Sacrament of Love," with souls purified of all attachment to sin; who are intensely sorry—even with the sorrow of attrition, when they have failed to compass a higher sorrow—for their past transgressions; who believe that the Sacraments to which they have had dutiful recourse had brought them pardon; or who, reluctantly yielding to an insurmountable necessity, co-operate as best they can with such graces as He gives, and implore with all becoming self-abasement, compunction and humility, that the Sacrament which they are constrained to receive "non

proveniat in iudicium et condemnationem, sed, pro sua pietate, prosit illis ad medelam." Very appropriately those writers quote in their favour the emphatic words of St. Thomas: "Forte primo non fuit contritus, sed devote ac reverenter accedens consequetur per hoc sacramentum gratiam charitatis, quae contritionem perficiet et remissionem peccati."

X. It makes very little practical difference to the communicant whether the conferring of First Grace arises from the direct or from an indirect operation of the Sacrament; for those who favour the latter theory describe that effect as being of infallibly certain occurrence—reminding us that many results produced *ex opere operantis* are confessedly fixed and unfailing. Nor can our adhering to one or other opinion lead to any abatement of the homage and reverence with which the Sacrament should be approached, for precisely the same dispositions are required in either view. Obviously, if the remission of his mortal sin and his restoration to grace be one of the fruits of this Sacrament, the communicant has no reason to concern himself with the speculation whether that fruit be the immediate product of the Sacrament, or come from it adventitiously. That the fruit is indubitably produced, in one or other of these ways, seems to be the teaching most commonly accepted by modern theologians. St. Liguori (L. vi. n. 269) writes unqualifiedly: "Effectus praecipuus Eucharistiae est conferre augmentum gratiae . . . et aliquando per accidens conferre etiam *primam gratiam*, nempe si quis ignorans se esse in peccato mortali, vel credens habere contritionem, accedit cum sola attritione: tunc *de attrito fit contritus*. Ita S. Thomas, Salmanticenses, cum-Scoto, Suarez, et fere communi." It should be also remembered that those theologians hold quite the same doctrine regarding all the other Sacramenta Vivorum, especially Extreme Unction, to which last that effect is distinctly attributed by St. James: "Si in peccatis sit, remittentur ei." Hence the wisdom and importance of the counsel which all those writers give—that, before conferring any of the Sacramenta Vivorum, we should never fail to require the recipient to make a fervent act of contrition as the immediate preparation for the Sacrament, in order to

insure through it the blessing of First Grace, if perchance he does not possess it already. "Etsi enim haec sacramenta non sint instituta ad peccata mortalia remittenda, tamen gratiam conferunt gratum facientem, et consequenter delent peccata mortalia, si quae inveniant in eo qui non-indigne accedit: gratia enim simul cum peccato manere nullo modo potest." (Bellarmine.)

C. J. M.

ROME IN RUINS—1885.

FIVE years' work upon the material changes, both constructive and destructive, to which the City of Rome, is doomed, have produced great results; and five years absence from the centre of Christendom enables a traveller, who may be only moderately well-acquainted with its topography, to realize such changes more keenly than a resident in Rome who has watched their progress from day to day. During that period, plans which could have been scarcely conceived by an imaginative Minister of Public Works, which existed (if at all) only on paper, or which were too daring and even visionary for positive avowal, have been, or are in course of being, actually executed. On the one hand, partially or entirely, wide districts of a new city have, as if by magic, arisen. On the other, partially or entirely, considerable portions of the old city have suddenly disappeared. In the latter case certainly, and perhaps in the former, the architectural changes effected in the first half of a decade of years, together with those contemplated in the second half, are unparalleled in the story of any ancient town of importance now inhabited by man. Several new quarters, in different localities and of varied characteristics, have already sprung into being; whilst the residue of the city, or large areas of it, present the appearance, at this moment, of a town either just recovering from a sharp shock of earthquake, or being hastily cleared and re-planned after a partial bombardment.

Whatever may be a visitor's opinion of the newer districts of the Eternal City, which are once again being rebuilt, and rebuilt with surprising celerity, after long centuries of comparative desolation, it is hardly too much to say of the older, as it is undeniably true of the oldest districts within the walls, that Rome now lies in ruins.

Evidence of the assertion that Rome is in ruins, forces itself on a stranger's attention in all parts of the town. If the visitor be walking through the streets his convenience is less than formerly respected, and even his personal safety is more than even threatened. If he be driven in the light "Victorias," which are the comfort of those who use them (the cost of which, by the way, has risen 25 per cent. of late), his progress is even more torpid than usual, and he will be witness of far more than the former average of street accidents. Both results ensue from one cause. The public thoroughfares are in possession of the builder and contractor. In every quarter of Rome, especially near the gates and the streets leading to them, or in the neighbourhood of modern improvements, long files of heavily laden carts obstruct all other wheeled locomotion, and tend to spoil the pleasure of the pedestrian. These carts are for the most part drawn—though with honourable exceptions—by miserable specimens of animality, whether horses, mules, or donkeys. The quadrupeds are harnessed either three abreast—but are not driven by a postillion on one of them, like the picturesque country, or hooded wine, carts—or as an inverted unicorn, and follow the leader after their own sweet will. The carts contain the materials for new buildings—timber in baulks or planks, or wrought into window frames; long noisy flapping iron girders, a mischievous innovation in Italian building; rough-hewn red stone, brought to the gates by tram-lines; and yellow bricks of apparently worse description than those to which Englishmen are accustomed: or they are filled with excavated soil, and the useless rubbish of demolished houses. But the evidence of ruin is not confined to these endless strings of carts. In certain lines of streets of the future the evidence is more direct and positive. Not only are houses visible in every stage of destruction, but almost districts of

the city are bare of houses. Great gaps in streets that are to be rebuilt are left void for weeks together. Spaces large enough for squares—at least one such can be named—have been cleared for months past, and are left cleared. Entire streets have been simply carted away, leaving only the left-hand side houses of one street *vis a vis* with the right-hand side houses of another—thus doubling the width at the disposal of the modern architect for the construction of a new thoroughfare. Nothing but the outside wall of a street of one or two storeys may be seen in one direction, with its eyeless windows and open door-ways. In another, a house or palace may be examined which has been cleanly cut through, leaving exposed on the walls the rectangular spaces of the rooms, or the diamond-shaped spaces of the stairs, covered with the hard tasteless blue, yellow, or green papers of their last occupants. Here, may be observed huge masses of stone and brick, piled 20 or 30 feet high, on the ruins of an old building, awaiting absorption into the walls of a new and less substantial habitation. There, one may peer down through fissures double the depth into subterranean Rome, with its sights and its smells, and see the rock-like brick work being removed inch by inch for making drains; or the walls and arches of former generations being re-ordered for foundations of the houses of to-day. Nor, again, are these material evidences the only proofs to a stranger that Rome is in course of being rebuilt. Speculation in land for building purposes and the speculative action of building societies, seem to have taken possession of all who come within the sphere of either influence. Every other person whom one meets is willing to speak, or does speak, on the subject, favourably or fearfully. Fabulous stories, though perfectly true, of prices having risen not by commonplace per-centages, but by the fifty and hundred fold, and of fortunes having being made at a stroke of luck, reach a listener from every quarter. And in the shop windows are exhibited endless maps and plans of Newer Rome, either drawn to scale, or from a bird's-eye point of view. To such an extent has speculation run wild, that it is hardly rash to predict a reaction—which indeed has already come and gone within the last fifteen years, and fortunes

have been marred as well as made—both from over-building and from reckless purchase of land. Meantime, it is, we believe, only a matter of fact that building companies from Milan, Genoa, and elsewhere, by a clever system of borrowing on moderate terms, mortgaging, letting at rack-rents, and building houses for sale rather than for habitation, are at present clearing very high rates of interest upon capital which is not their own. And as the result of speculation, these figures are suggestive and trustworthy: land, in one district within the walls, which ten years ago could hardly fetch half a franc a metre, now sells freely for 50 francs; land, in other districts of the town, has recently been bought from 100 to 200 francs a metre; and in more central situations, at least in one given spot and perhaps in others, as much as 600 francs a metre have been refused by the owners of land, in the hope, or in the certainty, that by public competition a larger sum could be realised.

It is not easy, without the help of a map, to understand clearly the nature and extent of the architectural changes through which modern Rome is now passing. But an effort to this end may be made. As every one knows who knows anything of Rome, or will recall to mind a plan of the city, the chief lines of streets run, at the present time, from the North-West to South-East. Two main objects, then, must dominate the designs of those who propose to develop the existing means of transit from one part of the town to the other. The old lines, where it is possible, must be extended; and cross lines of streets, through a labyrinth of lanes which defy a description by the points of the compass, must be made. And these two objects involve a third of hardly less moment, and of hardly less difficulty in a city built upon many more than seven inequalities (natural or artificial) if not hills, viz., the convenient junction and intersection of the old with the new streets at angles greater than an acute, or even than a right angle. At present one set of three principal arteries starts from the Piazza del Popolo—the Babuino, the Corso, and the Ripetta. These, with their proposed continuations may be traced in their order. I. In the future, the line of the Via Babuino will be lengthened, under

a new name, past the Piazza di Spagna and the Due Macelli, straight through intervening houses to the end of the Via Rassella. An irregular piazzetta will probably be made here, and the street line will be extended to one of the new *quartiers* of the town south-east of the Quirinal, through which has been already led the great thoroughfare of the Via Nazionale. This proposed street will run beneath the gardens of the Quirinal palace, if the authorities overcome present anxieties about dynamite, by means of a tunnel, past the Exposition of the Belli Arti, to the new Scientific Institute of Rome. It will end in the district of Il Monte.

II. The Corso will be lengthened in a direct line to the base of the hill on which has lately been laid the foundation stone of the gigantic, costly and hideous monument to be erected (probably in a dim future) to the memory of the royal maker of United Italy. How much of the convent and how little of the church of Ara Coeli is to be sacrificed to this ambitious, and almost hopeless, scheme to honour Victor Emmanuel, is not yet, we believe, finally decided; but, both church and convent will suffer. At this point, the Corso will be bifurcated, and will wind round by opposite sides of Ara Coeli to the Colosseum, or to its surrounding district. On the south-west it will skirt the one-hundred and odd steps leading to the great Franciscan temple till it reaches the Capitol. On the south-west it will be prolonged to the Foro Romano. In its new course, this main artery will eventually sweep away all that is left of the Torlonia palace, as well as other intervening habitations: but not yet awhile if, as report says, the great banker's death must influence all further tampering with his property. Whilst, if the average width and present lines of the Corso be preserved, its prolongation must seriously lessen the length of one of the wings of the fortress-like Palazzo Venezia. The new Corso will then still hold the position, as it does even now, of being at once the longest, straightest, finest street in Rome.

III. The old, second-rate Via di Ripetta, and its continuation the Scrofa, will be prolonged past the Church of San Luigi dei Francesi (where it will branch away to the east) to a point of junction with the newer part of the Via Nazionale. It will cut across an

entirely new route, No. 3, to be described below, from the Piazza di Trevi; will be enlarged in the Piazza di Sant' Eustacchio; and will eventually lose itself in an irregular space near Sant' Andrea della Valle, if it be not continued to the Piazza di San Carlo in Catanari. In the latter case it will be taken through a maze of houses till it reaches the river side, at the point at which it is proposed that a new bridge shall span the Tiber, at the north-west angle of the Isola Bartholomai. IV. Almost a fourth line in this system of streets, in the direction above-named, and starting from almost the same point on a map, but really at a higher elevation, is the Pincian drive, which eventually becomes the Via Quattro Fontane, after the Via Sistina has been traversed and the Piazza Barberini has been crossed. This line of thoroughfare will be extended, by various branches, in several directions, to the walls of Rome. By one branch you will reach the basilica (and now the conventual Barracks) of Santa Croce. By a second, towards the east, you will gain the Porta Maggiore. By a third you will drive past the great Lateran Church, the Mother and Mistress of all Churches, to the Porta San Giovanni.

Not less but more changes will be made in the line of the streets of Rome which run mainly from east to west, or which cannot be traced by geographical terms. These are four in number, if we confine our attention to the chief of the new routes proposed to be drawn across the old town.

1. A new street will be made connecting the Piazza di Spagna with the other side of the river in the vicinity of the Castle of Sant' Angelo. In the Prato of the Castello will stand the new building for the Ministry of Justice, not yet begun; and an entirely new quarter of Rome including some villa residences partially built. It already contains a series of large barracks lately completed. This district will be approached, from "this side" of the river, by a new street in continuation of the Via Condotti, which will run near the Borghesi Palace to San Rocco and the Porta di Ripetta, where it will cross the Tiber by another of the many new bridges, in face of the future buildings of the Ministry.
2. Another great transverse route will proceed from the

Piazza Barberini, by the Via Tritone, which seriously needs widening, by the way of the Piazza Colonna to the Bridge of Sant' Angelo. This street will join another wholly new district with the centre of the town—a quarter which, if it be laid out judiciously, might be made one of the most favourite in Rome, situated as it will be on portions of the Orti di Sallustio and the Ludovisi Gardens, and possessing, as it does, every advantage of position and planting. It will reach the Barberini palace by the old street of St. Nicholas of Tolentino. It will reach the Corso from the end of the Angeli Custode, if present ideas be carried out, by a new glass-covered arcade. It will leave the Piazza Colonna by some new route over the artificially made Monte Citorio. And finding its way through a collection of tortuous lanes, it will make use of the Via dell'Orso to reach a new quay near the old bridge of Sant' Angelo. 3. It is proposed to enlarge the Piazza di Trevi, the effect of which, architecturally speaking, where all is now harmonious even if cramped, will be doubtful. In any case, from the south-east end of this picturesque piazza a new street will be traced to the Pantheon. The space also in front of this magnificent temple—now happily cleared of parasitical buildings and relieved of its modern belfries—will be enlarged with less chance of existing harmony, or contrast, being spoiled. This street will pass by, if not pass through, the property of the Sciarra family; and it is a sign of the times that on a plot of land where of old would have stood a convent, hospital, or church attached to the palace, have now been built a theatre, *café* and newspaper office, with shops. It will be led across that singular cluster of buildings opposite the Church of St. Ignatius, which would seem to have a series of a section of an arc for their ground plan; but to what extent these houses will suffer is still uncertain. From the north-west angle of the open space in front of St. Ignatius, the street will make its way to the Piazza Navona: and from thence it will be traced to the bridge over the Tiber, which will lead to the new Ministry of Justice. 4. Lastly, the great trunk line of communication from one end of Rome to the other, the Via Nazionale, has to be noticed. So far as

it has already been made, its characteristics are well known. It can boast of a double line of tramways, and of an ingenious and singular zigzag incline up the hill of Via Magnanopoli, so steep as to require a four-horse team to draw the cars. Its pavement, abnormally wide for a hot climate, is un-arcaded, shadeless and dusty. Its shops are second-rate; and the crowds which frequent it would rival the Brompton-road, or Kensington High-street, of an afternoon or evening. This new thoroughfare, the pride of modern Rome, divides itself into four main blocks. Of these, two are in course of construction and demolition respectively; one is finished; one is hardly begun. Of course, the completed portion runs from near the present Railway Station to the Corso, and ends for a while in some of the former apartments of the Palazzo Torlonia and other abodes. Naturally, the Corso end of this block presents an unfinished appearance, the inside arrangements of many chambers, where not veiled by gigantic wall-advertisements, being still visible to all beholders. But the second and third blocks are in an even more incomplete condition. The second, which extends from the Corso to Sant' Andrea della Valle, is almost entirely demolished, and is partially rebuilt. The third is partially destroyed, but not at all re-constructed: and this will extend from the last named church to the Chiesa Nuova of St. Philip Neri. The last block will join the enlarged piazza, in front of the now secularised Oratory buildings to the bridge of Sant' Angelo; and at the present time has hardly been seriously taken in hand. The Via Nazionale, under some conditions, was contemplated by the government of Pio Nono, directed in this department of it by Monsignor Merode. Even in his day, the approach to the railway station proved to be unequal to the demands of the then existing population. It is said, regrets are now heard that the lines of the street were not drawn on even wider proportions, the tramway being found so inconvenient to the private traffic of the city. The course of the earlier portion of the street needs no remark, as it is well-known. The latter portion is as yet insufficiently marked by modern ruins to make its future lines distinct. But, of the two central blocks, it may be remarked that they

very successfully open out large tracts of the city; allow fine views to be obtained of more than one stately temple, especially the Gesù and Valle churches; greatly improve the aspect and position of two historical palaces, the Massimo and Cancellaria; and avoiding (from no fault of the constructors) any or many straight lines, supply a wide, commodious means of circulation through the heart of the old town. It may be affirmed that no important church will suffer in the construction of this new street: its lines meander round the sides and façades of all which they approach. The fate, however, of some of the grand old palaces, besides those already named, is far from certain. For instance, report hints that the Altieri Palace, opposite the Gesù, may be diminished in width, or its ground floor may be arcaded (if such be possible) for public convenience. Meanwhile, those who know Rome well and have studied its modern changes give it as their opinion, that these three new blocks of the Via Nazionale will materially add, not only to the advantage of the city, which is undoubted, but also to its beauty and dignity.

These are by no means the only changes which Government proposes to effect in Rome. Four other new approaches to the river bank are designed; and the construction of other streets is under consideration. For instance: from the Esquiline Hill, on either side of a district which contains the basilica of Santa Maria Maggiore, and the church of San Prassede, two new streets will be taken through intervening obstacles, whether of brick and mortar, or of olive-yard and vine-yard. They will meet in the Suburra. Thence they will run in a single line to a new piazza to be made on the south east of Ara Coeli; and from this point onwards, by a street carried past the ruined basilica of Constantine, they will lead to the amphitheatre of the Colosseum. A branch street will also join San Pietro in Vincoli with the same ruins. Trastevere and the Leonine City will be less mauled by the Municipality than the other portions of Rome. But both will have to suffer in the common lot which is in store for the future of the Eternal City. A new Railway Station (the third which will have been built) on "the other side" of the Tiber, and the River Embankment, will be two great features of

change in this part of Rome. But the chiefest destructive alteration, at least from an architectural stand point, and if it should ever be accomplished, will consist in the removal of the existing blocks of houses which stand between the Borgo Nuovo and the Borgo Vecchio—at present the two main approaches to St. Peter's. The result of this change will be to throw into one long and ever widening piazza a space which now includes these streets, the Piazza Pia, and other unbuilt ground; to allow of a magnificent vista being obtained from the Embankment near the bridge of Sant' Angelo, to the foot of the great cathedral church of Christendom. Much that is of an opposite character in the urban demolition by the Municipality might be condoned to secure such a view of St. Peter's as this promises to be. A cross street, again, by the Palazzo Scossa Cavalli will join the new *quartier* on the Prato di Castello, with the Borgo San Spirito and the Lungara. The Lungara itself will be prolonged to the church of Santa Maria in Trastevere. From thence, to the east, a new street will lead to the Ponte Rotto; and a cross street will be made from the same bridge to Via di Michaeli on the south west. Moreover, there will be, presumably, a thoroughfare along the Trastevere Embankment (indeed along both sides of the river); and a new street will be built parallel to the Lungara from the new Station and the curious little old church of San Cosimato, to another proposed quarter and the Botanical Gardens. Contemporaneously with these street improvements, are being built, or will be built, in every part of the town, many public and private edifices for business or pleasure, over and above the dwelling-houses, and in addition to the Railway Station and Ministry of Justice already mentioned. We believe it to be a fact that, for the whole of the unprecedentedly large additions to Rome which the twenty years, from 1870 to 1890, will probably see completed, the erection of no single church will have formed a portion of the original designs for Newer Rome. It is nothing to urge that the 400 existing churches and chapels and oratories, will suffice for the spiritual wants of a population which may be even double the number of the old inhabitants. This may be allowed. But it must not be forgotten, that much of the new

quarters of the city, lies entirely outside the range of the old churches; and that a considerable part of the new city will stand far away from any existing church. Who may be to blame for this want—be it premeditated or an oversight—is not the question here now. We only draw attention to the fact, as one indication of the dealings of the Italian Government with the Catholic Church. Nor do we forget the erection of the new Franciscan Convent between Santa Maria Maggiore and St. John Lateran, nor the new church of Dom Bosco, now in course of erection on the road to San Lorenzo.¹ Two further changes only need be placed on record in this article. It is said, that a recent determination of the Municipality has resolved on the removal and rebuilding of the Ghetto. And it is hoped, that at the least two new parks, or open spaces, may be given to the people, one on either side of Rome. The Pincian pleasure-grounds will possibly be extended over some of the adjoining land belonging to the Medici, Ludovisi, and other villas, including the gardens of Sallust. And a circuitous walk and drive will certainly be made on some of the hills on the other side of the Tiber, indeed is actually in process of formation. The increased and still increasing cost of land on the Pincian and adjoining hills may, perhaps, interfere with the first of these proposals. But, as regards the second, the gardens, as well as the huge palace, valuable library, and picture gallery of the Corsini family, have lately been acquired for the city—in part, it is said, by gift, and in part by purchase. And the proposed plan for a pleasure-ground for the people will include the whole of the uplying space from the Leonine walls to the road by which one gains Porta San Pancrazio and the Villa Doria-Pamfili. The walks and drives here proposed will surround the Churches of Sant' Onofrio and San Pietro in Montorio; and will intersect the grounds of the Borghesi, Barberini and other villas, the gardens of the Corsini palace, and a portion of the Botanical Gardens. When completed, the views of Rome, with its domes and campaniles, from their serpentine course

¹ Since this article was written, the foundation of more than one new church has been laid in Rome.

(in the afternoon sun) will seriously rival those from a similar road-way (in the morning lights) on the Pincio and neighbouring hills, even including the celebrated vignette of St. Peter's, by the side of the fountain and beneath the ilexes in front of the French Academy.

It must not be supposed that all the proposed changes indicated in this paper will be completed within a reasonable amount of time, or indeed will ever be certainly completed. There would seem to be no Dictator of Public Improvements in Rome. The plans of the municipality, or whatever may be the authority (and we believe it is a divided authority) in the last resort for city alterations, at any given date, are neither final or consistent. Schemes are made, are abandoned, are changed, are made afresh, without always logical relationship to what actually went before, or to what may probably follow. The course of Roman changes above indicated claims no absolute immunity from error. On the contrary, it disclaims any descriptive infallibility. It pretends to nothing more than to be a defensible opinion of certain changes which will possibly, if not shortly be commenced, and a rapid account of other changes which are in operation, or have been lately completed in Rome. The last has been written after examination and eye-witness. The first has been described from existing maps, current opinion, and the judgment of experts. Under such conditions it may be interesting to note the changes in course of being carried out, at a given date, in the vast alterations now going on in the Eternal City. This effort necessarily involves the danger of mistake. Any false impressions, or inaccurate statements, which may have been above made must be excused on a double ground. Firstly, exact or definite information, which shall also be trustworthy, is extremely difficult to obtain in Rome on these city improvements. And then, it must be remembered, that information which is correct at one date is oftentimes, from a change of plan, inexact at another. One thought may be incidentally touched in conclusion and in brief. Whence was the cause of making Rome, at this moment, a heap of stones? In order to satisfy an unreal and consequently a sentimental craving that Rome should

become the legislative and administrative centre of United Italy. On the political question of United Italy, no opinion is offered in this place. The questions here discussed are historical as regards the past and social as regards the future. Whatever position Rome, in former ages, may have held towards the ancient world, as the centre of influence and government, she has never been, at any period of her story, the mere capital of Italy only. It may safely be said that no amount of alteration, be it destructive or constructive or both combined, will ever suffice to transform the capital of the old Roman Empire into a capital of a new kingdom of Italy. The indispensable conditions on either hand are too antagonistic to ensure the success of the endeavour. Ancient Rome performed its functions, we may suppose, sufficiently well towards classical antiquity and the Empire of the rulers of the world. Mediæval Rome certainly served its purpose admirably well towards the States of the Church, and as the centre of the religion of the civilized world. But modern Rome does not, and in spite of all change never will, effectively perform a duty for which it was not built and on behalf of which it is impossible to adapt it. Rome, as it stands or lately stood, was not intended to become the focus of a modern government, at once popular and centralised, and all that these words imply. In the case of United Italy in the nineteenth century they imply a great deal. These are some of the political and social ingredients conveyed by the phrase : a representative body of 700 members, and an administration of many thousands of officials ; a confederation of near upon seventy rival and mutually jealous provinces, princedoms, kingdoms, duchies, and grand duchies, with their several courts and dependents, and each with their separate and oftentimes conflicting claims to be sustained ; a revenue and expenditure of between 60 and 70 millions a year and a trade, with an average (exports and imports) of 50 ; thirty odd millions of inhabitants, a sensible proportion of whom, yearly or more frequently, have business to transact with, or pleasure to attract to, the capital city ; an army of nominal strength of two millions of men in time of war, with a centralised system of organization in Rome ; the Law Courts

of a nation, at a time when the Italian Government is at issue on different pleas with many distinct classes, from the collection of taxes from an overtaxed peasantry, to a defence against claims from the owners, both private and corporate, of confiscated property; the results of steam and electricity, of the telephone and half-penny post, of tramcars and excursion trains—and much besides. Nor can the *rôle* which Rome was not built to play be forced upon the city by alteration, or extension however radical, which preserves the yet remaining distinctive features of the ancient and mediæval town. An old capital of a new State will always be an anachronism and anomaly. The climate at certain times of the year, the geographical position of the city, the river which periodically invades it, and whatever may be spared of the buildings and ruins—these will ever plead as eloquent witnesses against the transformation of Rome. Raze it once more to the ground and rebuild it afresh from the foundations—this might prove an efficacious plan. Transplant so much of it as you can remove, in sentiment or reality, and call the product Newer Rome—this might be possible. But, to keep the classical remains and mediæval structures, the baths and amphitheatres and basilicas, together with the palaces and churches and convents, all built without reference either to each other, or to any general plan; and to supplement these with the edifices, arrangements, conveniences, and necessities of modern civilization, is, so far as success and homogeneity are concerned, impracticable. The result is, the result will be, in-harmonious and non-efficient. The beginning was a mistake; the end must be a failure. And the attempt, to the extent to which it has at present proceeded, is comparable only to the patching an ancestor's coat with new cloth of a different material, and expecting that it will be developed into a fashionable garment for the use of his descendant.

ORBY SHIPLEY.

THE HOLY PLACES OF IRELAND.

II.—MELLIFONT.

ST. BENEDICT has been styled, with good reason, the founder of Monasticism in the West. No doubt before his time there were monks and monasteries spread throughout almost every country of Europe that had been converted to the faith. Lerins and Marmoutier, not to mention other places, were famous as the homes of sanctity and learning from a very early date. Even in our own island in the far west, throughout its length and breadth, monasteries were founded by St. Patrick and his first disciples, to which vast numbers flocked, and which almost immediately after their foundation attained to an extension and a splendour not surpassed by them in later times. Enda in Aran, Kieran at Clonmacnoise, and Necessan at Mungret, gathered round them a great number of disciples, many of whom, taking as their motto "*peregrinari pro Christo*," went to other countries and spread there the doctrine of Christ. Somewhat later too Bangor, we are told, "begat many thousands of monks, and was the head of many monasteries." Indeed at one time the rule of St. Columbanus seemed likely to rival if not to surpass that of St. Benedict in common acceptance throughout Europe. This is not the place to discuss the reasons of the abandonment of that rule even in the mother-house of Luxeuil. Yet we cannot allow to pass with a protest, the wholly unfounded assertion, that the cause of that abandonment there or elsewhere was the less close adhesion of its author to Rome. The fundamental principle which he had learned from his teachers and which he handed down to his disciples was that they should cling as closely to Rome as to Christianity itself: "*Ut Christiani ita et Romani sitis*."

But in truth the whole system of Monasticism before St. Benedict's time was far different from what it became later through his influence. Each house could hardly be called in the modern sense of the word a community. It was little more than a chance collection of individuals, who had come together attracted by the repute for sanctity of some

holy man, not very much unlike those gatherings, though with an entirely different object, which we know took place in later times round the chair of St. Thomas and of Scotus. Each one came and went very much as he pleased. Not that he thought himself quite at liberty to abandon a religious manner of life wholly, and to return to worldly pursuits, but that he could choose another place and another teacher when and where he pleased. All this was changed by St. Benedict. By his rule each religious house became one compact body, in a word a community; the authority of the abbot was supreme, the obedience of the subjects complete and life-long.

Yet as time went on and experience grew, even this rule was proved to be in many respects defective. The Order spread with amazing rapidity. The Benedictines have been called by one who had little sympathy with them, "*les défricheurs de l'Europe.*" Many a plain, once waste and barren, has been rendered rich and luxuriant by their toil; many a proud city, where the name of monk is now unknown, has had its beginning in the humble cells raised by their hands; and, as it spread, men of different nations and habits of life were gathered within its fold. The hardy Northman and the effeminate Southern, the nobleman and the serf, the aged warrior who had fought many a fierce fight, and the youth who, when little more than a child, had been given over by his mother to the service of God and St. Benedict; to bring all these under one rule, to blend them into one homogeneous body; this was no easy task, and it was one which perhaps the founder of the Order had not before his eyes. That rule was brief and simple. It was admirably suited for the management of a single monastery and its immediate dependencies. But it made little or no provision for a large number of them. When a new house was established it was practically independent. There was no central authority, no head to direct and control the distant members. The weakness, or the excessive severity of an Abbot, not to mention other causes only too obvious, must sooner or later lead to departures from the original rule. Remedies were appointed for such evils; but at best they were of necessity slow and hard to use. Reforms sprung up

from time to time, each and all having for their object to restore the strict observance of the primitive rule. Most of these too ran their course, some shorter, some longer, and finished most commonly by a relapse into the same condition which they were instituted to put an end to.

Now this was a state of things which the Order of Cîteaux, itself a branch and reform of the great Benedictine Order, was established to set right. The Abbot of Cîteaux was the head of the whole Order, not in name only, but in fact. His authority was paramount. Yet he was not without check in the government of the whole body and even of his own house. Cîteaux should be visited, and his conduct and that of his inferiors inquired into, by the abbots of the four oldest houses of the Order. A general Chapter assembled once each year at the mother-house. It was attended by the abbots of every monastery of the Order of France, Italy, and Spain. Those from more remote countries attended every second or third year, in proportion to the distance. Here all that concerned the welfare of the whole Order and of each part was discussed, and measures were taken to maintain the perfect observance of the rule. To this perfect system of government we must attribute, in great part at least, the rapid and wide extension of the Cistercian reform, manifested not only by the foundation of new houses, but by its acceptance in a vast number of the older houses of the Benedictine Order.

But there was another, and perhaps a more immediate and potent cause for that rapid extension. Few even of the great men raised up by God to defend the Church against its enemies, were called on to play so important a part as St. Bernard. He put an end to a schism which, humanly speaking, threatened the very existence of the Church. He crushed out one of the most dangerous of heresies. He preached a crusade, and though his preaching did not effect the winning back of the Holy Places from the infidels, yet it infused a new religious life into the whole of Christendom. One of our Irish annalists describes how in this country vast crowds, not only of men but of women and even of children, would have the sign of the cross seared on their arms in token

of their desire to fight under the banner of the Cross. And so the fame of the humble monk of Clairvaux and of the great Order to which he belonged spread far and wide.

If we believe the statements of St. Bernard, religious discipline in Ireland, whether among the clergy or the laity, was very lax at this time. It may be that these irregularities were only local, confined to one diocese. But anyone who takes even a cursory glance at the history of Ireland during the ninth and tenth centuries, the period included within the first appearance of the Danes on the Irish coast, and their defeat at Clontarf, a part of our history too often lost sight of in dealing with certain events of later date which are its direct results, will wonder, not that discipline was relaxed in any particular place, but that even a trace of religion remained in the land. For the Danes were not mere plunderers and marauders; they were some of them the fiercest persecutors. They sought out churches to profane and destroy them, and they hunted down and slaughtered priests and monks. There are those who think this fierce, unrelenting hatred of Christians arose from their desire to avenge the defeats of their countrymen by Christian princes elsewhere. It may be so. But why go so far to seek for its cause? What else is it but the self-same war which the powers of this world are ever waging against Christ, and which was carried on as well by Turgis when he set up his queen to deliver oracular responses from the high altar of the great church of Clonmacnoise, as by the French Revolutionists when they enthroned the Goddess of Reason in the cathedral of Notre Dame.

St. Malachy was chosen to fill the primatial See of Armagh in 1132. Four years later he resigned this See, and chose in its place that of Connor. His one thought was to root out the abuses which had sprung up during the time of persecution and to restore religion to its primitive purity. What better means could he adopt than to introduce among his flock the monks of Citeaux? By the example of their virtues they would leaven the whole nation, and teach them the sublimest lessons of holiness. On his way to Rome he visited Clairvaux, where St. Bernard was then abbot. At their very

first meeting a most tender friendship sprung up between them. Malachy desired much to remain at Clairvaux. He besought Pope Innocent to grant him this favour. But his native country could ill spare him, and his prayer was refused. On his way home he again visited Clairvaux. He left four of his companions under St. Bernard's care, "conjuring him to retain those disciples and instruct them in all the duties and observances of the religious life, that they might be able to teach others afterwards." These, with others who came later from Ireland for instruction, together with some of the brethren of Clairvaux, St. Bernard sent, with Christian at their head, to found the first house of the Order in Ireland.

The spot chosen for the new monastery was "a sweet little valley," close by a stream called the Mattock, five miles north of Drogheda. The monks, who always gave names to their houses expressive of the holy peace, joy, and happiness of the inmates, called it Mellifont, or the Fountain of Honey. The site, with some lands adjoining, was the gift of O'Carroll, prince of Oirgiallach. The English kings after the invasion confirmed the grant by charter, and gave the monastery the right of holding a weekly market in their town of Collon, with freedom from tolls and customs throughout the kingdom. By-and-by, the abbot grew to be a mighty lord, with extensive lands and rights attaching thereto, such as infangthief, outfangthief, and waif in all his fees, and the right to erect a gallows and a pillory for the terror of evildoers. He was a lord of parliament too, and first in rank not only of the abbots of his own Order, but even of all the abbots and priors having seats therein. Permission was given him to acquire a burgage in the city of Drogheda, wherein to dwell during the meetings of Parliament or of councils in the said city.

The Four Masters tell us that in 1157 a synod was convened by the clergy of Ireland at the monastery of Drogheda, so Mellifont is usually called in our Annals, "in the church of the monks. There were present together with the legate and the successor of Patrick seventeen bishops, and the number of persons of every other degree was countless. After the consecration, O'Loughlin presented seven score cows and three score ounces of gold to the clergy as an offering for the

health of his soul. O'Carroll gave three score ounces of gold. And the wife of O'Rourke, the daughter of Melaghlín, gave as much more, and a chalice of gold for the altar of Mary, and cloth for each of the other nine altars that were in that church." The last-mentioned of the above benefactors was Devorgilla. She died here in her eighty-fifth year.

Cox states that in the beginning of the fourteenth century no one was admitted here to profession unless he took an oath that he was not of English descent. However, the General Chapter of the Order condemned this practice and ordained that all should be admitted. Edward II. complained to the Pope of the exclusion of his English subjects, and Edward III. retaliated, and forbade many of the Irish monasteries, some even outside the Pale, to receive Irishmen to profession.

Sir Edward Moore, who was knighted by the Lord Justice, Sir William Drury, in 1597, in recompense for his many eminent services both at home and abroad, was rewarded by Queen Elizabeth with a lease of this abbey and its appurtenances. He made it his residence and fortified it as a place of defence, as "it bordered immediately on the Irish rebels." In February, 1642, a strong party of the Irish appeared before it. The author of the *War of Ireland* says, "the Irishmen were much exasperated against the Lord Moore, who was very active against them." The garrison, which consisted of only fifteen horse and twenty-two foot, made a vigorous defence, and when their ammunition was nearly exhausted, the horse forced their way through the besiegers and were followed by the foot. Nearly all reached Drogheda in safety.

It continued to be the dwelling of the Moore family until the middle of last century, when the first Earl of Drogheda removed to Monasterevan, to which he succeeded as the heir of Lord Loftus of Ely.

Archdall, who wrote about a century ago, gives the following description of the state of the monastic buildings in his time. "Here yet remains in tolerable preservation a beautiful little chapel, built of yellowish freestone interlaced with red. The entrance to the chapel is through a superb Gothic

arch, which on the inside is exquisitely finished. The east window is truly elegant, and on each side are three small windows. The work of this arch, as well as that of the windows and pillars, have still the remnants of gilding and painting of variegated colours. Here also is to be seen a spacious octagon erection, built of light grey freestone, on the top of which was a large cistern from which water was conveyed by means of pipes to the abbey." This octagonal building is the sole remnant of this once famous abbey. Its uses must have been different from those suggested by Archdall. Some have supposed it to have been a baptistery, but such a building is no part of a conventual establishment; it rather belongs to parochial churches and cathedrals. Whatever its object may have been, Petrie says "it is the most beautiful remains of twelfth century architecture that he had seen in Ireland."

Within the last year some traces of the ancient tiled flooring have been discovered, but as yet nothing has been found that gives any idea of the extent and character of the other buildings. Let us hope that the search now being made will have for its result something that may add to our very inadequate knowledge of this ancient house of a great Order.

D. MURPHY.

GALILEO.

- (1) "Il Processo Originale di Galileo Galilei." Publicato per la prima volta da Domenico Berti. Roma, 1876.
- (2) "Les Pièces du Procès de Galilée." Par Henri de l'Épinois. Paris, 1877.
- (3) "Galileo Galilei." By Karl von Gebler. Translated from the German by Mrs. Sturge.
- (4) "The Pontifical Decrees against the Doctrine of the Earth's Movement." By Rev. W. W. Roberts.
- (5) "The Nineteenth Century," July 5, 1885; "The Church Quarterly," January, 1886.

IN the year 1811, by order of Napoleon, the Records of the Roman Congregation of the Inquisition were removed from Rome to Paris. After the restoration of the Bourbons,

Pius VII. commissioned Monsignor Marini to claim the Records as Papal property. In 1816, Marini was informed by Count Blacas that they were nowhere to be found, and that it was not known what had become of them. Thirty years later, however, at the request of Gregory XVI., and through the influence of Pelegrino Rossi, the manuscripts were returned. Among them was the record of the trial of Galileo, drawn up, day after day, by the Secretary of the Inquisition. Extracts from this document were published by Marini in 1850; and, in 1867, by Henri de l'Epinois in the *Revue des Questions Historiques*. Professor Berti published the trial in full in 1876; and the same year it was also published by Karl von Gebler. Since then, in the leading reviews of England, France, and Germany, not a few writers have attempted to refurbish old rusty charges against the Catholic Church. Speaking of the trial, Tyndall calls her the arch-enemy of science; and a writer in a recent number of the *Church Quarterly*, assures his readers that the Rev. W. W. Roberts "shows beyond any reasonable doubt that the Pope's Infallibility was at stake in the decrees against heliocentricism." Though the published records of the trial throw much light on the Galileo question, and give a new interest to a well-worn theme, we hope to show that they prove neither the hostility of the Church to science, nor the hollowness of Papal Infallibility.

St. Thomas' was the first of whom we have any reliable account, who held that the movements of the planets could not be satisfactorily accounted for by the Ptolemaic theory.¹ Two centuries later, Nicholas Krebs, son of a poor fisherman of Cues, on the Moselle, published his singular book, *Docta Ignorantia*. In this work he holds that the earth revolves round the sun, and that the orbits of the heavenly bodies are not circular. He also points out the difference between real and apparent motion. This distinguished man was afterwards created cardinal by Nicholas V.² About 1490, Girolamo Tagliavia—the obscure Tennyson of Calabria

¹ *La Civiltà Cattolica* for May, 1872, p. 328.

² See *Schiaparelli*; also *Dublin Review*, 1838.

³ See *Schiaparelli*, *I Precursori del Copernico nell' Antichità*.

—also put forward the theory of the earth's motion; and, like Cusa, he was honoured by the reigning Pontiff. About the same period, in the schools of Bologna, the question "an terra moveatur," was frequently discussed. In 1510, Leonardo da Vinci looks on heliocentricism as already proved. In 1533, Widmenstadt expounded the doctrine with applause before Clement VII. and his court.

A few years later, Celio Calcagnini published his remarkable book, *Quod coelum stet, terra autem moveatur*, in which he declares the Ptolemaic system repugnant to common sense. Wurteis also gave public lectures on the new astronomy. However, none of these writers gave solid reasons for the faith that was in them. They had only that vision of truth which genius not unfrequently has. At length an astronomer arose who, by profound study and the closest observation, placed (to use his own words) "the orb, which governs the planets in their course, upon a royal throne, in the midst of the Temple of Nature." In his *De Revolutionibus Orbium Coelestium*, Copernicus tells us that his thoughts were first turned to the subject, which has written his name across the heavens, by some remarks of Leo X. on the emendation of the calendar. He began his great work about 1507, and did not complete it till 1543. Its publication was promoted by Cardinal Scomberg, and, after the Cardinal's death, by the Bishop of Emerland. The book was dedicated to Paul III. Thus, at least, till the middle of the sixteenth century, the Catholic Church, far from being the arch-enemy of science, did much to forward science and help its promoters. "At that time," says Airy,¹ "it would appear that there was no disinclination in the Romish Church to receive new astronomical theories. But in no long time after, when Galileo, a philosopher of Florence, taught the same theory, he was brought to trial by the Romish Church, then in full power, and was compelled to renounce the theory. How these two different courses are to be reconciled, I do not know." The history of Giordano Bruno, the growing belief that heliocentricism was opposed to Scripture, the jealousy

¹ *Popular Astronomy*, p. 89.

of the Aristotelians, and the imprudence of Galileo himself, explain the two different courses of the Roman Church; and prove, too, that even in the case of the Florentine astronomer, the Church was far from showing any hostility to science.

Bruno was born at Nola about the year 1560. At the age of fifteen he became a Dominican novice. Ten years later he threw off the garb of St. Dominic, and became a wandering philosopher. He lectured at Paris, Geneva, London, Oxford, Wittenberg, Padua, Prague and Venice; and whenever he lectured his dreamy speculations startled and scandalized many. In philosophy he may be looked upon as the connecting link between Averroes and Spinoza. He made God an *anima mundi*, and held that every existing thing is an emanation from one eternal cause. In his teaching there is no longer hope for the pure and clean of heart, no vision of peace for the weary and heavy-laden, no new Jerusalem where tears will be wiped away and the rooted sorrow plucked from memory. He scoffed at every belief that has ever cheered the ways of weary men, or soothed their dying pillows. Most of his writings are full of blasphemy and uncleanness. In the "Spaccio della Bestia Trionfante," he maintains that the Christian religion is more monstrous than the wildest heathen mythology.¹ Speaking of the Pope he asks:—"Who is he whose name I have hitherto passed over in silence? The vicar of the tyrant of hell, at once fox and lion, armed with keys and swords, with fraud and force, hypocrisy and ferocity, infesting the universe with a superstitious worship and an ignorance worse than brutal." In his comedy, "Il Candelaiio," there are passages fouler than the foulest in Walt Whitman's Leaves of Grass. In a word, Bruno would again erect the idols of old and make Aphrodite and Ashtaroth the divinities of his Valhalla. And yet this erratic philosopher, who recognised neither right nor wrong, purity nor foulness, was the most popular and eloquent exponent of the Copernican theory. On the banks of the Seine, the Danube, the Rhine, and the Isis, he spoke of the new system, and described in language truly

¹ See his "Panegyric on Luther."

sublime, its elevating effect on his mind. Nor is there in any literature a nobler tribute than his to the memory of the Thorn astronomer. But even in astronomy Bruno went much further than Copernicus. He told the multitudes that flocked to hear him that the stars were not dead cold worlds, but worlds full of life and beauty, worlds where visions of loveliness haunt the poet's mind, and trailing sunsets and wandering scents from wood and meadow wake buried memories—worlds, too, where hearts ache and friendship scatters flowers on the graves of the dead. And he argued that a new creed in harmony with the new philosophy was necessary. The result was that in the minds of many a change in astronomy meant a change in religion. Many believed, moreover, that heliocentricism contradicted the Scriptures. It certainly seemed opposed to the plain meaning of not a few texts. This apparent opposition was magnified by the Aristotelians. The disciples of the Stagyrte were jealous of any rival system. The hoar of ages was on their master's philosophy, and for centuries it was supreme in the schools. Hence they opposed in every possible way the new theory. At such a critical time Galileo appeared as its advocate. In a letter¹ to Mazzoni in 1597, he considers the opinions of Pythagoras and Copernicus on the position and motion of the earth far more correct than those of Aristotle and Ptolemy. In another, to Kepler, written the same year, he says—"I have been for many years an adherent of the Copernican system, and it explains to me the causes of many of the appearances of nature which are quite unintelligible in the commonly received hypothesis." During a course of lectures delivered in 1604 on the appearance of a new star in the Constellation Serpentarius, he attacked some of the fundamental Aristotelian doctrines. Six years later appeared his "*Siderius Nuncius*," in which he announced his wonderful telescopic discoveries. The following year he went to Rome, and one who cannot be accused of any partiality to the Catholic Church, thus describes his reception:—

"Cardinals, patricians and others in authority," says Professor Berti, "vied with each other to have him in their houses and hear

¹ See Gebler, p. 12, v. xiii.

him on his discoveries. A select society of men eminent for learning or in high positions were in the habit of assembling round Cardinal Bandini in the Palace of the Quirinal. In the gardens of that palace, which commanded a great part of the city of Rome, and the view from which extended over a vast horizon, Galileo, in the fine April evenings, exhibited through his telescope the Satellites of Jupiter, and discussed his discoveries."

In a letter to Cosmo II., Cardinal del Monte speaks also of this visit :

"Galileo has, during his stay at Rome, given great satisfaction, and I think he must have felt it no less himself, for he had the opportunity of showing his discoveries so well, that to all clever and learned men in this city they seemed no less true and well-founded than astonishing."¹

After this visit Galileo availed himself of every opportunity to put forward his favourite theory. In 1613 he published his work on the solar spots. "The publication of this work," says Karl von Gebler,² "was of special significance, because it was the first in which Galileo decidedly took the side of the Copernican system."

The treatise was well received at Rome. Cardinals Barberini and Borromeo thank the author for sending them copies, and express their sincere admiration for the researches he describes.

Agucchia,³ who held a high official position in the Eternal City, expresses his belief that the opinions put forward in the work would, after a time, be universally acknowledged, though then they had many opponents. Thus even in 1613 Rome was far from being the arch-enemy of science.

The book met with a far different reception from the Aristotelians. The publication of the *Siderius Nuncius* much incensed them; the appearance of the "Explanation of the Solar Spots" incensed them still more. The extremists who cried out in 1610 that the telescope was so constructed as to show things that did not exist, raised a cry in 1613 that heliocentrism was essentially evil, and Bruno⁴ its legitimate

¹ See Gebler, p. 36, for this letter. ² See p. 44. ³ Gebler, p. 44.

⁴ Galileo's name is first found in the records of the Inquisition with the name of Cremonini, a follower of Bruno, and a notorious Atheist.

fruit. Others of them appealed to the Scriptures. They quoted Josue and Job, Isaias and the Psalmist, and contended that interpreted in the ordinary way the words of these inspired writers could not be reconciled with the new astronomy. This was also the opinion of Christine, Duchess of Tuscany and mother of Galileo's patron. To defend himself the astronomer wrote the famous letter to his friend Father Castelli.

This letter is a long theological defence of the Copernican doctrine. Thus a scientific controversy was turned into a theological one. Soon after the appearance of this letter, Dini and other ecclesiastical friends advised Galileo to treat the heliocentric theory from a purely scientific point of view, and avoid religious discussions. And we learn from the letters of Dini and Campioli, that Cardinals Barberini and Bellarmine assure him that so long as he did not go beyond scientific questions and enter into theological interpretations of Scripture, he had nothing to fear. Yet, despite such friendly advice, he published the famous letter to the Duchess Christine. This letter, like the one to Castelli (from which it does not substantially differ) is a long theological apology. He¹ speaks of his own discoveries, their far-reaching consequences, and their opposition to Aristotelian principles. He discusses the relation in which the Bible stands to science, and contends that as Scripture not only admits, but requires a different explanation from that which seems to be its literal one, it ought to be reserved for the last place in mathematical discussions. Nor should any effect of Nature which experience has placed before our eyes, or is the necessary conclusion derived from evidence, be rendered doubtful by passages of Scripture which contain thousands of words admitting of various interpretations. "If," he says, "the Bible, in order to make itself intelligible to uneducated people, has not refrained from putting even its main doctrine in a distorted light by attributing qualities to God which are unlike His character, and even opposed to it, will anyone maintain that, in speaking incidentally of the earth or the sun, it professes

¹ See Salisbury's English Version.

to put its real meaning in words literally true?" In another part of the letter he gives it as his opinion that the general agreement of the Fathers in interpreting any passage of Scripture of scientific import should only confer authority when the Fathers have also discussed the scientific question. He concludes this remarkable letter with a commentary on the passage from the Book of Josue.

A short time before the appearance of this apology, Foscarinus had also put forward his views of biblical interpretation. The Roman tribunals, seeing how detrimental all this was to the authority of Scripture, and seeing the faith of many in danger, imposed silence on Galileo and prohibited the work of Foscarinus. In acting thus, they loved not science less, but souls more. Nor can anyone who honestly studies the history of the Church, from the appearance of Casa's "Docta Ignorantia" till the appearance of the letter to the Duchess Christine, come to a different conclusion. Of course it must be borne in mind that the Copernican theory was then far from being proved. "It¹ is worthy of notice," says Procter, "that that theory could not be regarded as demonstrated till the law of gravitation had been established. This law carries with it the disproof of the cycles and epicycles of the Ptolemaic theory, because, under the law of gravity, bodies cannot move in such curves."

In a letter to Pieralisi, Cardinal Secchi says—"Placing ourselves in the condition of the times, the conduct of the Pope and the tribunal could not be different."² And he gives the following reason. "Because Galileo was occupied with a theme forbidden because dangerous, not well demonstrated, and vociferously rejected by Protestants themselves."

In truth, the really convincing proofs of the earth's annual and diurnal motion were yet unknown. The velocity of light was not discovered till 1675, nor the aberration of light till 1727, nor was Foucault's pendulum experiment made till 1837. Hence, as Hallam tells us, "in the middle of the 17th century, and long afterwards, there were mathematicians of no small reputation who struggled staunchly for the immobility of the

¹ See *Contemporary Review* for June, 1882. Note, p. 995.

² See *La Civiltà Cattolica*, January, 1880, p. 220.

earth." "Even," says Macaulay, "such a great man as Bacon rejected with scorn the theory of Galileo." Surely in such circumstances, interpreters of the Sacred Scriptures were not only justified, but bound, to adhere to its obvious sense. And it appears rather foolish to call the Church an enemy of science because she did not allow writers to adduce texts of Scripture to support their views.

The second charge—that the published records of Galileo's trial prove the hollowness of Papal Infallibility—is also groundless.

Galileo's case first came before the Roman authorities in 1615. A copy of a letter to his friend Father Castelli had fallen into the hands of Lorini, a Dominican friar, who brought it under the notice of Cardinal Melini. An inquiry was instituted, but as Lorini could not produce the original letter, the accusation fell through. Galileo set out for Rome in December of 1615, and on the 19th February, 1616, a decree was issued bidding the Qualifiers of the Holy Office give their opinions on the two following propositions, taken from his work on "Solar Spots."

- (1) The sun is the centre of the world, and immovable from its place.
- (2) The earth is not the centre of the world, and is not immovable, but moves, and also with a diurnal motion.

On the 25th Cardinal Melini reported to the Pope the opinions of the theologians, and the Pope ordered Cardinal Bellarmine to summon Galileo before him, and admonish him to abandon the said opinion. On the 26th Bellarmine saw the astronomer, and the latter submitted. Some days after, the Congregation of the Index drew up its famous decree; and on the 3rd of March, "the Lord Cardinal Bellarmine having reported that Galileo Galilei, mathematician, had in terms of the order of the Holy Congregation, been admonished to abandon the opinion he has hitherto held—that the sun is the centre of the spheres, and immovable, and that the earth moves,—and had acquiesced therein; and the decree of the Congregation of the Index having been presented, prohibiting and suspending respectively the works of Nicholas

Copernicus, "*De Revolutionibus Orbium Coelestium*," of Diego di Zuniga on Job, and of Paolo Antonio Foscarini, Carmelite Friar, His Holiness ordered this edict of prohibition and suspension respectively to be published by the Master of the Palace."¹

On the 5th of March the decree was published. The part of it that concerns us runs as follows:—

"And whereas it has also come to the knowledge of the said Congregation that the Pythagorean doctrine—which is false, and altogether opposed to Holy Scripture—of the motion of the earth and the quiescence of the sun, which is taught by Nicholas Copernicus in "*De Revolutionibus Orbium Coelestium*," and by Diego di Zuniga in his book on Job, is now being spread abroad and accepted by many—as may be seen from a certain letter of a Carmelite Father, entitled "Letter of the Rev. Father Paolo Antonio Foscarini, Carmelite, on the opinion of the Pythagoreans and of Copernicus concerning the Motion of the Earth and the Stability of the Sun, and the New Pythagorean System of the World:" wherein the said Father attempts to show that the aforesaid doctrine of the quiescence of the sun in the centre of the world and of the earth's motion is consonant with truth, and is not opposed to Holy Scripture. Therefore, in order that this opinion may not insinuate itself any further to the prejudice of Catholic truth, the Holy Congregation has decreed that the said Nicholas Copernicus, "*De Revolutionibus Orbium*," and Diego di Zuniga on "*Job*," be suspended until they be corrected; but that the book of the Carmelite Father, Paolo Antonio Foscarini, be altogether prohibited and condemned, and that all other works likewise in which the same is taught be prohibited, as by this present decree it prohibits, condemns, and suspends them all respectively. In witness whereof the present decree has been signed and sealed with the hands, and with the seal of the most eminent and Reverend Lord Cardinal of St. Cecilia, Bishop of Albano, on the 5th day of March, 1616."

Now, it is said that this decree of the Congregation of the Index is infallible, because having been submitted to the Pope it was published by his orders.

The question then arises:—

When are decrees of Roman Congregations infallible? Surely Cardinal Franzelin is an authority on this subject.

The following are his words:—

"Quod sententiam Congregationis ratam habet et sua suprema auctoritate confirmat summus pontifex, id non efficit definitionem ex Cathedra, nisi ipse suum faciat atque ex sese edat decretum cum

¹ Gherardi, quoted by Von Gebler, p. 82.

necessariis signis intentionis definiendi doctrinam ab universa ecclesia tenendam, ita ut sententia non amplius sit congregationis tanquam judicantis sed per modum dumtaxat consulentis."¹

Further on in the same treatise he says:—

"Hujusmodi decreta quae ad proscribendam doctrinam eduntur, non eo evadunt definitiones ex cathedra quod suprema pontificis auctoritate confirmantur et publicari jubentur quemadmodum in his expresse notari solent."²

In a note the Cardinal adds:—

"Hac de re consului plures theologos urbis eosque tam graves ut sententiam non vereor Romanam appellare."

Thus, according to this very high authority, a decree of a Roman Congregation relating to faith or morals, even confirmed by the Pope's supreme authority and published by his orders, is not binding as an infallible utterance unless the Pope (1) makes such a decree his own; and (2) publishes it with those notes or marks which definitely and clearly express his intention of defining a doctrine to be held by the whole Church. Beyond doubt Paul V. in no way made the decree of the Index his own. It was not an act of his mind. It was in every sense the work of a Congregation; and not the voice from the chair of the Fisherman. Nor has it any marks or notes that would show the Pope intended to define a doctrine to be held by the whole church. It was, indeed, published by his orders. This, however, we know not from the decree itself, nor from any public official document of the time, but from a manuscript brought to light more than two hundred years afterwards. Surely this is not the way infallible decrees are published.

(2) The above decree is disciplinary not doctrinal. A Congregation orders that certain books are not to be read till corrected, and altogether prohibits and condemns other books. Three of the books do not treat of the doctrine of the earth's motion in any way whatever.

Usher is author of one of these; another is a book on civil law. Nor is there any evidence to show that with the decree

¹ See Franzelin, *De Divina Traditione et Scriptura*, p. 133.

² See p. 145.

which has come down to us there was also issued a doctrinal decree. Everything connected with the Galileo case has now been brought to light. But neither in the Vatican manuscript, nor in the documents published by Gherardi, nor in those brought before the public by Bertì and PIERALISI, is there a trace of such a decree. The late Dr. Ward and others look to the certificate of Bellarmine for proof. "Lastly," says Dr. Ward, "comes the doctrinal decree of the Index, which would seem to have been issued simultaneously with its disciplinary decree. Of this, so far as we know, the fullest extant account is to be found in Bellarmine's letter to Galileo." This letter runs as follows :—

"We, Robert Cardinal Bellarmine, having heard that it is calumniously reported that Signor Galileo Galilei has in our hand abjured, and has also been punished with salutary penance, and being requested to state the truth as to this, declare that the said Signor Galileo has not abjured either in our hand or the hand of any other person here in Rome or anywhere else, so far as we know, any opinion or doctrine held by him, neither has any salutary penance been imposed upon him; but only the declaration made by the Holy Father and published by the Sacred Congregation of the Index has been intimated to him, wherein it is set forth that the doctrine attributed to Copernicus, that the earth moves round the sun, and that the sun is stationary in the centre of the world, and does not move from east to west is contrary to the Holy Scriptures and therefore cannot be defended or held."

It should be borne in mind that this letter was given about three months after the events to which it refers; and that it is written in a popular style. Hence it may well refer to the decree above quoted. The words "but only the declaration made by the Holy Father," are often used according to the *stylus curiae* when the Pope orders a decree of a Congregation to be published.¹ But another question arises: Was Bellarmine's certificate tampered with? Wohlwill and Cantor point out the discrepancies between this document and the report of the 26th of February, as given in the Vatican manuscript. They, of course, conclude that the Vatican manuscript was falsified. However, they admit that if falsified, it must have been falsified in 1616.

¹ See Franzelin, *De Divina Traditione et Scriptura*, p. 138.

But there is no reason whatever why a false entry should be then made. On the other hand, there is an evident reason why the certificate may have been interfered with. And the certificate was in Galileo's possession from 1616 till 1633. Hence this certificate is at least very doubtful evidence.

We think that these few remarks sufficiently prove that the Decree of 1616 can in no sense be looked upon as an infallible utterance. We shall now come to the Decree of 1633.

In 1632, Galileo's *Dialogues* were prohibited; and on the 16th April, the following year, he was summoned before the tribunal of the Inquisition. The second hearing of his case was on the 30th. Then he admitted that his book did defend the Copernican theory. The exceedingly interesting letter of the Commissary-General of the Inquisition explains why he admitted, at the second hearing of the case, what he had before denied. The letter also proves the leniency of his judges, and throws a pleasing light on a much-abused tribunal. The next hearing of the case was on the 10th of May. Galileo then read his defence. On the 16th June following, at a private meeting, presided over by the Pope, it was resolved that Galileo be questioned as to his intentions in writing the *Dialogues*,¹ "and under threat of torture, and if he still stood to his previous statement, compelled to sign a recantation before a full Assembly of the Holy Office, condemned to imprisonment according to the judgment of the Holy Congregation, and ordered in future not to discuss in writing or speaking the opinion that the earth moves. . . . Further, the *Dialogues* were to be prohibited; and, in order to make this known everywhere, copies of the sentence were to be sent to all Papal envoys and all inquisitors into heretical crimes, and especially the inquisitor of Florence."

Two days after this sitting, Urban VIII., in reply to some questions of Nicollini, the Tuscan ambassador at the Papal court, said that he did not know precisely what the Holy Congregation might decree; but it was unanimously agreed to impose a penance on Galileo.

Some days after, the sentence of the Congregation was

¹ See Von Gebler, p. 224.

read to the astronomer. The part of it that concerns us is the following :—

“ We say, pronounce, sentence, declare, that you, the said Galileo, by reason of the matter adduced in process, and by you confessed as above, have rendered yourself, in the judgment of this Holy Office, vehemently suspected of heresy, viz., of having believed and held the doctrine—which is false and contrary to the Sacred and Divine Scriptures—that the sun is the centre of the world, and does not move from east to west, and that the earth moves, and is not the centre of the world ; and that an opinion may be held and defended, as probable, after it has been declared and defined to the Holy Scriptures.”

From the beginning to the end of the Decree, from which this extract is taken, the name of the Pope is not found. The names of the ten cardinals, who acted as judges, are given, and the signatures of seven of them appended (which perhaps shows that all the judges did not agree to the sentence); but the name of Urban VIII. is nowhere given. Now, as we have shown, in dealing with the Decree of 1616, since the prerogative of infallibility is one that cannot be transferred to another or others, Decrees of Congregations are not infallible, unless (1) the Pope makes them his own, and (2) unless the Decrees have some mark to show that it was the intention of the Pope to define a doctrine to be held by the whole Church. The sentence of 1633, clearly wants these conditions. But it is urged that because the cardinals moulded their sentence on the mandate issued to them by the Pope, that this suffices to make it a Papal utterance. In the first place, Urban VIII. most distinctly told the Tuscan ambassador that he did not know what the sentence of the cardinals was to be. And, secondly, it does not follow that if A. orders B. to do a certain piece of work, and if B. does it according to orders, that the work is A.'s.

We shall now give the opinions of the theologians of the period on the Decrees.

The first whose opinion we shall give is Urban VIII. himself. In 1624 (eight years after the Decree of the Index had been issued) speaking to Cardinal Hohenzollern, Urban says, “ that the Church neither had condemned nor ever would condemn the doctrine of the earth's motion as

heretical but only as rash." In a letter, dated June 7th, 1629, he says of Galileo that his fame will shine on earth as long as Jupiter, and his satellites shine in heaven.

In 1625 Father Guevara, General of the Theatines, gave Galileo a written statement in which he explained that if the astronomer held in his works that the earth moves, it would not be a reason for condemning them. Again, many cardinals friendly to Galileo more than once sought permission from the Pope to allow the astronomer to teach the heliocentric doctrine as true. Surely in asking such permission they could not look upon the Decree of 1616 as an infallible utterance. Nor did Castelli, Riccardi, Visconti, nor any other distinguished priest of the period whose letters or utterances have come down to us. And Descartes, Galileo's great contemporary, takes the same view of the matter. We have also at a later period the opinions of Fabri, a French Jesuit; Caramuel, a Spanish Benedictine; Talin, Grand Penitentiary at Rome; and of Cardinal Lobkowitz,¹ a strong opponent of Copernicism, and these distinguished men look upon neither the Decree of 1616 nor the Decree of 1633 as infallible. From 1612 till his death Galileo had many very able and very bitter opponents. Yet none of them brought forward the infallibility of the Decrees as an argument against the system he upheld. When we remember that they and he were Catholics, we must conclude that they did not look on the Decrees as the unerring voice of the Church.

We shall not here speak of the Bull of Alexander VII. That document has been ably treated of in a recent number of *The Dublin Review*, and also in Father Murphy's very interesting article in *The Nineteenth Century*. It leaves the Decrees as it found them, the fallible utterances of Roman Congregations.

Perhaps the most painful thing in the Galileo controversy, is the way shallow writers speak of the Catholic Church. In their eyes she is only a synonym for ignorance and intolerance. They forget that Cusa and Copernicus, Castelli and Cavalieri, ministered at her altars. They forget too, that the religious systems so much lauded by them, were far more intolerant

¹ See *Month* for October, 1881, p. 194.

than she has ever been. The followers of Confucius, and the disciples of Zoroaster showed little toleration to any who differed from them. Men suffered for their opinions on the banks of the Nile and on the banks of the Ganges. Plato lays it down as the duty of a magistrate to punish unbelievers in the national religion; and Cicero¹ says, that the ceremonies of religion are to be maintained by the arm of the law even through the infliction of capital punishment. Saracenic Spain, the boasted home of science, banished Averroes; the Synagogue expelled Mamonides, and cursed with an ancient curse Spinoza; Geneva burned Servetus; Tübingen censured Kepler; Amsterdam reviled Descartes. Lecky tells us that persecution was the doctrine of the palmiest days of Protestantism. "Persecution," says Hallam, "is the deadly original sin of the reformed Churches." The Churches of the future where Matthew Arnold's hymns will be chanted, and George Eliot's and Frederick Harrison's homilies read, and the dark synagogue where men will offer incense to the mummies of Tyndal and Haeckel, and frenzied women kiss a faded volume of Swinburne, may be more perfect models of toleration than the Catholic Church, but it is doubtful whether they will do what she has done for science, and it is certain that they will not bring the peace and good will to men that she has brought.

TIMOTHY LEE.

THE LIFE OF ST. PHILIP NERI, APOSTLE OF ROME.²

THE translator, in his dedication to Cardinal Newman, says, that this biography is written by one whose genius and virtues are the consolation of the Oratory in Italy. Whoever carefully reads this Life of St. Philip Neri, will go much further and say, that the genius and virtues of its author are

¹ Pro Sextio, No. 45.

² "The Life of St. Philip Neri, Apostle of Rome:" By Alphonso Capecelatro, sometime Superior of the Oratory of Naples, now Archbishop of Capua and Cardinal. Translated by Thomas Alder Pope, M.A., of the Oratory.

the consolation not only of the Oratory in Italy, but of the Catholic Church in Italy, and we may add in Europe also.

Alfonso Capecelatro is himself an Oratorian, having joined the Naples Oratory, in 1840, when he was just sixteen years old. In 1864 he became Superior of the Oratory in Naples, afterwards Archbishop of Capua, and in 1885 he was created Cardinal. He may be called a voluminous author, having written in addition to this "Life of St. Philip Neri," a "Life of Christ," the "Lives of St. Peter Damian" and "St. Catherine of Siena;" also a work on "Newman and the Oratory in England," and an "Explanation of Catholic Doctrine." All these works have received high and well merited commendation, especially his "Exposition of Catholic Doctrine." It is only with St. Philip's Life that we are now concerned. It happens but too often that Lives of Saints are written by men whose abilities and learning are not equal to their piety, or who, if they do possess abilities, still lack that particular genius which is requisite to constitute a successful biographer. Many such writers are prolix, show great want of judgment in their narrative, and give a confused and disjointed account of the life and actions of the Saint. Sometimes they describe, with tedious minuteness of detail, events of but little importance, while they omit others really interesting and instructive. Such a charge cannot be brought against this biography of St. Philip. The author brought to his task rare ability and learning, all the powers of a splendid intellect well trained from earliest youth, and richly endowed with the treasures of long and patient research. A member of the Oratory from his boyhood he feels a great enthusiasm for its founder, and a loyal devotion to the great Saint who wrought such a benefit for Rome and Italy in the evil days of the Reformation. The publication of this work is a renewal, in some sort, of St. Philip's apostolate. In it we get a graphic view of what Italy and Rome were in the sixteenth century, when the Church was engaged in a fierce struggle with heresy, and in a long and mighty effort to extirpate abuses which produced a weakness in herself, and gave proportionate strength to her enemies. Capecelatro glances at this struggle and these abuses among Christians, not only in

Germany where they were very general and grave, but also in Italy and Rome. Discipline was relaxed, morals were corrupted, and the ancient literature and arts just then revived had almost transformed into elegant and refined pagans many men in high places who were bound by the most solemn obligations to be a light to the nations, and an example of all the evangelical virtues. Side by side with those extravagant admirers of pagan literature and art, were men enlightened by the Spirit of Truth, who saw the evils of the times, and the coming evils too, and who laboured eagerly and indefatigably to combat these evils and minimise their unhappy results. Capecelatro shows us how before Savonarola appeared on the scene, eminent ecclesiastics denounced and deplored the grave abuses that were then prevalent, and that deprived the clergy of the esteem and veneration of the people, and brought them into odium and contempt. Later on, great Saints, loyal and earnest sons of the Church, dutiful and obedient to her august Head, laboured to effect a real reformation in the faith and morals of the people. Witness St. Ignatius of Loyola, St. Francis Xavier, St. Charles Borromeo, and his devoted personal friend St. Philip Neri, the new Apostle of Rome.

St. Philip was born in Florence in 1515, just seventeen years after the tragical end of the truly zealous but indiscreet friar, Savonarola, whom he ever dearly venerated and loved. He spent the first eighteen years of his life in his native city surrounded with the ancient glories of its monasteries, churches and palaces, its libraries and galleries and museums rich with the priceless treasures of painting and sculpture.

He was sent when young to a public school where he received the first elements of his education, and in due time he studied the Italian language and literature, and also the ancient classics under the fostering care of the Dominican Friars of St. Mark's. At that time the Dominican monastery in Florence was celebrated no less for its holy and learned inmates than for the rich art treasures of painting and sculpture that it contained. For St. Mark's and the Dominicans St. Philip always entertained sentiments of deep gratitude and affection, and he often attributed to them whatever good

there was in his life. About the age of eighteen he left his father's house and native city never to return. He went to live near Monte Cassino with a wealthy uncle who received him with hearty friendship and made him heir to his great wealth. For two years Philip lived with this kind-hearted uncle, and during this time his visits to the famous monastery of Monte Cassino were long and frequent. He placed himself under the guidance of one of its most saintly inmates and was almost a daily witness of the heroic virtues practised within its walls. It does seem strange to us when he resolved to leave all and to follow Christ that he did not say to his own soul in this hallowed spot "*Haec requies mea, hic habitabo quoniam elegi eam.*" But God's providence had other designs on him and his services. He was wont to visit a shrine near the monastery, and his biographies tell us that it was at this shrine that he received the inspiration to devote himself entirely to God and the service of religion. After long and earnest prayer and mature deliberation he resolved to act on this inspiration, resigned the promised wealth of his affectionate uncle, and set out for the Eternal City where he arrived early in 1535 without friends or money. Great must have been his love of poverty and his confidence in God, for he was not at all provident or solicitous about what he should eat or what he should drink, or wherewith he should be clothed, trusting in the providence of his Heavenly Father who feeds the birds of the air and clothes the lilies of the field. It was in the hidden designs of God that St. Philip was thus mysteriously attracted to Rome at this particular period of her eventful history. The dread chastisements that had been inflicted on Italy and Rome a short time before, had begun to make the Italians rouse themselves from their lethargy, and the heavy losses the Church had sustained in many countries in Europe caused profound alarm to those who held high office in her government. Men who grieved in secret over abuses and evils that degraded the Christian name could now no longer hold their peace when such sad disasters were so rapidly multiplied. A cry went up to heaven for the reform of abuses and a return to the ancient simplicity and holiness of the Catholic religion. The Council

of Trent was summoned and a beginning of reform was made, and St. Philip we believe helped on the work by the prayer of the humble that pierced the clouds and did not depart till the Most High beheld and granted the petition. For sixteen years he lived as a layman in Rome. We are told that some charitable person provided for him a small roll of bread with some olives and herbs, and this served as his whole and sole daily food. To this modest refection he did not add draughts of generous wine, but quenched his thirst with limpid water drawn from a well near which he took his solitary meal.

After he came to Rome we know that he devoted at least four years to the study of Philosophy and Theology, having previously, with no other master but God alone, studied the philosophy of self knowledge and the theology that produces directly and immediately the great theological virtues of Faith, Hope and Love. During these four years it does not appear that he had any intention of becoming a priest, but applied himself to this study we are told in the hope of getting an increase of knowledge regarding the Divine mysteries and the truths of our religion. Nothing connected with God or religion could be without interest to him. At the end of this period, the love of evangelical poverty and perfection got the better of his love of learning, he sold even the few books he had gathered together, gave the proceeds to the poor and then began, layman though he was, his great apostleship of reform both of clergy and laity. This apostolate was to win success not by great learning, or the persuasive words of human wisdom but by the irresistible charms of Christian charity. At the age of twenty-four Philip began to visit the hospitals and render every attention to the corporal wants of the poor patients, and having thus won his way to their hearts he went still further and used the influence thus obtained to secure the healing of their souls. In this sphere of charity he never tired, and his example gradually drew around him many to admire and happily also, to imitate the winning ways and kind words, which coming straight from a heart aflame with divine love went as straight to the heart of the poor afflicted sufferers. Men of all ranks attached

themselves to Philip, and, as if by tacit consent, took him for their guide and example, and thus the work of mercy went bravely and prosperously on, blessing those who gave and those who received. Capecelatro tells us what we can easily believe, that the hearts now turned in mercy to the poor soon became freed from guilty passions and inordinate desires, and hearts long hardened against all other influences were melted by the fire of love which Philip kindled within them. His followers were now so numerous and skilful that the hospitals of Rome became the abodes of patient suffering alleviated by Christian charity and sanctified by religion.

St. Philip had begun well and was now becoming known and esteemed by many whose esteem was worth having. His next step was a strange and a bold one. He commenced to lecture and preach though a mere layman, having then no intention of becoming a priest. His contemporaries tell us that he was like the youthful David, *pulcher aspectu decoraque facie*, He certainly must have possessed such rare attractions and winning graces as to draw men after him imperceptibly and irresistibly. His earnest manner and simple language made a deep impression on those who heard him speak, or heard others describe his work, and, better still, God blessed his words because he was in earnest about the reform of abuses and the return of men to the untrodden paths of virtue. The seed sown by Philip in these days yielded increase one hundred fold, because the rains and dews from heaven fertilized it, because it was God's own words spoken by the mouth of his servant, and which should not return to him void, but should prosper in the souls to which He sent it. Volumes might be written, and, indeed, volumes have been written about the saint's labours and success in bringing back souls to virtue at this initial period of his missionary career. But we must pass this over and cannot even glance at his life in the Catacombs, his visits with large crowds of followers to the Seven Churches, or his charity to the pilgrims who visited Rome in the General Jubilee of 1550. In one year after this date, when the Saint was about thirty-six years old, he became a priest in obedience to the will of God

calling him through the voice of his confessor. He was first attached to St. Girolamo della Carità, and afterwards to St. John of the Florentines. Soon after his ordination many of his admirers would gather round him, to hear him preach not only in the church but almost daily in his own private room, and in this room was laid, we may say, the first foundation of the Oratory. Soon this room became too small, and after some time he got permission to construct a chapel in connection with the Church of S. Girolamo della Carità.

This little chapel was called the Oratory, and hence the name of the Congregation which St. Philip afterwards founded. When this Oratory was completed, the devotional exercises practised by St. Philip and his followers were arranged according to well-defined and prudent plans, suitable to the times. To the ordinary devotions of the Church were added daily lectures, sermons, and conferences. Their sermons were exceedingly plain and simple, but most effective, because they preached not themselves but Christ crucified. Their conferences were on spiritual subjects, the practice of Christian charity to God and man, the way of perfection, and kindred topics.

Among the preachers was the illustrious Baronius, then a layman, and then as always a humble follower of St. Philip. Baronius was about twenty years younger than St. Philip, whom he joined in Rome, in 1556. We are told that he used to say of Rome, what St. Gregory Nazianzen said of Athens—that though hurtful to some, to him it was a blessing; as indeed it was, owing to the special grace that brought him under St. Philip's guidance. The Saint listened with eager attention to the sermons and lectures of Baronius, and his keen perception soon discovered the rare intellectual gifts of the young man. These gifts he resolved to utilize for the service of the Church and of religion. He rejoiced to observe that these rare intellectual gifts of Baronius were fully developed by long and careful training at Naples and Rome, and he soon saw a wide field for their exercise. But before setting him to his great work of writing the *Annals*, he took care to train and exercise him in the virtue of humility. The means adopted to gain this end would appear strange

and extravagant to a man not imbued with the spirit of the Saint, for his ways were not as the ways of wordlings, nor his thoughts as theirs. When Philip was satisfied that Baronius was solidly grounded in humility, he commanded him to undertake the compilation of the Annals. Up to this time the Saint combatted heresy and error by the power of prayer, and the practical use of the Christian virtues. The enemies of the Church were propagating their errors by all means in their power, and history became in their hands a very fatal weapon, for they succeeded in making it a conspiracy against truth. Hence, he deemed it prudent to oppose the Magdeburg Centuriators, by the publication of a work that would give a true and full history of the Church down to his own days. He explained to Baronius the gigantic task he wished him to undertake, and the careful student of ecclesiastical history knows how that task was performed. Baronius spent nearly thirty years in preparing for this work, and devoted to its accomplishment half as many more. When Philip first conceived the notion of this great work in 1560, he ordered Baronius to prepare and deliver a series of lectures in the Oratory which should treat exclusively of ecclesiastical history, and should reach from the foundation of the Church down to his own time. This command Baronius obeyed. The series was completed in something less than three years. On its completion the Saint ordered him to begin it again, and travel over the same ground. This self-same order was seven times given, and seven times most cheerfully and conscientiously obeyed; and the Saint rejoiced exceedingly at the flood of light which was thrown on the life of the Church, showing forth a divine origin, and a never-failing guidance and protection also divine. St. Philip's biographer tells us what his notion of a great book was. A book, in the Saint's view, is truly great: "when we see in it depth and vigour of thought, fulness of learning, and wealth of illustration, all bright with the light of divine truth, and clothed with the beauty of holiness. All truly great books are the full and adequate reflection of their writers' souls, and if they be wise and saintly they leave on their works the impress of their own excellence. For a work of such boundless range as that

sketched by Philip, there was needed not only genius, culture, and learning, but, above all, a mental vision freed from human passions, serene and humble, enlightened with an ardent love of truth, and enamoured of the beauty of virtue. Philip's first care was to form the man to write the book, and to form him it took no less than thirty years"—thirty years spent in study, and in the practice of Christian perfection in St. Philip's school.

For nearly forty years Baronius, in addition to his labour of study and writing, had to discharge all the duties of a father of the Oratory. For many years he acted as cook to the Community, and we are told that he kept before his eyes written on the walls of his kitchen the words, "*Baronius coquus perpetuus.*" We fear that while thus engaged, his mind must sometimes have been, like the dying Gladiator's, far away, not indeed on the banks of the Danube, but on the banks of the Nile, in the deserts of Egypt, or in these ancient eastern cities, so dear to the enthusiastic student of ecclesiastical history. We believe, however, that scholars will forgive any mishaps or culinary mistakes made under the circumstances. As his work issued from the Press, volume after volume was eagerly purchased and read by the learned throughout Europe. Thus while Philip and his companions were labouring indefatigably, and most successfully aiding the Popes in changing the face of Rome, Baronius made them famous throughout the world by his *Annals*, *Martyrologies*, *Biographies*, and numberless other works. The Popes were not slow to see the good he effected, and they showed their appreciation of his genius and virtue, by offering him the highest honours and dignity in their gift. These Baronius invariably declined, and it was with the most painful reluctance that he was constrained to accept the high dignity of Cardinal from Clement VIII., whose confessor St. Philip had made him. On the death of this Pontiff, Baronius narrowly escaped being made Pope, as thirty of the Cardinals recorded their votes for him, and but one vote more was needed to make him Head of the Church.

The name of Cardinal Tarugi deserves a brief notice, side by side with that of Baronius. Tarugi was the son of a Roman

Senator, and nephew of two Popes—Julius III. and Marcellus II. When he was twenty-nine years of age his good angel guided him to St. Philip, who trained him so efficiently for the service of the Church, that he was employed by the Pope as ambassador to Spain, Portugal and France. He was then made Archbishop of Avignon, and created Cardinal, and finally, by the grace of God, he was permitted to resign office and dignity, and return to his brothers of the Oratory in Vallicella, where he ended his days in peace. It would be idle to describe the mental anguish and distress of these two holy sons of St. Philip, when forced to accept promotion and dignity at the hands of the Popes. Their sincere and earnest opposition to this promotion would appear to many in our days incredible and unintelligible.

Baronius and Tarugi were the two principal supporters of St. Philip when he formally established the Congregation of the Oratory in 1575. In that year he got a Bull from Gregory XIII. enabling him to establish by Papal authority a Congregation of secular priests, which has ever since been called the Congregation of the Oratory. Besides the two distinguished men just mentioned, St. Philip had around him many others imbued with the same sentiments, trained in the same school, breathing the same spirit, noiselessly and unostentatiously working out his designs in Rome, by instructing the young, administering the Sacraments, reforming abuses, winning back the citizens to the practices of their religion, and making that religion respected, as well for its own intrinsic worth as for the learning and virtues of its ministers. Their labours were crowned with success, for God showed their mission was divine by the great gift of miracles which he bestowed on their head and ruler. Philip's prophecies and miracles forcibly remind us of the wonders recorded in the Acts of the Apostles; so that it seemed that God wished to give for the reformation of the people the same wonder-working power that was granted for the founding of the Church in the Apostolic times. Sermons, lectures, and conferences were continued daily by the newly established Congregation. People commenced to throng around their confessional all day long, daily Mass and Vespers were

attended by great multitudes from all quarters of the city. St. Philip knew how to make his Church attractive, and to press into the service of religion all the charms of sacred music. It may not be generally known that the musical dramas called Oratorios owe their origin to his love of music. His biographers tell us that he wished the members of his Congregation and all his faithful hearers "should rouse themselves to the contemplation of heavenly things by means of musical harmony." In all the exercises of the Oratory, in the visits to the seven Churches, and amid the Roman youths who everywhere followed him, he invariably utilized the potent charms of music to stir the heart and raise it from earth to heaven. The Oratory became famous in Rome for its musical entertainments. Palestrina's name is famous in the history of sacred music, and he it was who perfected these musical entertainments. The account of his work, and the history of sacred music in his day excite all the enthusiasm of the Saint's biographer. He tells us that Palestrina did for sacred music what Michael Angelo did for sculpture, and Raphael for painting. There is no doubt but St. Philip's enthusiastic love of music powerfully influenced the genius of this his favourite disciple. Capecelatro says that "His serene and majestic soul, his teeming mind, his heart of trembling sensitiveness, his bright and sunny fancy gave to his composition an endless variety, but all were alike full of nature, charm and life, and each in its form expressed in their fulness the majesty and beauty of religion. . . . Even the great soul of Palestrina might have done little or nothing on behalf of sacred music if he had not fallen under the direction of one, who, like St. Philip, knew how to put to the noblest use the genius and the sacred fire with which God had endowed him." After the Council of Trent finished its labours, Palestrina was commissioned to compose three Masses, by way of ascertaining the best method of reforming sacred music. The third of these Masses was very specially commended for "sublimity, simplicity, and beauty, and the cause of sacred music was won for all time." No wonder the Oratory became famous for its music, when the genius of Palestrina was its guiding star.

Any notice of St. Philip Neri's life and labours would be incomplete without some reference to Savonarola. We know on the authority of Benedict XIV. that St. Philip, like many other great servants of God, held in high honour the memory of the great Dominican Friar. The memory of this singularly zealous and eloquent priest was fresh in the minds of the Florentines in Philip's boyhood, and he must have learned all the details of his eventful and active life, when going to school in the monastery of St. Mark. While he deplored the tragical death of Savonarola and its cause, he admired his genius and eloquence, his bold and fearless courage, his successful labours, his stainless life, and the lofty spirit that animated him. He had a high esteem for the works of Savonarola, which he often read, and in a small chapel near his own room he kept his pictures with rays round his head as that of a saint. When the enemies of Savonarola got his works examined with a view to their being condemned for heresy, St. Philip prayed earnestly to God that he would defend the name of his zealous servant. On the day that was to decide the fate of these books, St. Philip knelt long in prayer before the Blessed Sacrament, and Benedict XIV. tells us that God revealed to the saint that victory had been won for the cause he had at heart long before tidings could be brought in the ordinary way that this cause was gained. It was quite natural that Philip should have a tender devotion to the great Dominican preacher on account of his personal sanctity, his learning, zeal, and his heroic labours undergone in the service of religion. They had both the same object in view, viz., to reconvert the semi-paganised world, to stop the paganising influences that followed the revival of ancient literature, to co-operate with other saints in again setting up the Kingdom of Christ instead of the kingdom of Jove. As Capecelatro says:—"They revived the worship of God, insisting on the frequent use of the Sacraments; they subdued the minds of men with simple and earnest sermons, altogether different from those in vogue; they gathered the people together for public worship; they engaged music, singing, poetry, and the arts in the service of religion."

Such were the means St. Philip used to make religion loved, respected and practised in Rome. God blessed his labours in a wonderful manner—*Signis sequentibus et confirmantibus*. No wonder he was held in high esteem by Bishops, Cardinals, and Popes. To St. Charles Borromeo and his cousin Cardinal Frederic Borromeo he was specially dear, as he was also to St. Ignatius of Loyola, and St. Pius V. His many virtues, enhanced by a never-failing gaiety, endeared him to all who came within his influence, and strengthened that influence for good with all classes from the poorest penitent that frequented his confessional to the highest dignitary in the civil or ecclesiastical government of the city. Like many other great saints he knew the day on which he was to die, and this is how he spent that last day in the eightieth year of his age: He rose early as was his wont, heard confessions up to the hour for Mass, said Mass and gave Holy Communion. After Mass he again heard confessions for a time. Then he received a visit from some Bishops and Cardinals, and when they left he recited Vespers and Complin, and had portions of the lives of the saints read to him. After five o'clock some Cardinals and Bishops again called to see him, and with them he said Matins for the following day. The rest of that day's Office (as one of his biographers says), he finished with the angels in Paradise, for that same evening he was called to his great reward. The Congregation of the Oratory fructified rapidly, and established branches in Italy, France, Spain, and Portugal, England and America, the Old World and the New. Animated with the spirit of St. Philip its sons continued the good work begun so humbly in S. Girolamo and the Vallecella, and they have given to the service of the Church a long line of eminent men from Tarugi and Baronius, its first Cardinals, down to Cardinals Newman and Capecelatro, its latest. We cannot say too much for the English translation. It is all a translation should be. Father Pope's labour is evidently a labour of love, and we hope it will bear fruit in all English-speaking countries by spreading a knowledge of the life and virtues of the modern Apostle of Rome.

ANDREW BOYLAN.

SARSFIELD.

ABOUT six miles from Maynooth College on the way to Dublin, on a fine green hill overhanging the Liffey, surrounded by ancient trees, stood the old Castle of Lucan. It was beautifully situated, and in the days of its greatness (it is now a ruin) commanded a splendid view of the rich plains of Dublin, Meath, and Kildare. Here, about A.D. 1645, was born Patrick Sarsfield, destined to be in after life the hero of many a hard-fought field, and destined too, to live in the affections of his countrymen as long as Irishmen have hearts to feel. He belonged to one of the old Norman families who came here with Strongbow, and we find members of the family holding high official positions in each successive reign. William Sarsfield was Mayor of Dublin in A.D. 1566, and was knighted by Sir Henry Sydney for defending the Pale against Shane O'Neil. The great grandson of this Sir William was Patrick Sarsfield of Lucan, the father of our hero. This Patrick Sarsfield seems to have been made of sterner stuff than his booted ancestor. His political principles, and his attachment to his faith brought upon him the ire of Cromwell, who confiscated his estates, and sent him on the world a pauper; fortunate, however, in being allowed to live till he was restored to his estates and position by Charles II. The mother of our Sarsfield was a daughter of the celebrated Irish Chieftain, Rory O'Moore, a man who ruled like a king in a great part of Carlow, Queen's County, and Kildare; who, to avenge the slaughter of his relatives at Mullaghmast, vowed perpetual war against Elizabeth and her soldiers, and loyally kept his word till his dying day. From such parents, we may take it as certain, that Sarsfield in early youth imbibed that attachment to his faith, that love of Ireland, which was the guiding principle of his eventful life. When a mere boy he saw his father robbed of his estates; he saw the best and bravest of his countrymen outcasts, with a price set upon their heads; he saw the whitened bones of many of them bleaching on the hill-sides: and having seen all this, and remembering it, we can well understand that hatred of

Ireland's enemies which all his life long filled Sarsfield's soul. Part at least of his early education he received in a French military college—a circumstance which very largely influenced his subsequent career. He grew up to manhood a devoted Catholic; spoke the fine old language of his country; mingled freely with his countrymen; felt for them; and like them. He was handsome, generous, brave, impulsive—a regular giant in stature and in strength; and with all these qualities became the idol of those who knew him.

It was in the service of England, and, strangely enough, against a people “rightly struggling to be free” that Sarsfield first drew his sword. Charles II., as the ally of Louis XIV., sent an English army to fight against the Dutch. It was as an officer in that army, under the Duke of Monmouth, that Sarsfield won his first military honours. By his bravery he merited the special commendation of Monmouth; while his genial character, his anxiety for the safety and comfort of his men, as well as his disregard of personal danger, made him the idol of his soldiers. On his return to England Sarsfield was made a Lieutenant in the Life Guards. Circumstances soon brought a sad change in the relations between him and his brave, but unscrupulous and unfortunate Commander. For years before his accession to the throne, James II., as Duke of York, had been bitterly persecuted because of his religion. Calumnies of the worst kind were circulated about him. A number of so-called Popish Plots were invented to create prejudice against him. With the knowledge and connivance of Charles, an unscrupulous, lying, and bigoted faction grew up at Court, sternly bent on excluding James from the succession. Of this faction Monmouth allowed himself to be made the tool, and on the accession of James, he burst forth into open rebellion against his lawful king. Monmouth soon saw that his rebellion was a forlorn hope; but as the die was cast, he resolved to stake all on an attempt to surprise the royal camp at Sedgemoor by night. Sarsfield was then within the camp with his Guards, and when the attack was made he, among others, rushed furiously upon the insurgents, and in one hour Monmouth's followers were scattered in hopeless confusion, and the

would-be king was a fugitive for his life. In this encounter Sarsfield was severely wounded, but his gallant conduct raised him still higher in the estimation of the king. But though Monmouth's rebellion was crushed, the spirit which gave it life was not crushed. Hatred of Catholicity, and of James as a Catholic was daily increasing in intensity, and everything that bad men could devise was done to inflame that hatred. A Catholic himself, James resolved to give to all his subjects liberty of conscience—a reasonable concession one would think; but liberty of conscience the English of that day would not have no matter what the price to be paid for its refusal. And accordingly they invited William of Orange, a son-in-law and nephew of James, to come and rule England according to English ideas. And this man of "pious and immortal memory" did come, robbed his father-in-law and uncle of his kingdom, and sent him to beg from strangers that protection which his own subjects denied him. William landed at Torbay, in November, A.D. 1688, and marched direct on London. On his march his advanced parties had several encounters with the Irish soldiers of King James, under Sarsfield and Colonel Clifford. These encounters are described by Macaulay in language that is more poetical than true; but even from his prejudiced pages we can gather that the Irish under Sarsfield were regarded by the Williamites as very inconvenient neighbours. Of the fight at Wincanton, between "Mackay's regiment" and the "Irish troops commanded by their gallant countryman Sarsfield," he says, that the Irish "would have overpowered the little band which was opposed to them, had not the country people, *who mortally hated the Irish*, given a false alarm that more of the Prince's troops were coming up." Surrounded by such a population Sarsfield could merely retard the Williamite advance. James, abandoned and betrayed by his English subjects, fled to France, accompanied or followed by the few who still remained faithful to him. Sarsfield, faithful through every phase of fortune, was one of the few; and some few months later he accompanied James back to Ireland, his heart big with hope, that now for the first time, in the old land of his birth, and of his love, he could

measure swords with the enemies of his country and the persecutors of his creed. On the 12th March, A.D. 1689, they landed at Kinsale, and from that day until the day of his death, there is no more familiar, no more honoured or cherished name in Irish history than that of Sarsfield. At Kinsale Sarsfield was made a Brigadier-General, and at his own expense he raised a body of horsemen, who soon proved themselves in every way worthy of their brave Commander.

James and his English followers in coming to Ireland entertained very different ideas from those that were uppermost in the minds of Sarsfield and the native Irish. James and his friends regarded the Irish as instruments to assist them in regaining power in England. The Irish, on the other hand, sought primarily the restoration of the old faith, and the recovery from Cromwell's followers of their recently confiscated estates. They regarded the King's cause in England as lost—hopelessly lost, and they aimed at making Ireland an independent kingdom under a Catholic king—James. Of this there is evidence in the correspondence which at that time passed between Talbot, Earl of Tyrconnell, the Lord Lieutenant, and the French Government. Tyrconnell solicited aid for his Royal Master in Ireland, and it was promised “for the maintenance of the Catholic religion in Ireland, and for the separation of that kingdom from England in the event of a Protestant prince coming to the throne.” It was to forward this policy that Sarsfield came and fought. He came to fight for “Ireland a Nation,” for “Happy homes and altars free.” And the knowledge of this fact gives to his heroic career an interest for Irishmen which no amount of brave adventure could give it, had he come merely to advance the interests of the stranger.

And the state of Ireland at this period was sad in the extreme. For long, and long, diversity of religion and still more conflicting interests had divided the inhabitants into two hostile camps, each party looking out anxiously for the first favourable opportunity to strike a decisive blow against the other. Then the “Curse of Cromwell” was still fresh upon the land; and already before the arrival of James, civil war had broken out. The English and Scotch settlers—the

ancestors of our "*loyal minority*"—to a man declared for William, against the man to whose father and brother they owed all their possessions and privileges. James found on his arrival that Munster, Leinster, and Connaught were already in the hands of his generals. The Williamites had all retreated to Ulster, and there in great force occupied Enniskillen, Derry, and Coleraine. James proceeded to Dublin, and set himself immediately to prosecute the war against his rebel subjects. He had with him some brave generals—Tyrconnell, Hamilton, Justin M'Carthy, De Rosen, and "Sarsfield the bravest of all." Brave soldiers too he had, but unarmed and undisciplined, most of them. They were the peasants who for years were the victims of most cruel wrong; who were not allowed to bear arms, receive education, or learn any lucrative trade. The Williamites, on the contrary, were "the hated yeomen, of every ill the omen;" they were the men who had for years enjoyed every privilege, they were well supplied with arms, and were trained by long practice to use them unscrupulously. Then they were stationed within fortified places, were well supplied with provisions and war material, and were within easy reach of aid from England and Scotland. On his arrival in Dublin, James held a council of war. Sarsfield and Justin M'Carthy (Lord Mountcashel) advised the King to concentrate all his forces for one grand attack on Derry and Enniskillen, before reinforcements could arrive from England. Tyrconnell, who was jealous of Sarsfield's influence, advised the King to divide the army, and to give to each detachment some special work. Tyrconnell was the King's favourite, and unfortunately his advice prevailed. Sarsfield was sent to Connaught, from which, in a few months, he expelled every follower of the Dutchmen, and this done he posted his army at Sligo, there like a sentinel to watch the movements of the foe. James himself, with De Rosen, went to Derry, did some mischief there during a short stay, and returning to Dublin called together his first and last Irish Parliament. It met on the 7th of May, A.D. 1689. There were 46 Lords and about 230 Commons returned. Four Protestant Bishops were present and two others voted

by proxy and seven Protestant Peers sat. *No Catholic Bishop was summoned.* To the Lower House only seven Protestants were returned,—all the rest were Catholics. Sarsfield was returned for Dublin. James had set his heart on establishing liberty of conscience, and on securing supplies for his army, and with these measures he would have been content. But the Irish party, led by Lord Mountcashel, Sarsfield, and Sir Richard Nagle, Member for Cork County, would have no faltering measures : they would have “Ireland a Nation,” and full justice done to their long suffering countrymen. And accordingly they carried through Parliament, as its first act, a resolution declaring that Parliament independent of the Parliament of England, and thus was Poyning’s hated Act virtually repealed. By a second Act they established full and perfect liberty of conscience, giving to each religious body the right to profess and practise its religion in peace, removing all civil disabilities from the members of each creed, and authorizing the ministers of each creed to receive support from the members of their own communion, and from them only. Another Act was the repeal of the Act of Settlement, by which repeal the old Irish families got back the estates and properties of which they had been robbed some thirty years before. There was an Act of Attainder of all those who had taken up arms against the King ; and yet another Act, the very title of which is instructive even in our days—“An Act for the Advance and Improvement of Trade, and for the encouragement and increase of Shipping and Navigation.” There is perhaps no chapter of our chequered history that has evoked so much unreasoning passion and prejudice as the history of this Parliament. Lord Macaulay says of it : “Of legislation such as this it is impossible to speak too severely.” And of the legislators he says, “it would be absurd to expect mercy, justice, or wisdom,” from them. (*Hist.*, v. 2, 342.) Macaulay is no doubt a master of English style, but in those beautiful periods that flow so gracefully from his pen, there is displayed a supreme disregard of fact, and truth and logic, and nowhere is this more conspicuous than in his treatment of the Irish History of King James’s time. The legislation so

severely censured, established—1°. Liberty of Conscience. Surely such legislation needs no defence, no apology. And some of Macaulay's best Parliamentary speeches were delivered in support of it. 2°. It repealed the Act of Settlement. But this repeal was merely an Act of Restitution. The Irish had been robbed of their estates by Cromwell some thirty years before, and this Parliament gave back the estates to the rightful owners. What principle of justice is violated here? The Irish for all these years had been striving to recover their estates, they had never for a moment surrendered their rights, never acquiesced in the robbery. The planters on the other hand were well aware of the character of their own title, knew well that they were "enjoying" and "improving" for thirty years the property of others; that they had no right but the right of the strongest, and this more than doubtful title they had now lost. From first to last then, their possession was unlawful, their tenure of the estates was simply public robbery, and the public good does not require that such robbery should be made perpetual. It was the spoliation of the many for the advantage of the few, and justice and the public good demanded restitution. 3°. Macaulay complains that the greater part of the tithes were transferred to Catholic from Protestant clergymen, and that the latter were left without any compensation. How well these gentlemen, at that time, merited "tithes" and "compensation" let Lord Macaulay himself tell. The Protestant Church in Ireland was, he says—"the most absurd Ecclesiastical establishment that the world has ever seen Of the parochial clergy a large proportion were pluralists, and resided at a distance from their cures. There were some who drew from their benefices incomes of little less than a thousand pounds a-year without ever performing any spiritual function. (*Hist.* vol. I., p. 381.) And the Protestant Earl of Clarendon wrote as follows from Dublin Castle to the Protestant Archbishop of Canterbury, May 25, A.D. 1686, three years before James's Irish Parliament:—

"The ruinous state of the fabric of most churches is very melancholy; very few of the clergy reside in their cures but employ pitiful curates,

which necessitates the people to look after a Romish Priest or Non-Conformist Preacher; and there are plenty of both. I find it is an ordinary thing here for a minister to have five or six or more cures of souls and to get them supplied by those who will do it cheapest, and by this means some hold 5, 6, nay £900 per annum in ecclesiastical preferments, get them all served for £150 per annum, and not preach once a year themselves."

What a pity to break in on such a Paradise by any legislation. The Irish Catholic Parliament left each religious body to support its own ministers, and surely no system can be more honourable to the labourer than payment by results. The Irish Catholics in the day of their undisputed power put the ministers of all other religious bodies on terms of most perfect equality with the priests of their own Church: they allowed each to receive support from those who accepted and believed in their ministrations. Then Macaulay and other writers of his class denounce in very forcible terms the "bigotry" of the Irish because so few Protestants were returned to this Parliament. Now at this time the greater part of Ulster was in rebellion and thither most of the Protestants had gone when the war broke out, therefore the seven Protestant commoners who sat in this Parliament must have been returned from Catholic districts, and by Catholics. Now if the Irish of that time are to be denounced as "bigoted Papists" because they elected only seven Protestants to a Parliament of 230 members, what shall we say of the English and Scotch who in Macaulay's time did not return even one Catholic out of the 565 members that represent them? What shall we say of the English and Scotch of to-day who have not elected to the present Parliament a number of Catholics equal to the number of Protestants returned by Catholic Ireland two-hundred years ago? This, at least, we are safe in asserting:—that the English and Scotch of to-day, with all their boasted liberty of conscience, may learn a very useful lesson in toleration from the plundered and persecuted Irish Catholics of A.D. 1689. The Catholics were supreme certainly in that Parliament, but to those who had robbed them of their estates they awarded compensation for their improvements. They forged no fetters for the votaries of any creed, but

rather extended to all others the liberty of conscience which they claimed for themselves. They voted liberal sums for the encouragement of trade and of native industries; as Grattan says of them, "though Papists, they were not slaves," and they wrung from a worthless king, a Constitution which would have made Ireland prosperous and her people happy had it been preserved. This legislation, then, so far from meriting the censure of fair-minded men, was conceived in a spirit of genuine patriotism, and the wicked calumnies now being circulated to prejudice the cause of Ireland find their best and most complete refutation in the acts of the Irish Catholic Parliament of James the Second. Sweetly, and truly does Mr. De Vere sing:—

"How fared it that season, our Lords and our Masters?
In that spring of our freedom, how fared it with you?
Did we trample your faith? Did we mock your disasters?
We restored but his own to the leal, and the true:
Ye had fallen! 'Twas a season of tempest and troubles,
But against you we drew not the knife ye had drawn,
In the war-field, we met, but your prelates and nobles
Stood up mid the Senate in ermine and lawn!"

It is clear then, that the sweeping charges of Macaulay and Froude against this Parliament, are but groundless calumnies, and it is vain to expect wisdom from our rulers as long as they permit their minds to be poisoned, and their judgments warped by writers, and speakers of this class. Such men, now, as then, are the worst enemies of England, as well as of Ireland. They cloud with prejudice the minds of well-meaning people. They have kept England and Ireland perpetually at war; they have deferred, almost rendered hopeless, that better understanding between the two countries, which the best interests of both peremptorily demand.

This Parliament was dissolved early in July, A.D. 1689, and on the last day of that same month Derry was relieved by provisions and men sent from England. On the same day, the army under Lord Mountcashel met with a sad disaster at Newtownbutler, owing to a fatal error in conveying the word of command to one of the divisions engaged. Had Sarsfield's advice been taken, Enniskillen and Derry

would have long since fallen into the hands of James; but by following the advice of his pet generals, the King lost Ulster, and later on lost Ireland. A fortnight after the relief of Derry, Scomberg arrived in Ireland with 10,000 men, all well disciplined soldiers, and well supplied with war material. After a few minor skirmishes he withdrew to Belfast, there to remain for the winter. And now that Ulster was in the hands of William's generals, Sarsfield fearing that he may be cut off from the main body of the Royal army, withdrew from Sligo to Athlone; and there he fixed his winter quarters, and set himself to organize his brave horsemen for that struggle which was to immortalize his name. And that struggle very soon came.

J. MURPHY, C.C.

(*To be continued.*)

LIBER ANGUELI.

FROM THE BOOK OF ARMAGH.

THIS fragment was copied into the Book of Armagh before the Feast of St. Matthew,¹ 807, by Ferdomnach, the learned and excellent Scribe of the Church of Armagh, by order of Torbach, successor or "heir of St. Patrick."²

It informs us, that Auxilius, Patricius, Secundinus, and Benignus decreed—that difficult questions were to be referred to the Chair of Peter in Rome (*lines* 186-192). It tells of St. Patrick and his labours, *ll.* 1-40; 75-77; 138; 148; 195; 204-213; of St. Brigit *ll.* 204-213; of the Relics of SS. Peter and Paul, etc. *ll.* 115-125; 190. It treats of the boundaries and prerogatives of the See of Armagh, *ll.* 40-50; 105-126-151-160; 173-186 *et passim*; of Religious Orders *ll.* 55-65-82-92-105-142-145; of a Hospice or Guest-house *ll.* 86-92-156; it gives us the earliest instance in which *cumal*=*ancilla*, *l.* 163.

As want of time and other circumstances prevent me from adding copious notes, may I venture to ask others, who are

¹ At fol. 52b we find, "Scriptum atque finitum in feria Mattei."

² See proceedings of the R.I. Academy, vol. iii., p. 356-359, where the learned Bishop Graves of Limerick fixes the date and names. Cf. *Documenta de S. Patricio*, pp. 7 and 8.

better equipped than I am, to illustrate this important document in the pages of the RECORD?

In editing the text I give line for line, numbering the lines for facility of reference; I extend the contractions and print the extensions in italica.

Fol. 20ba.

Patricio *sancto* episcopo summus domini
sacerdos¹ anguelus debitam reuer
entiam cathedræ sue² apostolicæ ho
noremque *proprium* sui heredis ab omnibus sco
5 tis Traditum sapienter a deo sibi dictauit

LIBER ANGUELI incipit

Quodam itaque³ *sanctus* patricius de alti
mache urbe admultitudines utriusque
sexus humani generis baptizandas
10 docendas atque sanandas iuxta fontem⁴
in Orientali praedictæ urbis parte pro
pe herentem pie perrexit
ET ibi ante lucem multas undique ad notitiam fidei
confluentes expectauit subito ergo eum
15 sopor prostrauit eo quod prius pro christo
uigiliis nocturnis fessus fuisset
ET Ecce tam cito uenit angelus ad eum
de cælo et exCitauiit eum leniter
de sompno et dixit *sanctus* patricius Ego adsum
20 num quid inique gessi nuper in conspec
tu altissimi si accidit ueniam peto a deo
Respondit anguelus *non* sed missit me summus om
nipotens ad te .i.⁵ ad animi tui *consolationem*
post Conuersionem hibernensium per te ad se
25 in fidem quos ei adquæssisti per duris
simum laborem et per tuam ualde praedi
cationem Gratia spiritus sancti lucidissimam u
niuersis gentibus fructuosam cum
esses semper laboriosus multis tem
30 poribus In multis *periculis* a gentilibus⁶ per fri
gus et aestatem essuriens et sitiens

¹ sacerdos is effaced by dots. ² e is a litera caudata. ³ supple *et*.

⁴ i.e. Tiprad Cernai—Vita Tripart.

⁵ = *id est*, vel *primo*.

⁶ *genilib.* in MS.

Fol. 20bb.

- deambulans impiger quotidie de
gente in gentem ad utilitatem multarum gentium
scit ergo dominus deus tuum praesentem lo
35 cum quem praesto videmus in alto posi
tum cum parua celula angustum
ab aliquibus quoque regionis habitatoribus
coartatum et suburbana eius non suffi
cient Cunctis adrefugium Id circo con
40 stituitur terminus a domino vastissimus urbi
altimache quam dilexisti prae omnibus
hibernensium telluribus id est a pinna montis
berbicis usque ad montem mis¹ Amonte
miss usque ad bri erigi² A bri erigi usque
45 ad dorsos breg³ certe si uolueris erit

¹ Slemish, Co. Antrim; *mis* is gen. sing. here and at pp. 30, 55, 57. It is written *mis* here and at pp. 30, 31, 57, 86. Pinna montis Berbicis = P. M. Vervecis. In MS. Annals of Ulster, an. 758, we find: "Aestas pluvialis, Benn Muilt effudit amnem cum piscibus." It is now Benn-wilt, Par. of Drumgoon, Cavan. Nom. *molt*, gl. uernex (in Sgal. 68) a wether. Benn-muilt = peak of the wether, as *Bri-molt*, Prymult, King's Co., = hill of the wethers. Bri-gown was also called *Cuil muilt*, according to "L. Brecc," at pp. 100 and 66, of which we get gen. sg. and nom. pl. *muilt*, ac. pl. *multu*. From Bishop O'Brien's Dictionary we learn that the "Old French *moulton* and the modern *mouton*, come from *molt*." In Irish, Manx, and Welsh it is *molt*; in Cornish, *mols*; in Breton, *maout*, *meot*, *meut*; in Medieval Latin, *multo*; in Italian, *montone*; in French, *moton*, *mouton*; in English, *motoun* and *mutton*. Hence the Latin *multonagium* (in French *montonage* and *moutonage*), and, as I surmise, *multeia* (*panni species*). Cf. D'Arnis' *Lexicon Med. Lat.*; Zeuss' *Gram. Celt.*, pp. 154 and 1075. This word *mutton* "cuts up" very badly in *Littre*, *The Imperial Dictionary*, and *Diez*, who derives it from the Latin *mutilus*. It is curious to observe the reverse action in the change of the Middle English *mouten* to *moult*, i.e. to cast feathers. The Tripartite Life says "a tractu de Droma Breagh usque ad montem Mis in septentrione et usque ad Brigraidhe versus occidentem."

² The Synod of Rath-Breasail defines the boundaries of Armagh thus: "Sedis Ardmachanæ ditio a monte Bragho ad Cuaille-Kianachtam; et a Bioro ad Fluvium magnum extenditur." That is from Slieve Brey, Co. Louth, to Coolkeenaght, Co. Tyrone; and from the Foyle near Lifford, to the Blackwater. (See Dr. Kelly's Ed. of *Cambr. Eversus*, vol. ii., p. 785). Where Bri-Erigi is I know not; it would mean the Hill of Commandment or Order: it is *bri* in Welsh, and *brae* in Scotch. At p. 31, we find *Bri-dam*, the Hill of the Oxen; probably Bri-Erigi. is Slieve-Brey in Monaghan, or Brigh in Tyrone. *Bri*, is in the acc. and dative cases here.

³ Dromand Breg. Perhaps Slieve-Brey in Louth, near Ardee—in Ath-Fhirdiadh re taobh Sleibhe Breg (Chron. Scotor. I., 564). It is called Mons Bregarum, in Adamnan I., 3. But I think it is near Cullen and Slane; i.e. "for druinnib Breg near Rath-Ochtair Cuilinn" (see *L. na g-Ceart*, p. 11). The gen. pl. Breg, Bregg appears ten times in the Book of Armagh; and the acc. pl. Brega, Bregi once each. In Windisch's Wörterbuch *breg* is given as gen. pl. of *bri*, a hill.

- huius magnitudinis. Ac deinde donauit
 tibi dominus deus uniuersas scotorum gentes
 In modum paruchiæ et huic urbi tuæ
 quæ cognominatur scotorum lingua
 50 arddmachæ Dixit sanctus Patricius
 prostrata facie deorsum in conspectu
 anguli Gratias ago deo meo domino sem
 piterno qui dignatus est tantam Gloriam
 donare clementer famulo suo
 55 Item sanctus dixit Quosdam tamen electos sancte
 Domine mi per spiritum sanctum praeuideo in hac
 Insola per ineffabilem tuæ clementiæ
 pietatem et per praedicationis tuæ laborem
 orituros mihi caros quasi proprios corporis mei
 60 editos tibi quoque amicos deuote seruituros
 Qui autem uidentur Indegere aliquid sibi *proprie*
 diocessis ad utilitatem necessariæ famu
 lationis aeclessiis seu monasteriis
 suis post me Idcirco perfecte et iuste
 65 debeo a deo habundantiæ donationem mihi
 certe deditam dimittere commoniter
 perfectis

Fol. 21aa.

- perfectis hiberniae relegiosis, ut
 et ego et ipsi diuitiis bonitatis dei pacifi
 ce perfruemur haec uniuersa mihi concessa
 70 caussa diuinæ caritatis . . . Item ait
 Nonne ergo mihi sufficit quicquid devote uo
 uerunt ac uoluerunt christiani homines
 offerre de regionibus atque oblationibus
 suis per arbitrium suæ libertatis . . .¹
 75 Item. nonne utique contentus sum esse apos
 tolicus doctor et dux principalis omnibus
 hiberionacum² gentibus praesertim cum pe
 culiare censum retineo recte reddend
 um et a summo mihi etiam illud est do

¹ Sic.² Hib-Erionach, of the Irish; from *ib* and *Eria*.

- 80 natum uere decenter debitum super liberas
prouinciarum huius Insolae aeclessias¹
et uniuersis cynubitarum similiter monas-
teriis sine ulla dubitatione jus decre²
tum erit rectori airddmachæ in perpetuum
- 85 Receptio archiepiscopi heredis cathed-
ræ meæ urbis cum comitibus suis
numero. L. exceptis perigrinis et infirmis
doloribus uariis atque improbis et cæteris . . .³
sit digna refectio aptaque unicuique
- 90 eodem numero tam digne in die quam cer-
te similiter in nocte
IN ista uero urbe altimachæ homines christiani utriusque
sexus
religiossi ab initio fidei huc usque pe-
ne inseparabiliter Commorari uidentur
- 95 cui uero prædictæ.iii. ordines adherent
uirgines et poenitentes In matrimonio
legitimo aeclessiæ seruientes
ET his tribus ordinibus audire uerbum præ-
dicationis in aeclessia aquilonalis pla-
gae conceditur semper diebus dominicis
- 100 IN Australi uero basilica æpiscopi et presbiteri
et anchoritæ aeclessiæ et caeteri religiossi
Laudes sapidas offerunt
De speciali reuerantia airdd machæ
- 105 et honore praesulis eiusdem urbis dicamus
Ista quippe Ciuitas summa et libera a deo
est Constituta et ab angelo dei et ab a-
postolico uiro sancto patricio episcopo
specialiter dedicata
- 110 Preest ergo quodam priuilegio omnibus aeclessiis ac
monasteriis
cunctorum hibernensium uel superna auc-
toritate summi* pontificis illius fundatoris **

¹ provincias was written, then deleted by dots, and aeclessias written in the margin.

² Z is put opposite this line for ζῆτος, to denote doubt in mind of the transcriber.

* sic.

* ** An attempt has been made to efface these words.

Nihil hominus¹ uenerari debet honore
 summorum martyrum petri et pauli
 115 stefani laurendi et caeterorum

Fol. 21ab.

Quanto magis quoque ualde ueneranda atque
 diligenter ab omnibus ueneranda² honoranda
 Pro sancta ammiratione nobis beneficii pro³ omnibus
 inerrabilis quod in ea⁴ secreta Constitutio
 120 ne exstat sacratissimus sanguis iesu christi
 redemptoris humani generis in sacro
 lintamine simul cum sanctorum reliquiis
 in aeclessia australi ubi requiescunt corpo
 ra sanctorum perigrinorum de longue cum
 125 Patricio transmarinorum caeterorumque iustorum
 ID circo non licet Causa praedictae auctoritatis
 contra illam mittere consortem ab ulla aeclessia
 scotorum neque ab ullo praesule uel abbate
 contra heredem illius *sed* a se recte supra iuratur
 130 supra omnes aeclessias et illarum antestites
 si uera necessitas poposcerit
 I tem omnis aeclessia libera et civitas ab æ
 piscopali gradu uidetur esse fundata In
 tota scotorum insola et omnis ubique
 135 locus qui dominicus⁵ appellatur iuxta
 clementiam almpotentis domini sancto doctore
 et iuxta uerbum angueli in speciali societa
 te Patricii pontificis atque heredis

Fol. 21ba.

Cathedrae eius aird machae esse debuerat
 140 quia donauit illi deus totam insolam ut supra diximus
 I tem scire debemus Omnis monachus u
 nius cuiusque aeclessiae si ad patricium reuerterit
 non denegat proprium⁶ monachi uotum maxime
 si ex consensu abbatis sui PRIORIS deuouerit
 145 I taque non uituperandus neque excommoni
 candus quicumque ad aeclessiam eius perrexe

¹ for nihilo minus.² *veneranda* is deleted by dots.³ or *prae*⁴ in ea or *mea*.⁵ i.e. *domnach* as *Domnach-mòr* or *Donoughmore*⁶ vel *proprii*.

- rit caussa amoris illius quia ipse
iudicabit omnes hibernenses in die mag
no terribilis iudicii in praesentia christi
- 150 Item de honore praesulis airdd mache
episcopi praesedentis cathedram pasto
ris praefecti
Si ipse praedictus pontifex ad uesperum
peruenerit loco quo receptus fuerit prae
- 155 beatur ei uniali uice refectionis dignae
consolatio praedictorum hospitum numero.C.
cum pabulis suis illorum iumentis praeter
hospites et infirmos et eos qui iectant in
fantes super aeclessiam et caeteros seu reprobos
- 160 et alios Item qui non receperit praedictum
praesulem in hospitium eundem¹ et reclus
serit suam habitationem *contra* illum
.uii. ancillas² siue .uii. annos poeniten
tiae similiter reddere³ cogatur
- 165 Item quicumque contempserit aut
uiolaverit insignia consecrata *eiusdem*
agii⁴ id est patricii duplicia soluet
Si uero de contemptu aliorum insignium

¹ sic.

² i.e., *cumala*, in Irish, or the value of seven times three cows; *ancella* = *ancilla* (D'Arnis' Lex. Med. Lat.) = *cumal*, which means a bond-maid (Cormac and O'Davoren) and also the value of three cows in silver or gold. In O'Curry's Lect., Vol. III., p. 479 "*cumal* is a mulct or fine, generally of three cows." I find 7 or multiples of 7 in connection with this value or fine. Thus tri. vii. *cumal*. vii. *cumala*, da vii. *cumal*., pp. 311, 479, 504, 514, 515, etc., of O'Curry, Vol. III.

In O'Curry's volume these appear as fines for *sarugad*, or a violation of right or dignity; in Windisch's Texte, pp. 120; 300, they are given as a dowry and as a reward, secht *cumala* di ina tinnsra; secht *cumala* di órucus airgit do illúag etc.

In the *Documenta* p. 101, ll. 8, 9, we find the nom. sg. fem. in *chumal*, and the ac. sg. ar *chumil n. arggit*; Dr. Windisch inadvertently calls this a dative in his Vocabulary, p. 459; and Zeus in his Gram. Celt., pp. 241 and 244, translates it "*pro pretio argenti*," it is too general, as is evident from the passages quoted *supra*, and Ferdomnach "*scriba ecclesiae Armachanæ sapiens et eximius*" would translate it "*pro ancilla argenti*," or, perhaps, *pro cumulo argenti*.

At p. 98, Vol. III., of Brehon Laws, in a note, it is said that "*Cumal* = bondmaid, that a bondmaid was transferred in liquidation of a debt, and that her value was equal to that of three cows." The fine of 7 *cumals* is often mentioned in these Laws.

³ *reudere* in MS.

⁴ i.e. *sancti viri* = ἀγιοῦ.

- reddita fuerit .ii. ancillas¹ deconse
 170 secratis summi praedicti doctoris
 patricii reddentur²

Fol. 21bb.

- Item quicumque similiter per industriam
 atque Iniuriam uel nequitiam malum *quodcumque*
 opus contra familiam seu paruchiam eius per
 175 ficerit aut praedicta eius insignia dispexe
 rit ad libertatem examinis eiusdem airdd
 machae praesulis recte iudicantis perueniet
 caussa totius negotionis Caeteris alio
 rum Iudicibus praetermissis
 180 ITem quaecumque caussa ualde difficilis
 exorta fuerit atque ignota cunctis
 scotorum gentium iudicibus ad cathedram
 archiepiscopi hibernensium i.e. pat
 ricii atque huius antestitis examinatio
 185 nem recte refferenda
 si uero in illa cum suis sapientibus facile
 sanari non poterit talis caussa praedictae
 negotionis ad sedem apostolicam de
 creuimus esse mittendam i.e. ad petri apos
 190 toli cathedram auctoritatem romae
 urbis habentem
 Hii sunt qui de hoc decreuerunt i.e. auxi
 lius patricius secundinus benignus
 Post uero exitum patricii sancti alumpni sui
 195 ualde eiusdem libros conscripserunt
 Fundamentum orationis in unaquaque die
 dominica in alto machae adsargifa
 gum³ martyrum⁴ adeundum ab eoque re
 uertendum i.e. Domine clamaui ad te usque in finem

¹ recte, *ancellae*.

² sic.

³ a gloss is put in the margin here—*duferti martar*; now *Tempul-Fertis* in Scotch-street, Armagh (*Bishop Reeves* in his "Churches of Armagh," p. 5). In the *Documenta*, p. 45, we have the *nom. sing. fem. ubi nunc est Fertis Martyrum* juxta Ardd-Machae, where Ardd is a misprint; *gen. sg. fertae*, p. 73; *dat. sg. hi ferti, du ferti* pp. 61 and 21bb; *acc. sg. ad ferti* pp. 32; 34, and *ad ferte* in Brussel's Codex. We get its form from the words "*fossam rotundam in similitudinem fertae*," p. 73, and its gender from *ad ferti*, quam foderunt viri p. 32. This old word is not in Windisch or Zeuss or in Stokes' Glossarial Index to Féilire.

⁴ written *martyrem* with an u over the e.

- 200 ut quid deus repulisti in finem
et beati immaculati usque in finem benedictionis
et XII *psalmi* graduum Fluit
INTER sanctum Patricium hibernensium Brigi
tamque columnas¹ amicitia caritatis
205 inerat tanta ut unum cor consiliumque

Fol. 22aa.

- haberent unum Christus² per illum illamque
uirtutes multas peregit
Uir ergo *sanctus* christianae uirgini ait
O mea Brigita paruchia tua in
210 prouincia tua *apud* reputabitur mo
narchiam³ tuam in parte *haute* mrien
tali et occidentali dominatu in mea⁴ erit

I believe this is the oldest MS. in which St. Brigit is mentioned. She is spoken of also at p. 65, l. 21; p. 66, l. 3. Episcopus filius *Cairtin* avunculus *Brigtae* sanctae; Sancta *Brigita* pallium cepit sub manibus filii *caille*. The *nom.* Brigit is written on the margin of fol. 125, and is given also in the forms *Brigit-a* cepit, O mea *Brigit-a*, *Brigit-amque* columnas. The *genitive* is given in avunculus *Brigtae*, and the *nom. dual*, *di Brigte*, the two Brigits, p. 114, l. 6. In an inscription at Clonmacnoise, said to be of the eighth century, we have *gen.* "Oroít do Mael-Brigte; we find also *gen.* Mael-Brigte in the St. Gall MS.; and in Marianus:—*gen.* Moel-Brigte, and Mál-Brigte, and *voc.* a Brigit, anóeb-chaillech! O Brigit holy nun! Would it not be well to encourage the primitive spelling, and to discourage such corruptions as Bridget, Biddy, Bidelia, Delia, and Lia?

The name of our Apostle is, in the Book of Armagh, written *Patric* twenty-three times, and *Patric* once; the accent is over *a* eight times; and the contraction is *Pat. passim*. The word is unchanged in *gen. dat.* or *acc.* Perhaps at the present day it would be better to write *Patric*, which is the spelling of the MSS. of Armagh and St. Gall, or *Patrice*, which is that of the Book of Armagh, of the Book of Durrow, and a MS. of the sixth century. EDMUND HOGAN, S.J.

¹ Inversion for *Patricium Brigitamque, Hibernensium Columnas*.

² XRC in MS.

³ i.e. *apud monarchiam*.

⁴ sic.

THEOLOGICAL QUESTIONS.

INJUSTICE IN SELLING.

"I. A tea merchant who is in the habit of supplying a certain district by means of his tea-cars, before retiring from business or closing, sells very inferior teas to his customers at usual prices. Almost at once they protest, but find he is no longer in the trade. Is he bound to restitution?"

II. "Suppose the tea-carman appears for the first time in a neighbourhood and knowingly sells a bad article at the price of good tea, telling those who buy from him that it is first-class?"

III. "What about pedlars who sell showy shoddy to country folk at the price of good cloth?"

I. & II. The chief point of difference between the first and second question is that the first supposes not a passing but a standing contract in regard to quality, as the customers wish to pay for such tea as they previously received. But to both the same plain answer must be given. The people did not intend making presents of money. They merely wanted to part with the price of what they received. But in each case the purchaser exacted more than the *pretium summum* of his goods. He holds money beyond the value of what he gave—money which is not price money at all. This he is obviously bound to restore.

III. The pedlar in the same way has money beyond the value of his wares, and this he cannot retain on a contract of buying and selling. He may retain only so much money as he has given value for.

A DIFFICULTY ON THE FEAST OF SS. PETER AND PAUL.

"I wonder do others feel the difficulty that occurs to me on the Feast of SS. Peter and Paul. Very likely some do. In preaching on that day I constantly dread a danger of acting against the spirit of the Church by explaining the greatness of St. Paul more fully than that of St. Peter. This, I need not say, is not from any want of reverence for the Prince of the Apostles, but arises from the fact that I have always had a special devotion to St. Paul and liking for his lofty character. How am I to act? A reply in the RECORD might benefit others besides.

SACERDOS."

Our correspondent's letter has nothing whatever in

common with the factious predilection of Protestants for St. Paul. On any of St. Peter's feasts he could and would gladly speak the praises of the Prince of the Apostles with as much justice to the subject as he would deal out to his loved St. Paul on the feast of his commemoration. Nay, when both sermons had been heard, we venture to think his words could scarcely fail to leave on the minds of his hearers a pretty accurate notion of that relative greatness which somehow troubles our correspondent on the 29th of June. Perhaps he himself feels this. And why should he not? 'Sacerdos' and every other priest knows very well that a principal object with the Church in establishing festivals of the saints is that the lesson of their lives may be forcibly but truthfully put before the people for their example and encouragement. If this be faithfully done, comparisons will take care of themselves, whether the saints, whose glories and triumphs we commemorate, are honoured on the same or on different days. See how beautifully the Church blends "Beate pastor Petre" with "Egregie Doctor Paule" in her hymn at Lauds.

But we fancy our correspondent may be inclined to reply that both Office and Mass speak chiefly of St. Peter, while St. Paul's glories are left over for his commemoration next day. Is it not clear, therefore, that the Church desires that the former Saint, almost exclusively, should receive our homage on the 29th?

To such a question two replies at once present themselves. In the first place, the life of St. Peter alone affords abundant material for several instructions and sermons. But secondly should a preacher be anxious, as many are, owing to the day being dedicated to both Saints, to take in briefly the Liturgy of the 30th, as well as that of the 29th, in his sermon, we can see no serious obstacle to prevent his doing so. Assuredly no more glorious subject need be desired for the best powers of Christian oratory or instruction than the great natural parts of "both princes," how reliance on these natural powers made the one a denier of Our Lord, the other a persecutor of His followers, what extraordinary graces each received for his personal sanctification, and what wonderful jurisdiction and Apostleship were conferred on them for the good of others.

But this much should be carefully remembered when comparisons are made. If the great St. Paul be lauded for those wonderful missions, which "God's grace with him" enabled him to accomplish, as well as for the inspired writing which the Holy Ghost moved him to put together, still more should the faithful be told of the superior dignity and authority over all Christendom of him who was made by Christ the Rock on which the Church was built and from which it derives its unique indefectibility. Indeed a simple explanation of the jurisdiction of St. Peter and his position as First Pope should never be denied to the willing ears of the people in a sermon on this festival.

What the Church desires is that the exact truth about both Apostles should be known, and it was because their relative positions were being mistated or perverted that in 1647 Innocent X. condemned as heretical a proposition asserting the equality of SS. Peter and Paul—"Ita explicatum ut ponat omnimodam aequalitatem inter S. Petrum et S. Paulum sine subordinatione et subjectione S. Pauli ad S. Petrum in potestate suprema et regimine universalis Ecclesiae haereticum censuit et declaravit."

In conjunction with this Primacy of St. Peter our correspondent need have no hesitation about speaking of St. Paul's glorious praises to his heart's content.

P. O'D.

DOCUMENT.

APOSTOLIC Letter of Pope Leo XIII., in which the Holy Father makes it obligatory on the students of the Roman Seminary and Seminario Pio, after they have completed their Philosophical and Theological course, to apply themselves for *an additional year* to the exclusive study of the Italian, Latin and Greek languages and literature.

His Holiness wishes that the students attending the Law classes should also attend the Literature classes in the first year.

He reserves to himself the authority to dispense a student of those colleges from the obligation of devoting the special year mentioned in this Apostolic letter to the study of the three languages.

LITTERAE APOSTOLICAE LEONIS PP. XIII. PER QUAS IIS QUAE A PIO IX. P. M. CONSTITUTA SUNT DE RATIONE STUDIORUM IN SEMINARIO ROMANO NONNULLA ADIICIUNTUR AD DISCIPLINAM LITTERARIAM IN CLERICIS PROMOVENDAM.

LEO PP. XIII.

AD PERPETUAM REI MEMORIAM.

Validis firmisque doctrinae praesidiis Cleri institutioni iuvandae inclitus Decessor Noster fel. rec. Pius IX., Apostolicis litteris sub plumbo datis IV. calendas Iulii anno MDCCCLIII. sacrum Seminarium de suo nomine Pium appellatum, delectis Clericis excipiendis ex omnibus Dioecesibus Provinciarum Pontificiae ditionis ad S. Apollinaris in urbe excitavit, aliisque litteris sub annulo Piscatoris die III. Octobris eodem anno editis, rationem studiorum constituit, quae in scholis Pontificii utriusque Seminarii, Romani et Pii, in perpetuum servaretur.

In hoc magno ac salutari opere perficiendo augustus Conditor id potissimum spectans, ut iuvenes Clerici ad pietatis graviorumque doctrinarum laudem solide accurateque informarentur, quo in Dominico agro excolendo christiani populi utilitati et bono naviter inservire possent, suis Apostolicis litteris sanxit, ut qui Seminarii Pii locum peterent, ii emensis in suis quisque Dioecesibus Rhetoricae studiis suaeque in humanioribus litteris peritia legitimo experimento probata, ad peragendum in Urbe integrum Philosophiae ac Theologiae curriculum in Seminarium adlegerentur, in eoque iurisprudentiae etiam studiis ita vacarent ut ad integrum eorum cursum explendum haud quaquam obstricti, iuris tamen Pontificii, civilis et criminalis institutionibus operam dare omnino adigerentur.

Has illustris Decessoris Nostri de accurata Cleri institutione curas Nos omni studio prosequentes, ac praecipua voluntate adducti humaniorum litterarum fortunae consulendi, quas a veteri dignitate collapsas temporum conditione moleste ferebamus, eorum studiorum rationi instaurandae, et ad pristinum revocandae decus, animum adiiciendum putavimus; ac propterea, superiore anno, litteris die XX. Maii datis ad dilectum Filium Nostrum Lucidum Mariam S. R. E. Presbyterum Cardinalem Parocchi vicaria Nostra potestate in Urbe fungentem, novas in Seminarii Romani aedibus scholas italicis,

latinis, et graecis litteris tradendis constituimus, opportunitatem praebentes utriusque Seminarii alumnis aliisque clericis Philosophiae Theologiae et Iurisprudentiae cursu perfunctis, ut oblata a Nobis ope, ad penitiolem et cumulationem in litteraria palaestra et disciplina eruditionem ac laudem eniti atque assurgere possent. Nobiscum enim reputavimus quantopere disciplina, usus et facultas litterarum necessaria sit iis, qui pietatis ac veritatis catholicae tuendae ac propagandae munere funguntur, et quantum ornamenti ac praesidi ad doctrinae laudem accedat, ubi ea cum litterarum laude apte coniuncta reperiatur. Magisteriis itaque litterarum, quae diximus, iam Deo favente feliciter cura Nostra constitutis, illud Nobis agendum esse intelligimus, ut quam fieri potest ad plurimos, eorum utilitates ac fructus manare curemus.

Quamobrem hisce Nostris litteris, firmis atque integris permanentibus ceteris omnibus, quae ab inclito Decessore Nostro in iis, quas memoravimus, Apostolicis litteris de utroque Seminario sancita fuere, Nos decernimus ac statuimus eos omnes qui inter alumnos Seminarii Pii cooptari cupiunt, in iis experimentis, quae ab ipsis edenda sunt ad Seminarii locum obtinendum, praeter ea quae in Apostolicis Decessoris Nostri litteris decreta fuere, suam quoque peritiam in litterarum *graecarum* rudimentis probare debere; itemque decernimus ac mandamus ab utriusque Seminarii Romani et Pii alumnis, Philosophiae ac Theologiae studiis peractis, *italicarum, latinarum et graecarum* litterarum disciplinis a Nobis in Seminarii Romani sede constitutis, *in annum integrum*, omni aliorum studiorum cura intermissa, operam esse navandam, earundemque litterarum scholas ab iis celebrari volumus *primo etiam iurisprudentiae anno*, quo sacri, civilis, et criminalis iuris Institutionum Magistros audient; atque ad Nostram Nostrorumque Successorum auctoritatem revocamus de alumnis decernere si quando aliquem hac legi solvi graves iustaeque causae postulaverint.

Haec uti a Nobis praescriptae sunt, firmiter servari iubemus, praecipimus et mandamus decernentes has Litteras esse perpetuo valituras, contrariis non obstantibus, individua etiam et peculiari mentione dignis, quibuscumque.

Datum Romae apud S. Petrum sub annulo Piscatoris, die xxx. Julii MDCCCLXXXVI, Pontificatus Nostri anno nono.

M. CARD. LEDOCHOWSKI.

NOTICES OF BOOKS.

COMMENTARIUS IN PROPHETAS MINORES. Auctore F. Knabenbauer, S.J. Parisiis: Lethielleux, 1886. Vols. I., IV., p. 96, II., VIII., p. 485.

THE Commentary on the Book of Job, which we have reviewed in the July number of this periodical, has been followed by two further volumes on the "Prophetæ Minores." The method and the principles of interpretation which have met with the approval of the German reviewers, Drs. Bickell, Br. Schäfer and Holzammer, are to be found in these volumes also. The great advantage modern interpreters have over their predecessors is the advance made in philology and history, and especially in criticism. Long experience has taught this lesson, that in interpreting the bible, it is not sufficient to take one edition or version to explain the original Hebrew or the Vulgate without paying regard to the other translations; but that in doubtful passages we must have recourse to the other translations also in order to find the true reading. Some Protestant interpreters have gone too far and have attempted to reconstruct the texts of Scripture on these principles, ejecting and inserting whole verses, and among Catholics even Dr. Bickell, one of the best critics, has sometimes been carried too far. Knabenbauer is very judicious in proposing changes, or supposing interpretations; in most cases he has supplied the reader with the reasons *pro* and *con.*, and thus enabled him to judge for himself. Protestants have done so much for the elucidation of grammatical difficulties for fixing the meanings of difficult words and constructions that a modern interpreter must confine himself to the judicious adoption of the results of their researches. In strictly philological points where they are not clouded by prejudices, the Protestants are generally trustworthy guides, but altogether shallow and disappointing in theological and philosophical subjects. Messianic passages are rejected by them without giving any proof, the arguments of Catholic theologians are either misrepresented or answered by a sneer. Thus, Kuenen in his book "The Religion of Israel," III., p. 28, says, referring to Malachy I., 11, "The prophet must have believed that the heathens worshipped Jahve and offered sacrifice to him; this was the standpoint upon which the wise stood formerly; upon which the Sopherim (the learned in the law) were able to place themselves now." Such a startling proposition, that the Hebrews acknowledged the heathens as true worshippers of Jehova, requires further proof than the reference to Malachy I., 11., which has been constantly explained

of the Holy Sacrifice. Reuss, another corypheus of the critical school, sneers at the idea of explaining this passage of the Popish Mass, but gives no argument. Many more instances might be given of the flippancy of Protestant interpreters, and of their sophistical argumentation which would convince even the most enthusiastic admirer that the results of their researches on the theology of the Old Testament are merely negative, a refurbishing of errors long refuted. Thus, Kuenen, in his "The Prophecy and the Prophets of Israel," maintains in the preface, p. 27, that there are nowhere found "special predictions with regard to contingent events, that prophecy keeps to generalities," and yet, all through the book, he endeavours to show that the predictions of the prophets are fallible anticipations of the future, because all the threats on Damascus, Tyre, were not fulfilled. To meet the objections, that if the prophecies were not fulfilled, the prophets must have been deluded, or have deluded, because they state so often "God speaks," "these are the words of God." Kuenen answers apodeictically "The dilemma, prophet or impostor, exists no longer." Neither Kuenen, nor Hermann Schultz, who has likewise written a history of Old Testament Theology, nor any of the numerous workers on the same field are safe guides, and it is very doubtful whether a Catholic interpreter would be justified to point out the peculiar and characteristic tenets of every sacred writer, and convey the false notion, that any truth not proposed in his book was not believed by him. Whilst granting that there is a development of doctrine in the Hebrew writers, we must claim for them a belief in all those truths which the whole people of Israel had in common, that is, in the law of Moses. Protestant writers, who consider every prophet in himself and in his book, and represent him as independent of every one else, are able to draw a very vivid and characteristic picture of their author, but is unfortunately too subjective and fanciful. For this very reason, we cannot find fault with this commentary for paying less regard to the peculiar tenets of each prophet as long as his agreement with the doctrine of the Church is shown. More reasonable seems another objection against this work, that the introductions are too short, and do not sufficiently enter into the modern theories. The author ought at least have explained the reason for this omission, viz., that all those questions will be treated in the Special Introduction, where a full statement of all modern theories and a full refutation of Protestant errors will be given. To the buyer, and in most cases to the student it is more convenient to find those questions discussed in the Special Introduction to the Old Testament than before every book.

What we require in a modern commentary, and wherein the old

interpreters are very deficient, is the illustration and confirmation of events mentioned in the bible by the historical documents of neighbouring nations. The cuneiform inscriptions, the recent discoveries in Egypt, have thrown a flood of light on the history of Israel, and also on the interpretation of difficult words and passages. Fr. Knabenbauer deserves great credit for having gleaned some very useful information from these inscriptions. The passages which he has been able to explain better by this means are mentioned in the prefaces to the two volumes. Special care has been bestowed on the analyses and the summaries prefixed to each division. The order and arrangement of the thoughts has always been pointed out, and if there is any fault to be found it is that of over-doing it rather than of omission. Having said so much of the general principles of interpretations, we shall mention some few passages. The Prophet Joel has been considered by some as the most ancient prophet, even older than Osee, on the other hand, Merse and Scholz maintain that Joel was one of the exiles who returned to Jerusalem with Esdras. The reason alleged by Merse are so very peculiar, that we shall give the substance of some of them. 1, The state is supposed to be so small, that when the trumpet blows all people in Sion hear it (*Joel* ii., 15,) and are called to a meeting to keep the fast. 2, The book supposes that the laws and Mosaic rites are strictly observed, and that there exists no idolatry among the people. 3, The prophet does not insist on contrition of heart, but on fasting and rites: everything is carnal. 4, The whole prophecy is a compilation from more ancient prophecies. I trust my readers do not require the refutation of so vague, unfounded assertions, and have no desire of hearing the arguments of Scholz. Not less unreasonably, the learned professors maintain that the locusts and their devastations of the country, so graphically described by the prophet, cannot be explained of actual locusts and actual devastations, but must be understood metaphorically of various calamities. Joel has been admired for the beauty of his images, for the excellence of his style; to Merse he is a wretched compiler and plagiarist. Fr. Knabenbauer supposes, with most ancient commentators, that the order in which the minor prophets are placed in our bible is chronological, and that unless there are very strong reasons to the contrary, we are not entitled to place any one of the old prophets much later. Thus, Abdias cannot have lived after the exile. That he was the contemporary of Amos is proved by pointing out that his words (xii., 13), cannot be understood of the destruction of Jerusalem but the mere sacking of the town, that he does not suppose that Judea was deserted, that he does not speak of a return from

exile, lastly, that not Abdias borrowed from Jeremias, but Jeremias, who is so very fond of borrowing from his predecessors, knew the prophecy of Abdias. The book of Jonas is, in more than one respect, remarkable; it contains no prophecy but the narrative of some miraculous events in the life of this prophet. Jonas is a type of the risen Christ. The narrative exhibits perhaps more clearly than any other book of the Old Testament, how God extends his mercy over the heathens as well as the Jews; then, as St. Augustine has pointed out, it shows how very different a preacher Jonas was from Christ and the Apostles. The character of Jonas is well drawn, so true and life-like, that no critic should have conceived the idea of seeing in Jonas, an allegory or a Greek myth. Protestant interpreters are only too inclined to consider historical persons as mythical heroes, or as personifications of natural phenomena. The way in which difficult passages are explained by reference to heathenish feasts and rites is often most unscientific. In Zacharias xii., 11, we read: "In that day there shall be a great lamentation in Jerusalem, like the lamentation of Adadremmon in the plain of Mageddon. The morning is clear, the memory of the sufferings of our Lord is as sad and bitter as was the lamentation over Josias who fell at Mageddon." Merse, Reuss, Wellhausen, the great luminaries of the critic school, give a quite different interpretation. Hadadremmon is the sun-god, the author of the fertility of the soil, the feast of whom was celebrated by great wailing and self-inflicted pains by the Syrians. But Wolf Baudissin, in Herzog's Real Encyklopaedie, rightly remarks, that the prophet could not have compared the wailing over the Messias with the wailing over an idol. Further, Hadadremmon cannot be compared to the Greek Adonis, he is not the God of fertility, but of storms, as Knabenbauer proves from Schrader Keilinschriften, p. 454. St. Jerome mentions a town, Hadadremmon, in the plain of Jezrahel. This is confirmed by modern travellers who discovered in the neighbourhood a village Rummaneh; hence, we learn that the prophet gives the very place where King Josias fell, the Book of Kings the town. None will find fault with Fr. Knabenbauer for defending the text of the Vulgate, or for showing, that where it errs, it is often much nearer the truth than even other modern interpreters. He deserves our special thanks for the way in which he shows that many interpretations which are attributed to Protestants were first given by Catholics. Protestants have borrowed so much from us, and in order not to be found out, declare that the Catholic interpreters are useless, and not worth quoting. A critic has found fault with the

Latin language which he thinks is not suited for expressing the finer shades of the meanings of words and construction. This sweeping condemnation of Latin, on the part of the critic, shows to us that he cannot be acquainted with Nägelsbach, the author of the *Latin Stilistik*, who judges quite differently. I do not say that Fr. Knabenhauer's Latin style is perfect, that it could not be more simple and concise, but I maintain that the Latin language has this great advantage, that the meaning of the words are fixed and not in a continual change, and undetermined as in modern languages; that the regularity and the strict logic of the Latin language, the fewness of metaphors and poetical expressions, forces an author who writes Latin to prune down the luxuriance of modern style. Often when reading modern authors, I said to myself: How much I do wish this man had translated these sentences into Latin, how more logical and concise would he be! Having examined the two volumes carefully, we may recommend them as safe guides which embody the most modern researches in history and grammar, and lead us to the full understanding of the meaning of the prophets. The commentary would gain by omitting quotations of authorities for notes and explanations which every one could give. In many cases, especially in difficult passages, the author should state his own opinion, and give shortly his reasons, the more explicit proofs, and the refutation of adversaries ought to be given in a note. Interpreters of Scripture have still much to learn from classical philologists.—A. ZIMMERMAN.

HISTORY OF INTERPRETATION OF SCRIPTURE. BAMPTON LECTURES. By Frederick Farrar. London: Macmillan, 1886.

CANON FARRAR is an able writer, who knows how to put to good use the researches of others and to popularize them. Unfortunately his facility in writing has made him careless. As in this book he goes partly over well-known ground, we should have expected a careful revision of the materials collected in his *Life of Christ*, and his *Life and Writings of St. Paul*. The book is no improvement on its predecessors, but a sensational work seemingly written to vilify the Catholic Church and Catholic interpretation. This may seem a very harsh assertion to those who have read the favourable reviews in other journals; but a few quotations will bear me out. The life of the Renaissance, infused into religion, made the influence of the grave and earnest Teutonic race, a return to nature which was not a rebellion against God, an appeal to reason which left room for loyal allegiance to the bible and to Christ. "The Christian Rome of

Borgia (Alexander VI.) has deserved every one of the denunciations which have been hurled at the Pagan Rome of Nero by the Apocalyptic Seer. There was mental coercion and moral disorder." We may well ask : and what have these fierce denunciations of the Church of Rome to do with the history of interpretation of Scripture? And yet ever so many pages are devoted to a description of the vices of Popes and clergy, and to the praise of Luther and Calvin. Many of Canon Farrar's expressions reminds us of the infamous Bale or Knox, or any of the writers paid by Thomas Cromwell. To conceal his utter ignorance of Catholic interpreters, he says in his preface: There have been many eminent commentators whose names do not occur in the following pages because their writings produced no change in the dominant opinions. But, even following this rule, mention ought to have been made of Richard Simon, not to speak of elder commentators, who, in the judgment of Reuss, a (far higher authority than Farrar) have far surpassed their Protestant contemporaries. A careful perusal of the works of Reuss, Diestel, Siegfried, Merx, whom he quotes from time to time, might have made him avoid many mistakes; he would have been enabled to judge the characters of the leading interpreters of every period, their aims, the means employed, their shortcomings. Of all this we find no trace. The account of modern Protestant literature is very meagre; of Catholic interpreters Farrar knows absolutely nothing. To illustrate the character of the author, we quote one of his hermeneutical rules: "Have we not the spirit of God to guide us, or has he abdicated his office since the days of St. John? Is it not enough that, to us, the test of God's word is the teaching of Him who is the word of God? Is it not an absolutely plain and simple rule, that everything in the bible which teaches, or seems to teach anything which is not in accordance with the love, the gentleness, the truthfulness, the purity of Christ's gospel, is not God's word to us, however clearly it stands on the bible page?" We may ask, who is then the judge? if neither the authority of the Church nor the testimony of the bible is accepted. How do we know what is in accordance with the gentleness of Christ, and what not? Some disprove the existence of hell from the gentleness of Christ's gospel, yet from the same gentleness the existence of hell might be proved. Farrar is not aware that by this principle, all religious enthusiasts are justified, that every extravagant conceit of fancy may be defended by an appeal to the spirit of God who guides every student of Scripture. We Catholics have certainly no reason to grudge the Protestants their spiritual freedom which leads them to such absurdities,

A. Z.

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THE CONCURSUS FOR VACANT PARISHES.

THE common law of the Church, since the time of the Council of Trent, requires that, as a rule, vacant parochial benefices shall be conferred only after a legitimate Concursus, and in each case on that candidate who shall be deemed by the Bishop the most worthy of those declared to be qualified by the Examiners. As some misunderstanding seems to exist regarding the real nature of this Concursus, we think it may be useful to point out exactly what the law requires for a legitimate Concursus. We do not propose in this short paper to enter into minute details, nor to discuss debated questions, but simply to lay down the provisions of the law, calling special attention to those points most likely to be misunderstood.

The law regarding the Concursus is contained primarily in the Decree of the Council of Trent, Sess. 24, c. 18. *Expedit*. But this Decree has been supplemented and explained (a) in the Constitution of Pius V. (18th March, 1566), (b) then by an Encyclical Letter of Clement XI. (10th January, 1721), prescribing the form of the Concursus, and (c) finally by the well-known Constitution, *Cum Illud*, of Benedict XIV. (n. 78 in Bullar.), in which that most learned Pontiff sums up and determines all the provisions of the law with his usual clearness and accuracy.

It will be more convenient for us, however, to adopt the scientific rather than the historical method of treating the question.

I.—THE EXAMINERS.

There can be no legal Concursus where Synodal Examiners have not been first duly constituted in accordance with the Decree of the Council of Trent. This Decree is explained with great fulness by Benedict XIV. in his invaluable work, "*De Syn. Dioeces.*" Lib. iv., c. 7. Six Examiners at least, but not more than twenty, must be "proposed" in the Synod by the Bishop or Vicar-General, and must "satisfy" the Synod and be "approved" by it. It is safer to take a vote on each name, but the vote may be open or secret, as the Bishop wishes.¹ If no objection is offered when the name is read, I dare say that would be a vote of approbation, but if any objection is offered, then a vote must be taken or the name must be withdrawn. A majority of the *Synodales* will decide the question. In selecting the Examiners a preference should be given, if they be otherwise qualified, to masters, doctors, and licentiates in Theology or Canon Law; but any other clerics, even regulars, may, if qualified, be selected, and all those so selected in Synod must then and there, if present—or, if not, afterwards before the Bishop or his Vicar—take an oath on the Holy Gospels or the relics of the Saints that they will faithfully discharge their duty uninfluenced by any human affection whatsoever. Neither can they accept "*occasione hujus examinis nec ante nec post,*" anything whatsoever, without incurring the guilt of simony and all its consequences. The Council itself implies elsewhere that the vacant benefice should bear the expenses of the Concursus, so that although it is certain the Examiners cannot even dine at the expense of the candidates, or any of them, still we might venture to hope that this stringent clause does not prevent them from dining at the expense of the vacant benefice.

Of the Synodal Examiners, the Bishop selects at each vacancy three or more to hold the Concursus, but there must be three at least besides the Bishop or his Vicar-General. The office of the Synodal Examiners only holds until the next annual Synod. If the number is reduced to less than

¹ Sacra Congr. Concilii, 11th July, 1592.

six during the year, the Bishop may fill up the vacancies to complete the minimum number of six. If the annual Synod is not regularly held, those named in the last Synod continue competent Examiners even beyond the year, so long as *six of them survive*, but no longer. If in these circumstances the requisite number cannot be had, then recourse must be had to the Holy See for authority to appoint pro-Synodal Examiners, or a new Synod must be convened where they can be appointed in the ordinary way. The Holy See will readily grant permission in these cases to appoint pro-Synodal Examiners.

II.—NOTICE OF THE CONCURSUS AND NOMINATION OF CANDIDATES.

When the vacancy actually occurs, the first duty of the Bishop is to appoint at once—*statim*—if necessary, an administrator to take charge of the parish until a rector shall have been duly selected.

The next duty of the Bishop or Vicar-General is to give due notice of the Concursus. For parishes of which the Bishop has free collation this notice must be given within six months¹ of the vacancy, by public edict setting forth the date of the Concursus, which must be held at a time not less than ten nor more than twenty days from the date of the edict itself. If held *infra decem dies* from the publication of the edict, the Concursus would not, it seems, be invalid: but if any intending candidate complained that due notice had not been given, then, if the Examiners had not yet reported, he might and ought to be examined, otherwise the proceedings would be invalid.² It is likely, but I do not find it expressly stated, that affixing the Latin edict to the doors of the Cathedral Church would be deemed sufficient publication in the sense of the law.

The Council of Trent says that the Bishop (where he has free collation) should himself nominate worthy clerics to be examined by the appointed Examiners, but at the same time it permits others to nominate suitable candidates for

¹ See Ferraris, *sub voce*, Art. iii., n. 4.

² Ferraris, No. 12.

examination, and adds that if the Bishop or Provincial Synod thinks it judicious, all comers may be invited by public edict to the examination. Benedict XIV. seems to require this public edict in every case, and, *per se loquendo*, no fit candidate, whether parish priest or curate, diocesan or stranger, can be repelled from the examination. In practice, however, it would probably be found that only those candidates nominated by the Bishop or by some dignitary of the Diocese as fit and proper persons would have any chance of succeeding at the Concursus.

The episcopal edict should also require the candidates to send in to the Secretary before the day of examination proofs of their qualifications, services, and offices, as well as testimonial letters, both judicial and extra-judicial, and other documents of a similar character, which may aid the Examiners in forming a judgment on the relative merits of the various candidates. These documents are to be all kept in the custody of the Episcopal Secretary, who is to form an abstract of same, setting forth the substance of these documents in each case for the information of the Examiners. Copies of this abstract are to be furnished on the day of the examination to the Bishop, and to each of the Examiners, and the originals are to be at hand when required.

III.—THE FORM OF CONCURSUS.

The mode of conducting the Concursus is fully set forth by the Congregation of the Council in the Encyclical of Clement XI. This special form, in all its details, is not necessary *sub poena nullitatis*; but, if adopted, it throws the *onus probandi gravamen* on the appellant in case of appeal, and, moreover, commends itself to all men as the simplest and fairest method of procedure. First, then, the same questions should be set to all; the same time should be allowed to all for answering; and all the candidates should be in the same room, working under the strictest supervision, so that there should be no means of using notes or of communicating with each other, or with outsiders. The answers, except the exposition of the Gospel text, are to be written in Latin, signed by the candidate, and countersigned by the Secretary,

Examiners, and Ordinary. This is necessary to guard against fraud, especially in cases of appeal.

The questions set to the candidates should include in Dogmatic Theology the exposition and proof of some points of doctrine, a certain number of questions in Moral Theology, including cases, and a text from the Gospels, on which the candidate is to write a plain homily in the vernacular suited to the capacity of the people. The choice of the questions, and of the subject-matter, is, to a great extent, left to the discretion of the Examiners.

In estimating the literary and theological knowledge of the candidates, Benedict XIV. says that the Examiners should test the facility and skill of each of the candidates in the oral exposition of some doctrinal question; taken from the Holy Fathers, or the Council of Trent, or the Roman Catechism—in other words, their facility in giving catechetical instruction. Moreover, they must weigh carefully the relative merit of the answers given to each of the written questions, and especially the solidity (*gravitas*), and the literary skill (*elegantia*), displayed by the candidates in the written homily on the Gospel text.

But learning (*doctrina*) is only one of the things which the Examiners are to take into account in forming their judgment. The Council of Trent expressly requires fitness in point of “age, morals, learning, prudence, and other qualities” requisite for the pastors of souls—and these qualities are *cumulatively* required; so that a notable deficiency in any of the four mentioned, would render the candidate unfit for the office which he seeks. This is a very important point which is frequently overlooked. Learning is necessary, but by no means sufficient. Age, character, and prudence must also be taken into account; and the most learned candidate may be disqualified, if he is deficient—notably deficient—in any of these respects. Furthermore, Benedict XIV. expressly says that, in addition to these fundamental qualifications, services [already rendered to the Church, the laudable discharge of duties in the past, and other things, too, the ornaments and fruits of virtue, should also be taken into account by the Examiners. And why not? If a man

has spent the best years of his life, with much fruit, in a laborious mission; if he has built churches, and schools, and parochial houses; if he has risked his life for his flock during years of pestilence and famine; if he has wearied heart and brain in trying to keep his classes in the Seminary in something like a decent state of proficiency; if he has spent the leisure, that others sometimes give to profitless amusements, in literary labours that instruct and edify the faithful and adorn the Church: why should not these things—*spectabilium virtutum ornamenta*, as the great Pontiff calls them—be taken into account by the Examiners in pronouncing on the merits of the candidates?

It must be also carefully borne in mind that the duty of the Examiners, in pronouncing their vote, is simply to determine the fitness or unfitness of each candidate, in these respects, for the benefice in question. “Peracto deinde examine, renuntientur quocumque ab his *idonei* judicati fuerint aetate, moribus, doctrina, prudentia, ex hisque episcopus eum eligat quem caeteris magis idoneum judicaverit.” So the Council of Trent carefully words its Decree.

It is the duty of the Examiners, therefore, or a majority of them, to return the names of *all* who are “fit;” but it is the Bishop alone who has the right of choosing the fittest—*prae caeteris magis idoneus*—from amongst those declared by the Examiners to be *idonei*. Some writers held the Bishop was free to make his own choice amongst the *idonei*, without any obligation of choosing the fittest; but Innocent XI. expressly condemned that opinion, which is therefore no longer tenable. However, of that superior fitness, which he is bound to seek for, the Bishop is sole judge, and he may form his decision, not only from information obtained from the Concursus, but from any other source of information he may possess even though private and confidential. He may consult the Examiners, and ask what candidate, in their opinion, possesses superior merit; but he is not bound to do so, and, even if he does consult them, he need not follow their judgment in that point, much less still if they merely volunteer their opinion on the superior merit of any candidate.

This is very clearly and emphatically stated by Benedict XIV.¹ who quotes from his own Encyclical these words: "Absoluto examine, ut cuique satis compertum est, sit tantummodo potestas Examinatoribus renuntiandi quotquot regendae ecclesiae idoneos judicaverunt, reservata uni episcopo electione dignioris." "We do not," he adds, "however, deny that the Bishop may, if he likes, before making his own decision, ask the opinion of the Examiners on this point also, in order to proceed with greater security in making his own choice."

The Board of Examiners is to consist of the Bishop himself, or his Vicar-General, and at least three of the Synodal Examiners. They are to frame the questions, preside at the Examinations, sign the papers, consider the answers, and, moreover, examine carefully, not only the literary merit of the competitors, but also all the other qualities to which we have already referred—otherwise the proceedings would be null and void.

They may also confer together on the merits of the candidates before recording their votes. They are then and there, before leaving, to record their votes for or against the fitness of each candidate. The voting may be open or secret. The Bishop or Vicar-General who presides at the examination, has no vote in the first scrutiny, but if the votes are *pares aut singulares*, that is, if the number of votes for and against any candidate is equal, or if each Examiner, suppose, of the three, records his vote in favour of a different candidate, then the Chairman of the Board has a casting vote for or against, as the case may be. In other words, when the votes are *paria*, his vote will qualify or disqualify any candidate; when the votes are *singularia*, his vote will, it seems, qualify that candidate in whose favour it is given. Of course the Secretary will keep not only the papers of the candidates, but also a record of the voting, to be produced, if necessary, on appeal.

IV.—THE RIGHT OF APPEAL.

An appeal lies against the final decision on any of three grounds: (a) that the examination was "contra formam Tridentini," (b) or that there was a "mala relatio examinatio-

¹ Lib. iv., c. viii., No. 6, De Synodo.

orum," (c) or an "*irrationabile iudicium*" in the final selection made by the Bishop. This appeal must, however, be lodged within ten days of the final announcement by the Bishop, and may be made either to the Metropolitan or directly to Rome. Heretofore it was unnecessary to prove a *gravamen* before holding a new Concursus, but now where the form prescribed by Clement XI. for holding the examination is observed, the papers must be sent to the *iudex ad quem*, and except it appears from the written documents and testimonies that there is a *prima facie gravamen*, the appeal will be no farther entertained, nor will a new Concursus be granted. It is very difficult to establish such a *gravamen*, and hence where the Concursus is properly conducted there is little danger of a successful appeal. This appeal, too, is only *in devolutivo*, and hence cannot prevent the candidate whom the Bishop elects from taking and keeping possession of his benefice pending the final decision. If the sentence is against the incumbent he can appeal to Rome, and that candidate finally conquers in whose favour two out of the three decisions concur. Except the Concursus therefore should be plainly invalid *ratione formae*, it is very rarely a candidate will venture to appeal with any chance of success against the "*mala relatio*" of the Examiners, or the "*irrationabile iudicium*" of the Bishop. Moreover, the Bishop may sometimes have in his own conscience a satisfactory reason for electing one of the candidates which he can explain to the Metropolitan or to the Pope in a confidential communication, and which, if well-founded, will cause his decision to be upheld by the Court of Appeal.

V.—WHEN THE LAW REQUIRES A CONCURSUS.

The Council of Trent has itself excepted certain cases in which parochial churches may be conferred without a Concursus: first, where the revenues of the benefice are so small as not to be able to bear the expenses of such an examination; secondly, where no candidate is found to present himself for the Concursus; and thirdly, where on account of special circumstances, such as factions and dissensions, the holding of the Concursus might give rise to grave

popular tumults or quarrels. In these cases the Ordinary, if in his conscience he judge it expedient, may, after taking council with the Examiners, hold merely a private examination without observing the form prescribed by the Council.

But in all other cases the common law requires that the Concursus be held when the collator is a Bishop or other ecclesiastical person; and Pius V. expressly declares to be null and void: "Omnes et singulas collationes, provisiones, institutiones, et quasvis dispositiones parochialium ecclesiarum praeter et contra formam ab eodem concilio Tridentino praesertim in examine per concursum faciendo praescriptam, factas aut in futurum faciendas."

(a) The Bishop then, or Ordinary collator, in all parishes, is to make the collation, *praevio concursu*, within the space of six months from the vacancy, otherwise the collation is *ipso facto* reserved to the Apostolic See.

(b) In the case of parochial benefices generally or specially reserved to the Pope, the Bishop is to hold the Concursus, and either announce the *dignior*, or in certain cases send the results of the examination to the Dataria within the space of four months from the vacancy.

(c) When the benefice is of ecclesiastical *patronage* but the *institution* belongs to the Bishop, then it is the right of the patron to select the *dignior* after Concursus, to whom the Bishop is bound to give institution. But if the *institution* does not belong to the Bishop, but to some one else, then it is the right of the Bishop to select the *dignior*, and of the patron to present him for institution. Hence even when the Pope institutes, the Bishop holds the Concursus, and at least, as a rule, selects the *dignior*.¹

(d) But when the parish is one of lay or mixed patronage, then no Concursus is required, but the candidate presented by the patron must be examined by the Synodal Examiners, and if found worthy be accepted by the Bishop.

The object which the Church has in view in instituting the Concursus is to secure in the interest of the salvation of souls that none but fit and worthy pastors shall be appointed

¹ See De Synodo Diocesana, Lib. iv., c. viii.

to the government of parishes. No doubt the Bishop has in most cases ample opportunities of becoming acquainted with the various qualifications of the priests of his diocese, and it may be assumed that he will select only the most worthy for the government of parishes. It is, however, of very great importance that the younger clergy should be inspired with a spirit of labour and of study from the beginning of their missionary career, and for that purpose no other means so efficacious as the *Concursus* can possibly be devised. The thought of it is before the mind of the young priest from the day he is ordained. He knows that his learning, his labours, his conduct, his services to the Church, will be thoroughly and impartially investigated not only by the Bishop, but, what is more important still, by three or four of his fellow-priests—the men who see him closest and know him best. He knows that he must not only be good, but even better than others of the same standing before he can hope to become rector of a parish. So long as human nature remains what it is, the knowledge that the *Concursus* is before him will always be for the generality of priests the very strongest possible motive to avoid evil and do good.

✠ JOHN HEALY.

SARSFIELD.—II.

EARLY in June, A.D. 1690, William, Prince of Orange, came to Ireland, determined to conduct in person the war against King James. From Belfast he led his army southward to Newry. James on the other hand proceeded northward from Dublin to Dundalk, but on learning there the great superiority of William's army, he retreated across the Boyne and took up his position on a ridge of hills on the southern bank of that river, about two miles west of Drogheda. The Prince of Orange was anxious to bring the war to a crisis as soon as possible. He knew how ill-prepared his rival was, and he resolved to lose no time in pressing on a decisive

battle, and on the 30th of June he came in sight of the Boyne. The scenery around the Boyne, for its whole course is singularly beautiful, but we are now concerned with it only from the village of Oldbridge to the sea. For that distance the river runs through fine green pasture land, unencumbered by any trees. On the southern bank the land rises gradually by gentle slopes from the water's edge, and culminates in a ridge of hills about a mile from the river. On the summit of this ridge in a little cluster of old ash trees, are the ruined church and graveyard of Donore. On this hillside James posted his army, and his own quarters were within the old church of Donore which was even then a ruin. On the northern bank of the river the hill, though not so high as Donore, rises much more abruptly from the water and reaches its greatest height about a few hundred yards from the river. The land then inclines gradually to the north and east into a fine valley running nearly parallel to the river. In this valley William's army encamped on the 30th of June, 1690. From a hill beside his camp William obtained a view of James's army and of the Boyne, and it was a sight to quicken the pulse of the cold phlegmatic Dutchman. To the south-east he saw the towers of Drogheda, the Irish flag floating proudly from them, bearing the motto "*Now or never, now, and for ever*"—indicating the Irish resolve to tolerate no longer the rule of the stranger. Across the river, south and south-west he saw a double line of white camps and waving banners, indicating the position of James's army. His experienced eye saw clearly that all the advantages were on his side. He could see how small, how ill-equipped was his rival's army as compared with his own, even one of his attendants, General Scramore, remarked that the Irish army was small, and it is clear from Story that this was the impression of William also and of his principal generals. William then was certain of victory. At all events the die was cast, and to-morrow's battle would decide not merely the personal claims of the rival kings but would influence the fate of Ireland and the fortunes of her people for generations yet to come.

The history of this battle, and of the entire period, has been told from very conflicting points of view. Writers hostile to Ireland point to it as a proof of the inferiority of

Irish soldiers. The sneering Voltaire says that the "Irish never fought well at home," and he quotes this battle as a proof. But the history of Ireland is not the only thing of which Voltaire was ignorant. Macaulay, Froude, and others of their school repeat the calumny. Our national historians, on the other hand, say that the Irish soldiers at the Boyne had to fight against overwhelming odds, and that the issue was more creditable to the vanquished than to the victors. Now, how stand the facts? The Rev. George Story, a Protestant chaplain to one of the regiments that fought for William at the Boyne, is the standard authority with writers on the anti-Irish side. He was an eye-witness of what he states, and, to do him justice, he is much more free from prejudice than his copyists in our day. Story says that William's army consisted of 36,000 men, "but," he adds, "though the world called us at least a third part more" (Part ii., p. 19.) Now, in this particular instance, "the world" was right, and the chaplain was wrong. Nicholas Chevalier, in a very fulsome history of King William, written in French, published at Amsterdam in A.D. 1692, and *dedicated, by permission, to William himself*, states that William's army at the Boyne was between 40,000 and 50,000 men. A Huguenot history of the period, equally friendly to William, and published in Holland about the same time, makes the same statement. And Mr. J. C. O'Callaghan states that "from the best military papers he could get at in Trinity College, the State Paper Office, and British Museum, there must have been about 51,000 men and officers on the rolls of those regiments" that fought for William at the Boyne. It is clear, therefore, that the number of William's army was altogether in excess of that given by Story, and copied blindly by anti-Irish writers up to our own day. This army was a strange medley of men of many lands: they were all well-trained soldiers. The foreigners among them were men who had distinguished themselves in many continental wars, and they were led by some of the best generals of the time. King William, their leader, was a soldier from his childhood, was no doubt a brave man, regardless of personal danger—ambitious, unscrupulous—a man who merited neither the damning praise of the Orange-

men nor all the censure cast on him by writers on the Irish side. He is extolled as a champion of Protestantism, but the real fact is, that he was not disposed to champion any religion. He was, if anything, a Presbyterian. He cared just as little for Protestantism as for Catholicity. He cared much more for a kingdom, and his kingdom was emphatically of this world. He had with him Schomberg, Count Solmes, Caillemot, and many other experienced generals. He had sixty pieces of cannon, with other arms, and military stores in abundance. Story says: "In this respect they were as well provided as any kingdom ever had been" (Part i., p. 70.)

Opposed to this army James had, on the southern bank of the Boyne, only 23,000 men, with only twelve cannon, and only six of those available for the fight. Thirteen thousand of these men were trained soldiers, and the bravest of the brave, as they proved themselves that day; but they were ill-supplied with arms and war-materials. The remaining ten thousand were raw recruits, collected within the previous three weeks—undisciplined, unarmed—men who, up to that time, had been engaged in manual labour. These men were armed merely with pikes and scythes; not one in ten of them had a gun, or knew how to use it. Story says (p. 73), that on his way from Dundalk to the Boyne, William found in a farm-house two hundred scythes abandoned by the Irish soldiers, and, looking at one of them, he smiled, and said it "was a desperate weapon." No wonder that William awaited the issue of the battle with confidence. James had some brave generals, no doubt, such as Sarsfield, Hamilton, the Duke of Berwick, O'Neill, and Tyrconnell. The French contingent was under the command of Count Lauzun, a sort of military dandy, who was much more at home in courts and drawing-rooms than on the battle-field. James himself had the supreme command, and most unfortunately, for the soldiers had completely lost confidence in him. They knew that his sympathies were all with his English subjects, and that he paid little heed to the wants or wishes of the brave men who were risking their lives in his service. They saw that to gratify the jealousy of his pet generals, Sarsfield, the idol of the whole army, was kept in an inferior command. They

knew that on the very eve of the battle James had despatched a special messenger to Waterford, to have ships in readiness to convey him to France if he were defeated at the Boyne. And surely it was sufficient to break the spirit of the bravest men to know that they were fighting under, and, still worse, fighting for, such a man. And it must have been worse than death to the Irish soldiers to feel that all their dearest interests, those of their country and their creed, were identified with the cause of this miserable poltroon. At a council of war, on the night before the battle, Sarsfield and the best of his generals advised James not to risk a battle just then. They represented to him the superiority of William's army in numbers, arms, discipline; they advised him to adopt defensive tactics,—to retreat beyond the Shannon, and make that river his line of defence, and thus to borrow time until the promised aid would have arrived from France. But James was filled with the delusion that the fancied, innate loyalty of his English subjects would assert itself, and that they would abandon William once that they saw the standard of their lawful king. James, therefore, resolved to fight, or rather to let his followers fight for him; for so strong in him was the instinct of self-preservation, that he not only kept out of harm's way himself, but also kept Sarsfield and the flower of the Irish army to act as his bodyguard at Donore. It is not necessary to go into the details of this battle. Had it resulted otherwise than in the defeat of James, it would have been little short of a miracle. When 50,000 men and 60 cannon are opposed to 23,000 men and 6 cannon, it is easy to foresee the result. And from the nature of the ground on the northern bank, William was enabled to plant his guns within a few hundred yards of the river. And as James had practically no cannon to reply, the Williamite artillery swept the southern bank with so galling and deadly a fire, as made it impossible for the Irish soldiers seriously to dispute the passage of the river, which was then fordable at all points. The river thus was crossed without much danger or difficulty; but a warm reception awaited the Williamites on the southern side—indeed, so warm that, according to Story, “a great many old soldiers, who were present, said

they never saw brisker work" (p. 82). And so furious was the onslaught of the Irish soldiers, that even Story admits that, of all William's splendid army, only one regiment, the Dutch Blues, held its ground unbroken on the southern bank of the river. And for eleven hours this dreadful hand to hand fight continued, during which time many of William's regiments were driven back in confusion to the river, and across it; while some of his best generals, Schomberg among them, were left dead upon the field. And for all this time, Sarsfield and his splendid regiment, so sadly needed on the field, were kept to guard the worthless James; and thus were hindered from striking that blow for Ireland which their souls longed to strike, and which, in all probability, would have completely changed the fortunes of the day. At length numbers began to prevail, and the ten thousand Williamites who, in the morning, had crossed at Slane, were already threatening the Irish rear. James, seeing this, left the field and fled to Dublin; and on the next day left Ireland, never to return. The Irish army defeated, but not disheartened, and certainly not dishonoured, retreated, not hurriedly nor in confusion, but slowly and in such perfect order as to elicit the admiration of Story, who says: "I inquired of several, who they were that managed the retreat the Irish made that day, so much to their advantage; for (not to say worse of them than they deserve) it was in good order" (p. 89). The retreat was conducted by Sarsfield. And William was so little disposed to follow up the fight, that he did not pursue the Irish beyond Duleek, little more than a mile from the field of battle; thus, even from the admissions of the Williamite historian Story, it is easy to see how false and groundless are the charges of cowardice brought by ignorant or prejudiced writers against the Irish soldiers who fought at the Battle of the Boyne.

And now that James was gone, the Irish resolved to continue the war, and to follow their own counsels in the conduct of it. The advice given by Sarsfield before the Battle of the Boyne was now adopted as a matter of necessity. They retreated to Limerick and Athlone, resolved to make the Shannon their line of defence. William followed, and

divided his army into two sections. He himself, with about 38,000 men, proceeded to Limerick; General Douglas, with about 12,000 men, proceeded to Athlone. On his arrival, Douglas summoned the garrison to surrender, but was answered with stern defiance by the brave old commander, Colonel Grace; and so the siege began. After five days' ineffectual cannonading, Douglas was startled by the intelligence that Sarsfield was coming, with 1,500 horsemen, and was already within twenty miles of Athlone. Unwelcome news this was to the cautious Scotchman. Robbing and killing defenceless peasants, was to him and to his men easy work and pleasant—Story's words are: "They were clever at that sport" (p. 99)—but a meeting with Sarsfield and his horsemen may be less enjoyable; and, to avoid such a meeting, Douglas abandoned Athlone. His retreat was marked by the same atrocities as his advance. Story says of this army: "During our stay here, the country people of all persuasions began to think us troublesome" (p. 103). And no wonder; for they robbed and outraged, with the most admirable impartiality, Protestants and Catholics alike. Story adds: "All the poor Protestants thereabouts were now in a worse condition than before. For they had enjoyed the benefit of the Irish protection till our coming thither; and then showing themselves friendly to us, put them under a necessity of retreating with us . . . and yet they were badly used by our men" (p. 104). We often hear this army described as "our brave defenders," "the champions of Gospel liberty and truth;" and yet such is the character given them by their own chaplain, who related what his own eyes witnessed. A very common pastime with those "brave defenders" was stripping and plundering the dead. Story tells us (p. 82) that when Walker, the Protestant Bishop of Derry, was killed at the Boyne, he was "stripped immediately," by his own followers, and left in more than apostolic poverty, bleaching on the battle field. Dr. George, secretary to Schomberg, gives a description of this army, which would be dismissed as incredible if it had not been given by an interested friend. Mr. Lesly, also a Protestant, said of them that: "he was himself a wit-

ness that atheism, contempt of all religion, debauchery, and violence were more notorious and universal in the Protestant army in Ireland from the year 1688 to 1692, and more publicly owned, than since he knew the world" (*Answer*, p. 36). And even Mr. Froude admits of them that: "in their camp religion was but canting," that the vilest vices were their natural amusement. He describes them as "loose companies of swearing ruffians" (*English in Ireland*, vol. i., p. 193). These statements, all of Protestant and interested writers, will enable us to estimate at its proper value the praise lavished on those "swearing ruffians" by the lying lips of "Archbishop" King.

And now those "swearing ruffians" directed their steps towards Limerick—no doubt diffusing blessings on their way—and before that city, on the 8th of August, 1690, King William and Douglas united their forces, in all about 45,000. The Irish army within the city numbered about 14,000. The Irish leaders held a council of war. The French officers, with Tyrconnell, and the Anglo-Irish were for surrender. They represented how small was the Irish army as compared with William's; how utterly unfit the fortifications were to endure a siege. Sarsfield, on the other hand, with the old Irish and the soldiers, were for holding out to the last; and Sarsfield's well-known devotion to his country, his popularity with the army enabled him to have his way in the council. Tyrconnell and Lauzun basely left the city, taking with them to Galway the French troops, and a large quantity of provisions and military stores. Sarsfield and Boisseleau divided the command between them. Boisseleau was to command the men within the city, and Sarsfield with the cavalry was to guard the passes of the Shannon. William immediately opened the siege of the city. As yet however his full siege-train had not arrived. Nor indeed was it destined to arrive. For on the night of Sunday the 10th of August, Sarsfield, with 500 horsemen, left Limerick, and proceeded along the Clare bank of the river to Killaloe. He heard that William's splendid siege-train was on its way from Cashel, and he resolved to see for himself. Above Killaloe he crossed the Shannon unobserved, dashed across

the country, and as Monday morning dawned he and his gallant band had secreted themselves among the Keeper Mountains. On Monday, Sarsfield learned from trusted guides the exact position of the siege-train, and early on Monday night he was led to the exact spot where his victims lay. On a green hill-side near the ruined Castle of Ballyneety, some ten miles west of the present Limerick Junction, the conductors of William's siege-train had encamped for the night. Their own camp at Limerick was only a few miles off; the whole country around was in their hands, and in perfect security (*so* thought they) they unharnessed their horses, and let them out to feed for the night. The sentry and guards were set, and the body of the men lay down to sleep, little thinking that doom was so near them. Shortly after midnight Sarsfield reached within a few hundred yards of the sentries, and here he halted to give his men the final instructions. By a fortunate accident he had discovered the Williamite pass-word for the night. It was his own name—"Sarsfield." He ordered his men to preserve the silence of death, until they had surprised the sentries, and this done they were to dash furiously on the guards. They advanced cautiously, were noticed by the sentry who demanded the pass-word. He got it from Sarsfield himself, who cried out: "*Sarsfield is the word, and Sarsfield is the man.*" The sentry was cut down, and Sarsfield and his men rushed upon the guards of the convoy. Right and left they dealt destruction around them. Many of the men rushed to seize their arms, in vain, for the keen swords of Sarsfield's men cut them down. Story says that "many of them woke in the next world." In a few minutes William's splendid train was in Sarsfield's hands, and its guards lay dead on the hill side, with the exception of a few, who escaped in the darkness to tell their master in his camp at Limerick the unwelcome news. Sarsfield filled the guns with powder, stuck their muzzles into the earth, piled above them baggage waggons, boats, &c., set fire to the pile, and in a few seconds William's splendid siege train was blasted into air. The red glare that lit up the heavens, the thunder roar that shook the earth, and rent the air, proclaimed to William in

his camp, and to the gallant defenders of Limerick that Sarsfield had done his work. And that work done he recrossed the Shannon leisurely and re-entered Limerick amidst shouts of joy and welcome from its citizens and salvos of artillery from the walls.

William, enraged at the destruction of his guns and stores, vowed vengeance against Sarsfield and against Limerick. Other guns were hurried up from Waterford, this time more carefully guarded. The siege was re-opened with redoubled fury, and was met with redoubled bravery. William became impatient of delay. He was accustomed to more of his own way than Sarsfield and his companions were disposed to give him. Accordingly he directed all the fire of 36 cannon against one point in the walls, determined to effect a breach whereby he may, by sheer weight of numbers, enter, and overpower the brave defenders of the city. The point attacked was close to the present Catholic Cathedral. On the 27th of August twelve yards of the city wall at that point were broken down and William resolved to make the assault on which he staked all. The Irish expected the assault, and stood behind their walls resolved to sell their lives dearly. At 3 o'clock at a given signal 5,000 chosen men of William's army rushed from their trenches to the breach, and then began as desperate a struggle as was ever yet witnessed in war. Story, an eye-witness says: "In less than two minutes the noise was so terrific that one would have thought the very skies ready to be rent asunder. This was seconded with dust, smoke, and all the terrors that the art of man could invent to ruin and undo one another" (p. 129.) From walls and trenches, and forts, a raging fire of musket and cannon burst forth. Pike and bayonet, sword and musket, even sticks and stones, dealt destruction around. The foremost ranks both of assailants and defenders were cut down, and others rushed to the post of honour and danger. And for two hours did this struggle continue at the breach until the ammunition of the Irish began to fail, and then those brave men had to fall back, and the Williamites followed them into the city. Down along the present John-street did the fight rage, on towards the river, the Irish

soldiers disputing every inch of ground, but still borne down by numbers. At this point the women seeing their husbands, sons, and brothers, so sorely pressed, rushed from their houses, and animated with the courage of despair, seized upon every available weapon—sticks, stones, broken bottles, and rushed like furies into the thick of the fight. They were of course mercilessly shot down. But this so maddened the Irish soldiers, that life was no longer any consideration to them. They rallied with desperate fury, the townspeople of every class joined in the fight, armed with such weapons as chance put in their way, and thus all Limerick, men, women and children, turned on the detested foe. At this moment Sarsfield with a fresh detachment of his horsemen crossed Thomond bridge, and rode furiously in the direction of the fight. At Ball's bridge they dismounted, let their horses loose, and on foot, sword in hand, they rushed up the narrow street into the midst of the death struggle. Here the combatants were enveloped in a cloud of smoke and dust, from which every second flashed forth the fire of musket and pistol shot, and the bright gleam of shining swords. Mingled with the din of battle were the cheers of men resolved to conquer or die, the wild shrieks of women, regardless of their own danger, as they saw their loved ones fall, the cries and groans of wounded and dying—all these mingled with the roar of cannon, darkened the horrors of a scene probably unequalled in war. And for hours did this carnage continue, till at length the strangers, like their countrymen elsewhere, "paused, rallied, staggered, fled." On to the breach and through it on to their trenches outside the walls did the heroic men and women of Limerick drive the hated foe, while William, from Cromwell's fort looked on enraged at his retreating columns. But just one hope was left. The Brandenburg regiment, William's own countrymen had in the confusion seized on the Black battery, and held it still, and William resolved to send on fresh troops who, aided by the men at the Black battery, would perhaps re-enter and take the city. But Sarsfield's plans were too well laid. The Black battery was undermined, and just as Sarsfield had

cleared the breach, he turned to the battery, fired the mine, and instantly a column of smoke and dust, thickened by the mangled bodies of William's countrymen, burst up high in the air with a roar like thunder which sent a pang of grief to William's heart, and woke the echoes in the distant hills of Clare. Now was the cup of William's bitterness filled up. He, of "pious and immortal memory," foamed, and raged, and cursed, as even profane people do; so terribly indeed did he do so, that according to Story none of his officers would venture near him. He denounced them as cowards, told them that if he had the handful of men who were within the city, and they all defending it, he would take it from them in a few hours. Useless railing now, for Limerick is lost. Night came, and William removed his guns from this position, put his army in marching order, and as next day dawned he turned his back on Limerick, defeated he said for the first time in his life. And thus was the last stronghold of Irish freedom left in the hands of its brave defenders, with the old flag of their country floating proudly and defiantly from its ramparts still.

This heroic defence of Limerick marked out Sarsfield as the one man most competent and most certain to lead the Irish soldiers to victory. But the jealous intriguers who surrounded King James hated Sarsfield, and used all their influence to keep him in an inferior position. Unfortunately for Ireland they were successful. St. Ruth, a Frenchman, was sent over as commander-in-chief of the Irish army. He had the character of a brave, experienced general. But he was vain and passionate, one of those pompous, important, self-sufficient individuals, who, when they get authority, invariably abuse it. From the outset he was jealous of Sarsfield, and always kept his plans concealed from him. No doubt the brave Irish soldier felt such treatment keenly, but for his country's sake he resolved to suppress his feelings, and to try and serve her in the lowest, as cheerfully as in the most exalted station.

Shortly after the raising of the siege of Limerick, Tyrconnell went to France, and was, no doubt, the principal agent in the intrigues against Sarsfield. In Tyrconnell's absence the supreme authority was entrusted to the Duke of Berwick,

assisted by a select council of officers. Sarsfield was one of this council, *but the last named*, and probably would not be named among them at all, had not the viceroy feared that the army would resent so great a slight to him who was their idol. Sarsfield returned to his former post, the defence of the line of the Shannon, and early in November, while stationed near Athlone, he discovered a secret correspondence between some of the Irish council in Limerick and the Williamite generals. The correspondence revealed a plan for the surrender of Limerick and Galway to the Williamites. Sarsfield immediately posted to Limerick, laid the treachery bare before the Duke of Berwick who, it appears, had himself confirmatory evidence of it, and yet he allowed the traitors, with two exceptions, to retain their positions. Lord Riverston was dismissed from the Secretaryship of State, and M'Donnell was dismissed from the Governorship of Galway. To this last post, as well as to the Governorship of the entire province of Connaught, Sarsfield was appointed. With his usual earnestness he set himself to re-organize the forces at his command, and during the winter he foiled every attempt made by the English to cross the Shannon.

As summer opened in 1691, the two armies were again preparing to meet in deadly conflict. The English, this time under General Ginkell, were as usual numerous and well equipped. The Irish, under St. Ruth and Sarsfield, recently created Earl of Lucan, were inferior in numbers and in arms, but their innate bravery, stimulated by their success at Limerick, compensated for many disadvantages. On the 18th of June, 1691, Ginkell, with 25,000 men and 50 cannon, appeared before Athlone, this time defended by Colonel Fitzgerald with 500 men. St. Ruth and Sarsfield, with 15,000 men, were on their way from Limerick, and Fitzgerald's plan was to dispute every inch of ground, and thus borrow time till all the Irish troops would have come up. The defence of Athlone this time is one of the most daring recorded in the history of any country. The first breaking down of the bridge of Athlone by Colonel Fitzgerald's men—the second breaking down of it by Serjeant Cussen and his ten heroic companions, are events that have scarcely a parallel in human

history. But as they do not enter into Sarsfield's history, we shall pass them over. It reads more like fiction than like real history, yet real history it most unquestionably is, and told even by Story who was looking on. When we read "how well Horatius kept the bridge in the brave days of old," when we read of the heroes who held the pass of Thermopylae, we may reflect with legitimate pride on the fact that a few of our own countrymen in circumstances of greater difficulty, displayed a like heroic bravery, that in Grecian or Roman history we find nothing to surpass the heroism of the Irish defenders of Athlone.

About the 21st of June the Irish army under St. Ruth and Sarsfield arrived at Athlone, and measures were immediately adopted to repel the assault of the English. Ginkell had made several attempts on a large scale to cross the river, but each time failed as he would have failed for all time had not the curse of divided councils paralysed the efforts of those who loved Ireland most truly, and served her most faithfully. On the 30th of June an attempt on a gigantic scale was made to cross the river, but so thorough was the defeat sustained by Ginkell that he contemplated abandoning the siege. And so confident was St. Ruth that the attempt would not be repeated, that he withdrew all the old soldiers to the camp three miles west of Athlone, and, against the strong protest of Sarsfield, left merely a regiment of recruits to defend the town. And here treachery did for Ginkell what his army had so many times failed to do. On the night of the 30th of June a traitor arrived from the Irish camp, and informed Ginkell that St. Ruth was just then, with most of his officers, enjoying themselves at a ball to celebrate the victory of the morning, that only recruits were in the town, and that Sarsfield had been sent off in charge of the reserves, and was over two miles from the town. Ginkell immediately set his army in motion, and by a bridge of boats, as well as by planking over the twice broken bridge, he poured his troops into the Irish town almost unopposed. The Irish commander sent to St. Ruth for aid, and was answered with a sneer as to what he was afraid of. Sarsfield, in breathless haste, rushed up to

him, asking him, even at the eleventh hour, to send on reinforcements, but even the hero of Limerick was ordered contemptuously to retire to his quarters. Later on some aid was sent, but only to find Athlone lost, 20,000 Williamites holding possession of it, and most of its defenders dead beneath its walls. And thus was Athlone, so bravely defended by its Irish soldiers, lost by the negligence of a self-sufficient, an incompetent stranger, to whom, in an evil hour for Ireland, the supreme command of the Irish army was entrusted. Had Sarsfield held supreme command at Athlone, Ginkell would never have crossed the Shannon.

St. Ruth retreated westward by Ballinasloe, and posted his army on Kilcomedan Hill, near the village of Aughrim. The position of the Irish army here was well chosen, but St. Ruth, by his action, seemed to invite defeat. It was well known that Sarsfield held him responsible for the loss of Athlone, and accordingly he hated Sarsfield bitterly, though that brave soldier did not permit his private feelings to influence him in the discharge of his military duties. Not so St. Ruth. He kept Sarsfield, who was second in command, in complete ignorance of his plans, and, still worse, sent him a mile from the battlefield in command of the reserves, with strict injunctions not to move until ordered to do so.

On Sunday, July 12th, the battle of Aughrim began. For the greater part of the day it raged with terrible fury. The English had the advantage of numbers and arms; the Irish had the advantage of position. On either side the struggle was maintained with desperate determination. At one time Ginkell was about to abandon the field, and St. Ruth was so certain of victory that he put himself at the head of a detachment of cavalry, and rushed into the thick of the fight crying out, "I will beat them back to the gates of Dublin." The next moment he was a corpse—his head carried off by a cannon ball. The fight was raging all around.

St. Ruth's death was at first noticed only by those who immediately surrounded him, and they wisely sought to

conceal it, in order to prevent a panic among the Irish ranks. But the sad news soon spread, and was noticed by the enemy, who ordered up the whole strength of their army to the attack. This movement on the part of Ginkell required a change in the disposition of the Irish troops; but there was no one to give the required order. Sarsfield was a mile away, ignorant alike of the plan of battle and of his commander's death. As a result, the Irish soldiers became confused, fought in detached bodies wherever they found a foe, were soon overpowered by numbers, and slaughtered without mercy by the advancing Williamites. It was only from the flying Irish squadrons that Sarsfield learned St. Ruth's death and the disaster that followed it; and nothing now remained for him but to cast in his brave horsemen between his countrymen and Ginkell's soldiers, and thus to cover the retreat. Ginkell seems to have had plenty of fighting for that day; and so did not pursue the Irish, but encamped on the field he had so dearly and indeed so bravely won. His soldiers betook themselves to their usual practice of stripping and plundering the dying and dead. Story says that their naked bodies remained, "like a great flock of sheep, scattered up and down the country for about four miles around." And for many years afterwards, the bones of those brave men remained unburied on the scene of their bravery, so terrible, so complete, was the devastation wrought by Ginkell and his savage soldiery. From Aughrim Sarsfield, with the remnant of the Irish army, retreated to Limerick, determined to make, within its historic walls, a final struggle for "happy homes and altars free."

J. MURPHY, C.C.

(To be continued.)

THE SEPTUAGINT.

THE political decadence of Greece consequent on her disastrous overthrow by Philip of Macedon clouded the brilliancy of her intellectual dominion. Unlike the gods of Hellenic mythology, however, her philosophy, her science, her literature, and her arts, contained elements of truth and permanency, and could therefore bear to be transplanted to wider fields. The Macedonian supremacy, though it rose on the ruins of Grecian independence, extended, almost immeasurably, the hitherto circumscribed sphere of the beneficent influence exercised by the cultured Greeks, as the authors and promoters of intellectual progress. For within the space of two short years after the inglorious defeat of Greece, her conqueror fell by the dagger of an assassin, in 336 B.C., leaving to his illustrious son, Alexander the Great, the realization of the project he had long entertained of subjugating the eastern nations to the Macedonian yoke, and of uniting, politically and socially, the two vast continents of Europe and Asia. The language and culture of the Greeks followed in the wake of Alexander's triumphal march through the East, and produced widespread and enduring results, shedding everywhere the light of incipient civilization among the Gentiles, and ushering in that long period of twilight that was to precede the dawn of Christianity.

Of all the colossal monuments of Alexander's greatness, the noblest and most long-lived was the gorgeous city planned by himself, and called after his name, at the mouth of the Nile. It soon succeeded Athens as the great centre of intellectual life, and became, moreover, the commercial capital of the world. However, the boasted divine paternity of its founder did not save him from the universal fate, and in the partition of his dismembered empire among his generals, on his death in 323 B.C., the sceptre of Egypt fell to the lot of Ptolemy Soter. The son and successor of Soter was Philadelphus, a generous patron of art and literature; and it was in the reign of the latter, that mankind became indebted to the Greek language, and to tastes and desires inspired by

Greece, for a carefully prepared version of the Jewish Scriptures in a garb familiar to the great mass of the semi-civilized world. The Septuagint was the first step towards arching over the huge chasm that separated Jew and Gentile; it gave the Greek philosophers a glimpse of the hidden wisdom of God's revealed word; it was a valuable precursor of the Gospel, and marks an important epoch in the history of civilization.

The besetting sin of modern historians and commentators is scepticism, and an indiscriminating iconoclasm of ancient and revered traditions. Hence, if we set out by explaining that the Septuagint is so called because there were, in round numbers, *seventy* engaged in the work of translation, we are arrested on the very threshold by the rationalising critic who demands our proof of that statement. In order, therefore, to find common and undisputed ground, we shall narrate what all will admit was universally received as a truthful account, during the first fifteen centuries of the Christian Era. Ptolemy Philadelphus, wishing to secure for his great library at Alexandria a Greek translation of the Jewish law, sent two of his officers, Aristaeus and Andreas, with costly presents¹ to the temple of Jerusalem, to solicit from Eleazar, the high-priest, a genuine copy of the Hebrew Bible, and competent Jewish scholars to translate it. These messengers were also the bearers of the welcome tidings that Philadelphus had released from slavery, and admitted to the full enjoyment of civil and religious liberty, all the Jews whom his father had led captive into Egypt in 312 B.C., after the battle of Gaza. Thus entitled to the gratitude and esteem of the whole Jewish people, the king had little difficulty in obtaining from the Sanhedrim and high-priest the requested favour, unparalleled though it was, and opposed to their sacred traditions. Eleazar appointed seventy-two learned elders—six from each tribe—to accompany the two distinguished ambassadors to Alexandria, where every mark of honour and distinction was shown them by Ptolemy and his courtiers. The story of their having held their first session, in furtherance of their arduous and important

¹ Jos. Ant. xii., 2.

undertaking, at the king's table, and of their having readily and satisfactorily solved, in the royal presence, deep philosophical difficulties proposed by the king and by Menedemus, the celebrated pupil of Plato, though it is based on the authority of Josephus and Diogenes Laertius, is rejected on chronological and other grounds, as a spurious excrescence on the original tradition. They were conducted to retired and commodious lodgings in the island of Pharos, about an English mile distant from the seaboard of the Delta, and connected with the city by a massive breakwater constructed by Alexander. Here they were unstintingly furnished with everything that could contribute to their comfort, or assist them in their difficult task. Incessantly and zealously did they labour, so that the short space of seventy-two days enabled them to bring their invaluable work to a happy termination. Having carefully collated their respective contributions, and revised the whole before a meeting of their entire body, they read it in the presence of the king, who listened with surprise and delight; and they finally presented it to him, with an express stipulation that facilities should be afforded them for executing accurate copies of it. Such is the sigular history of the Septuagint, or Greek version of the Old Testament *κατὰ τοὺς ἑβδομήκοντα*.

Many objections, some specious, some frivolous, are urged against the credibility of this venerable and well-authenticated tradition. But, before proceeding to examine their force, we shall briefly review the causes which, humanly speaking, led up to this wonderful translation, and the historic evidence by which the above long and universally received account of its execution is supported. And, first of all, does it not strike one as a strange anomaly that Alexandria, then the home of the pagan sophists, the very atmosphere of which was impregnated with heathenish superstitions and false philosophy, should have been appointed, in the designs of Providence, as the place where the heaven-born philosophy of the inspired writings was to be directed into the new and wider channel of the Greek language, without losing any of its original purity and unction? When the scholarly St. Jerome, long ages after, was about

to enter on the anxious and laborious work of translating into Latin the same inspired Hebrew books, he adopted the apparently more natural course of settling down for a lengthened period in Bethlehem, in the very midst of Biblical scenes, where the work of interpretation was further facilitated by the assistance of Jewish traditions and of consultations with learned Rabbinical doctors.

Four things chiefly concurred in determining the selection of the Egyptian capital in preference to any of the cities of the Holy Land. (1) The disturbed and depopulated state of Palestine. (2) The vast numbers of the more cultivated class of Hebrews then resident in and about Alexandria. (3) The encouragement, moral and material, which was promised by the king, and which could not be so conveniently or effectually placed at the acceptance of the translators elsewhere. (4) Just as the ancient Hebrew had been forgotten and disused by their forefathers during the Babylonish captivity, so was the kindred Semitic dialect, which many of the Alexandrian Jews had brought with them from Palestine, thirty or forty years ago, already superseded by the Greek in ordinary colloquial intercourse. To the rising generation and to their future descendants, Syro-Chaldaic would be perfectly foreign; the Hebrew much more so: Greek would be their vernacular. And, as these local exigencies suggested and demanded the rendering of the Scriptures into Greek, it was fitting that the translation should be executed where it was most needed and would be most used.

The following vivid description of the unsettled state of things in the Holy Land, shortly before the period of which we write, is taken from a learned and acute historian,¹ and is by no means overdrawn:—

“In the wars between Egypt and Asia Minor, in which Palestine had the misfortune to be the prize struggled for, and the debatable ground on which the battles were fought, the Jews were often made to smart under the stern pride of Antigonos, and to rejoice at the milder temper of Ptolemy [Soter]. The Egyptians of the Delta and the Jews had always been friends; and, hence, when Ptolemy promised to treat the Jews with the same kindness as the Greeks, and

¹ Sharpe, *History of Egypt*, chap. v.

more than the Egyptians, and held out all the rights of Macedonian citizenship to those who would settle in his rising city of Alexandria, he was followed by crowds of industrious traders, manufacturers, and men of letters. They chose to live in Egypt in peace and wealth, rather than to stay in Palestine in the daily fear of having their houses sacked and burned at every fresh quarrel between Ptolemy and Antigonus."

Nor did this multitude of colonists find the land of the Pharaohs unpeopled by any of their brethren of Judaea to welcome them. For when about 590 B.C., Nabuchodonozar had dismantled their proud capital, and spread havoc and desolation throughout Judaea, which he had subjected to the Chaldean yoke, some twenty years before, and which was now making a feeble effort to regain its independence, thousands^a of the inhabitants quitted the home of their forefathers for ever, and settled down in the thriving cities and fertile plains of Egypt. Jeremias, the Prophet, who had accompanied his countrymen to keep the lamp of religion burning in their midst, had frequently and vehemently condemned their determination thus to expose themselves to all the dangers of association with idolatrous Gentiles: but they persisted in disobeying his commands and despising his threats. Sweet but mournful are his strains, as he sings^b in his exile's home on the banks of the Nile:—

"Judah hath removed her dwelling-place because of her affliction, and the greatness of her bondage; she hath dwelt among the nations. . . . The ways of Sion mourn, because there are none that come to the solemn feast; all her gates are broken down; her priests sigh; her virgins are in affliction, and she is oppressed with bitterness."

This great immigration of the Jews, whose numbers were afterwards augmented by occasional adventurers and fugitives, abandoned all prospect of returning to Palestine, accommodated themselves to the customs and rule of life of the Egyptians, as far as was permitted them, and very soon adopted the Greek language, even then commonly used by all strangers. Thus we see there were three very considerable strata, so to speak, in the Jewish population of Egypt, at the time of which we write, belonging to three

^a *Jeremias*, chap. xliii.

^b *Lamentations*, chap. i.

distinct eras in their political history. Of these, the posterity of those daring colonists whom the Prophet had accompanied three hundred years before, formed, perhaps, the largest and most influential section; next, the vast multitude that had accepted the generous offer of Ptolemy Soter in 306 B.C.; and, lastly, the not inconsiderable body of 120,000 men, who had just been purchased from slavery by the reigning monarch at the cost of about £3 per head. These last-mentioned had been made the bondsmen of his Egyptian subjects, some by conquest and some by purchase, but the royal favour and civil liberty were now extended to every individual of that persecuted race within the king's wide dominions.

Such was their numerical strength at Alexandria, and such their recognised political status, that, while enjoying all the privileges of the Macedonians, they occupied a separate and important part of the city, which was fortified with strong walls to secure it against any assault whether of foreigners or of natives. They were governed by their own Ethnarch or Arabarches, and, what is of more special importance in the present connection, they had their Sanhedrim, and their own national laws. The Sanhedrim was their supreme Council or Senate, consisting of seventy, seventy-one, or seventy-two members, and the existence in Alexandria of the *only* such High Court of Judicature besides that of Jerusalem, is at once an evidence and a consequence of the acknowledged importance of the Jews in the former city.

All these potent influences, directed by an all-wise Providence, resulted in giving to the Hellenistic Jews the long wished-for translation of the sacred writings, at the *time*, and in the *place* where the Septuagint first saw the light.

There are few events of antiquity regarding which we possess such minute and consistent documentary evidence, as the origin and completion of this "Alexandrian Version of the Old Testament," as some modern censors would have us call it. A Greek book purporting to be a letter addressed by the same Aristaeus, who went on the embassy to Jerusalem, to his brother Philocrates, is still extant, in which the story given in substance above, is narrated in fullest detail. This

work is rejected, however, by many critics as the probable fabrication of some Alexandrian Jew not long before the Christian era; and though their objections to its authenticity are by no means conclusive, we prefer waiving all arguments from sources the genuineness of which is not above all doubt and suspicion. But it may not be inopportune to observe here, that seeming improbabilities, which at first glance appear to make unwarrantable demands on our credulity, are often not merely intelligible but perfectly natural facts, when viewed in the light of local, racial, or religious peculiarities. Thus the constant recurrence of the numbers *seven, seven times seven, seventy, &c.*, in the narration of Jewish history, would appear odd to one unacquainted with the sacred books of the Old Testament.

The authority of Aristobulus, then, is the earliest on which we rely. The value of his testimony is very much enhanced by the fact that he lived within 100 years after the work of the Seventy was completed, and that, being a tutor to an Egyptian king, he had every opportunity of inspecting it in the world-famed library, where the original translation was preserved up to the time of Julius Cæsar. Demetrius Phalereus, he tells us, was the energetic librarian of Philadelphus, and, in the zealous discharge of the unlimited commission he had received from that monarch to collect all the valuable and ancient volumes he could procure, he suggested to the king what an important addition to their library a Greek translation of this famous work, containing the history and the laws of the Jewish people, would form. This is the same Aristotelic philosopher, of whom Cicero writes: *De Legibus, Lib. III., cap. vi. "Phalereus ille Demetrius, de quo feci supra mentionem, mirabiliter doctrinam ex umbraculis eruditorum otioque, non modo in solem atque pulverem, sed in ipsum discrimen aciemque produxit."*

The next clear testimony we have corresponding in the most minute details with the account given above, is that of Philo. He also was an Alexandrian philosopher, but a Jew, and flourished about the time of our Divine Lord. Finally, the learned Jewish historian, Flavius Josephus, who was born in Jerusalem in the 37th year of the Christian era, four

years after our Lord's ascension, accepts and transmits as unquestioned and unquestionable the commonly received tradition of the truth of which he possessed the most convincing evidence, written as well as unwritten. In fact, his account¹ is almost a verbal transcript of the second chapter of Aristæus. He omits, however, the names of the seventy-two interpreters, which the latter author recounts at full length.

Now, we may ask how do our adversaries, who reject as spurious this long-received and well-authenticated tradition, account for the origin of the *name* Septuagint or seventy? Well, some do not offer any alternative explanation; while others affirm that it originated in the approbation and sanction accorded to this translation by the Supreme Council of seventy, in other words by the Sanhedrim whether of Alexandria or of Jerusalem. Let us test the force and value of this assumption, which is purely speculative and gratuitous, by a parallel case. King James the First, of England, had the Sacred Text rendered into the English language, employing fifty-four translators, and this version was subsequently sanctioned and authorised for the general use of the people by Parliament. Strange it has never occurred to the most imaginative mind to call this translation the "Parliament!" But were it designated the "Version of the Fifty-four," such a title would neither shock our intelligence nor involve any intolerable distortion of language.

A second, more ingenious, but equally baseless, explanation is borrowed from the well-known Oriental custom of substituting concrete for abstract terms, a practice not unfamiliar to classical readers. Now, the original Hebrew text was called the Law; the Sanhedrim, or Council of Seventy, interpreted authoritatively that Law, and were for the mass of the people its embodiment, so to speak. The new Greek Version was in future to discharge this function of interpreting the old inaccessible Hebrew, and so far, at all events, to supersede the Sanhedrim or Seventy. What more natural, then, it is asked, than that it should take its name from this latter venerable institution? We confess our

¹ *Antiquities of the Jews*. Book xii., chap. ii. Translated by Whiston.
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limited comprehension does not enable us to regard the sequence as natural, or even justifiable.

It is also important to keep in view the fact that many of the inconsistent or improbable circumstances, which, according to our adversaries' contention, render the whole story incredible and inadmissible on intrinsic grounds, do not belong at all to the original and authentic tradition, but are mere aftergrowths. Thus we do not undertake to defend the statement, supported though it is by the high authority of many of the early Fathers, that the seventy translators were confined each in a separate cell, and that when they emerged from their imprisonment on the completion of their work, it was found that the seventy copies differed not even in a word. This is what St. Augustine has before his mind when he says (*De Civit. Dei*, Lib. 18), "*Septuaginta interpretum excellit auctoritas qui jam per peritiores ecclesias tanta præsentia Spiritus Sancti interpretati esse dicuntur ut, *as unum* tot hominum fuerit.*" Certain it is that there existed near Alexandria, three or four centuries after the Christian Era, scattered ruins which were pointed out to visitors as the remains of the seventy cells. Numerous and veracious, however, as are the writers of antiquity who maintain that such vestiges were genuine, we prefer to follow the opinion of St. Jerome.

E. MAGUIRE

(*To be continued.*)

THE BOOK OF TOBIAS.—II.

IN replying to the difficulties against the veracity of the Book of Tobias, as outlined in our last,¹ we will take up, in the first place, the one derived from the silence of profane history, especially that of Assyria, and of Josephus, the historian of the Jews, regarding the events contained in this book.

¹ IRISH ECCLESIASTICAL RECORD, July, 1886, p. 589.

It is a well recognised canon of historic criticism that silence, at most, is a negative argument, and of little or no force against the positive testimony of trustworthy witnesses. This is specially true when the authors, whose silence has to be accounted for, were not called on to speak, or other valid reasons can be assigned for their not having done so. Now, on the one hand, besides the author of the book himself, who writes in a simple, candid, and historic style, and whose veracity cannot be directly impugned, we have St. Polycarp, St. Clement of Alexandria, Origen, the author of the Apostolic Constitutions, St. Basil, St. Ambrose, St. Cyprian, St. Augustine, appealing to its authority, and drawing quotations from it, as from the other inspired writings.¹ It is contained in the Catalogue of the Council of Hippo and the Third Council of Carthage, and mention of it is made in the letter of Innocent I. to Xuperius. In a word, all the arguments from tradition which can be adduced for its inspiration, *a fortiori* avail for its human authority. But what is of greater importance is, that even these Fathers who, like St. Jerome, wavered about its divinity for reasons not necessary to be given here, are almost unanimous in declaring that it was read by the Jews, regarded as true history, and received by them with great veneration. Against this array of positive proof, the silence of Assyrian historians is urged. Who can say if they were silent? With the exception of a few fragments, their writings have all perished. Even if we were to concede their silence, what then? The history of Tobias, charming and interesting as it was, was still that of only a few private individuals, and hence its non-appearance in the public records of a mighty empire is quite compatible with its entire veracity.

Nor does the silence of Josephus count for more. His scope was to write, not a complete history of the Jews, but only of those events contained in the Books of the Esdrine Canon, among which we have stated Tobias was not enumerated; and even of these his history is defective, as he

¹ In St. Patrick's Confession there is a quotation from the Book of Tobias, ch. xii. 7. "It is honourable to reveal and confess the works of God."

makes no allusion whatsoever to the Book of Job, notwithstanding its existence in this catalogue.

But, say our adversaries, the narrative which represents God's angel as guilty of lying, can lay no claim to true history. Such is the Book of Tobias. For when interrogated by the younger Tobias, whence he was, and if he knew the way to the country of the Medes, the Angel Raphael is said to have replied that he was "of the children of Israel," and that he often "walked through all the ways" (to that country). Again, when asked to what family and tribe he belonged, he made answer, "I am Azarias, son of the great Ananias."

We deny the minor proposition of this difficulty. We must bear in mind the well known distinction between telling a lie and concealing the truth. The one is intrinsically bad, and never lawful; the other, when there is a *justifying cause*, is lawful. I say, when there is a *justifying cause*; because the indiscriminate use of such reservation would be opposed to the public good, and subversive of human intercourse. But, on the other hand, circumstances arise when it is not only expedient, but may be a matter of obligation to conceal the truth. When other means of attaining this end are wanting, all persons admit the liceity of an ambiguous phrase, capable of two interpretations, one of which at least is true, though perhaps less obvious than the other. The error, if any follows on the part of the listener, is not directly intended, but merely permitted by the speaker for a just cause. This distinction, and the principles on which it rests, are admitted by all moralists, and have the sanction of unquestioned legitimate usage in human society.

Keeping this before our minds, it will be seen how the charge of falsehood against the angel, based on the narrative, cannot be sustained. The charge rests, in the first place, on the fact of his having concealed his real nature under a human form. If on this ground the angel be convicted of lying, so may Christ, who for a time concealed Himself from the Magdalen under the appearance of a gardener (*John* xx., 14, 15); and from the Disciples, on the road to Emmaus, under that of a pilgrim. (*Luke* xxiv., 15.) Surely Whittaker, our Calvinist and principal adversary in urging this objection,

will not accuse Christ of falsehood and sin in thus acting. If it was lawful for Christ, why not for the Angel?

Again, if the narration of angelic apparitions in human guise were enough to discredit the veracity of an author, then away at once with Genesis and the other books of Sacred Scripture, in which like narrations are contained, and which, notwithstanding, are not rejected by our adversary. In truth, when the angels are deputed by God to treat with men in a human fashion, being of quite a different nature, they have to assume a sensible human form. The Angel Raphael was sent by God to act as a guide to the younger Tobias, to and from the land of the Medes. If from the beginning he had manifested himself, they would have been both filled with reverential awe, as they really were when, after his return from Rages, he made himself known: "And being seized with fear, they fell upon the ground on their face . . . and lay there for three hours prostrate." (Chap. xii., 14.) Hence he assumed the appearance of a specific young man, Azarias, one to whom the elder Tobias would not fear to entrust the safe guidance of his son, and with whom at the same time he could converse familiarly and act without restraint as with a companion. And if in doing this for the purpose of concealing himself there was nothing unlawful, neither was there in predicating of himself thus veiled for the same reason the characteristics and deeds of him whose appearance he bore. Hence the words of the angel are perfectly true, if we refer them to the young man under whose guise he appeared: that is, he to all appearance, and as far as human intercourse was concerned, was "Azarias, son of the great Ananias"—and in the same sense was of the "children of Israel," and "often walked through all the ways to the land of the Medes" and "abode with Gabelus."

Or, again, the replies of the angel may be well understood of his own person, though in a sense somewhat broader and adapted to the angelic nature and functions. He was, "of the children of Israel" not by origin, but by reason of his office, having by divine deputation been constituted their guardian, he in a certain sense belonged to them: "he often walked through all the ways thereof." not on foot, horse or

chariot, but by being present now in one province or city, now in another, in the discharge of his angelic ministrations, wherever the children of Israel were dispersed. Finally, having regard to the etymology of the words, well may he call himself "Azarias," which means "help from God," and such Raphael truly was to Tobias; "son of Ananias," that is, "son of the hidden God," or "of God dwelling in the clouds," for we know that in Scriptural language the angels are frequently styled the "sons of God."

But the writer who contradicts himself is unworthy of credit. Now, in chap. iii., 7. and again chap. vi., 6, Raguel is represented as living in "Rages, a city of the Medes," and yet in chap. ix., 3, we are told that the younger Tobias while staying in the house of Raguel requested the angel to go to "Rages, the city of the Medes," to fetch the money from Gabelus, and invite him to the wedding. How explain this contradiction?

If we had to reply from a Catholic or Christian standpoint, presupposing the divine authorship of the Book of Tobias, the answers to this and such like difficulties should be in general, that as no falsehood can be admitted in the inspired writings, neither can any *real* contradiction. Such a contradiction would be equivalent to God contradicting Himself. That there are *apparent* contradictions, and these rather numerous we do not deny. It would be nothing less than a miracle if there were not, considering the different authors by whom, and the different epochs at which they were composed, as well as the difficulty of the subjects of which they treat. The causes of such seeming contradictions as well as a key to the solution of them are summed up by St. Augustine in these words "aut codex mendosus, aut interpre erravit, aut tu non intelligis."

In the present case, prescinding altogether from the canonicity of the Book of Tobias, as according to the terms of our thesis we are bound to do, our reply is: The authority of the book is in possession, the presumption is in its favour; consequently if we can give even one probable solution of the contradiction, our adversaries are bound to accept it, or disprove its probability, rather than reject the veracity of the author.

May we not then suppose, as many do, that there were two cities by name of Rages, as there were two Bethlehems in Palestine, or as now there are two Viennas in Europe, in one of which dwelt Raguel with his daughter, and in the other Gabelus, to whom Tobias sent the angel? This supposition has a foundation in the text. In speaking of Rages, in which Gabelus dwelt, the author adds, "*which is situate in the Mount of Ecbatana,*" (chap. v., 8), thereby, perhaps, distinguishing it from the other Rages in which Sara lived.

Or again, may we not adopt the explanation of others, who allege, that in the time of Tobias, Rages was the name not only of a city, but likewise of a country or province, just as we have Dublin the name of a county as well as of a city. If this hypothesis be true, the difficulty vanishes. As with perfect truth one may say of two persons that they reside in Dublin, one of whom lives in the county, the other in the city of Dublin, so Raguel and Gabelus may both live in Rages, and yet be far asunder, one living in the province of that name, the other in the city. The Chaldaic words "medina" or "medintha," as well as the Latin "civitas" are sometimes used to designate a province as well as a city.

Or may we not adopt the somewhat kindred and more probable solution given by Bellarmine (L. 1, de Verbo Dei, cap. 11) and now received with greatest accord by commentators, viz., that Rages was not only the name of a city, but was used in a broader sense to designate suburban residences or villas, as a person residing at Blackrock may be said to be in Dublin? Raguel being a rich man, in all probability had not only a city residence but likewise a suburban villa, near enough to Rages to be said to be in it in common parlance, and distant enough to warrant the writer in saying that Raphael was sent to the city of Rages. If then we suppose with the supporters of this opinion, that Raguel and Sara at the time of the marriage ceremony or immediately after it, lived in some suburban residence, the journey of the angel to the city at the request of Tobias, and his return with Gabelus to partake in the nuptial festivals are all easily understood and quite in harmony with the text.

Finally, there are some, who with Medina (*De Recta fide* lib. vi., ch. xiv.) and Marchini (*De Libro Tobiae*) suspect that in chap. iii., 7, an error has crept into the text of the vulgate, so that for *Rages Medorum*, the reading should be *Ecbatane Medorum*. The foundation for this opinion is that in the Hebrew versions of Munster and Fagii, as well as in the Syriac and ancient Greek ones, this reading is found.

These are the principal solutions of this difficulty given by biblical scholars. They are all more or less probable, and any one of them is sufficient to explain the apparent contradiction, which, as I have said, is enough for our purpose.

The history of the demon Asmodeus furnishes matter for the gravest difficulties which can be urged against the authority of the Book of Tobias. In chap. iii., 8, it is related that Sara "had been given to seven husbands, and that a devil named Asmodeus had killed them at their first going into her." In the Greek version, vi. 15, it is added that the "devil loved her."

Again chap. viii., 1 &c., we are told that when Tobias was admitted into the nuptial chamber "remembering the angel's words he took out of his bag part of the liver (of the fish) and laid it upon burning coals. Then the angel Raphael *took* the devil, and *bound* him in the desert of upper Egypt." In this history three things appear to our adversaries utterly incredible and absurd. First, that the demon killed the seven husbands of Sara. Secondly, that the demon was put to flight by the odour or smoke from the liver of a fish laid on burning coals. And thirdly, that the angel *took* and *bound* him in the desert of upper Egypt, as if a spirit could be taken and bound within certain limits.

Before approaching the solution of these difficulties, we will make a few preliminary observations which may help to throw light on the issue to be discussed. We must repeat, even at the risk of wearying our readers by the repetition, that the authority of the Book is in possession—the voice of tradition has borne it down to us as trustworthy history. The adversaries do not even attempt to impugn this argu-

ment. The most they can dare is try to disprove its veracity by pointing out contradictions as in the case of the difficulty last treated, or absurdities and impossibilities as in the present one.

Now if any history relate as a fact what is known to be impossible, or things that are clearly incompatible, so far it must be untrue: and if such impossibilities and inconsistencies be frequent, it forfeits altogether a claim to be regarded a truthful narrative. This nobody can deny. But we must not regard nor reject as *impossible* what we are unable to explain. Many things happen of which we are perfectly certain, though we do not know *how* they happen. That the body and soul act and react on each other we know, *how* this happens we know not. When a fact is established by indisputable proof, we must accept that fact even though we may not be able to point out the means by which it was brought about.

Again, we must not reject as *impossible* what is only *improbable*. History furnishes many examples in proof of the old saying—it is very probable that a great many improbable things will take place. What was less probable a few weeks ago, than what is to-day a matter of history, viz., the mysterious abduction of Prince Alexander of Bulgaria, his speedy restoration to the throne of his devoted subjects, and then his immediate abdication; or again ten years ago what was more improbable than that Dublin Castle, Irish Landlordism and all the kindred factors of what was then an apparently impregnable institution would be to-day crumbling to pieces before the assault of a united Irish democracy. And are these facts to be rejected by future generations in the face of convincing testimony because of their antecedent improbability?

Finally, we must not imagine, as modern unbelievers would have us do, that because a thing is extraordinary, outside the common ordinary course of things, therefore it is false, and ought to be relegated to the regions of romance. This deep-rooted dislike for the extraordinary is considered a necessary passport now-a-days in order to be ranked amongst philosophers of schools of “modern thought.” Let

us hear the scathing exposure of such an assumption by the learned Balmez. In letter xxv. he writes :—

“First of all allow me to remark that the want of belief in extraordinary things, is not always a sure sign of much philosophy ; for this incredulity can spring from ignorance, in which case it is stubborn, tenacious, and little less than invincible. We meet this phenomenon in a striking manner when we converse with ill-instructed and proud people. As the lower orders have often heard that there are many deceits in the world and big lies are told, they take that vulgarity for criterion, and mercilessly apply it to everything out of the common order. . . . Paschal has said with much truth, that there are two classes of ignorant people, those who are completely so, and those who having attained the highest degree of wisdom, have a clear knowledge of their own ignorance. The saying is in some manner applicable to incredulity in extraordinary things. Truly wise men have an incredulity on this head, tempered by reason, and ever subject to the conditions of possibility which observation or the light of science has taught them. In general, we might say, these men are incredulists, with some timidity, and not unfrequently inclined to believe the extraordinary. When one penetrates into the abysses as well of the physical as of the intellectual and moral world, the profundities he discovers are such, the mysteries he sees flitting among the shades, pierced with some rays of light, so numerous, that great thinkers—those who have approached the edge of these abysses, contemplating their unfathomable depths—scarcely meet anything of which they presume to say, this has been, this will not be, this is impossible. Such men do not start at the word *extraordinary*, because they discover in what appears the most ordinary phenomena, a multitude of extraordinary things ; or, to speak with more exactness, a multitude of things more incomprehensible, the more ordinary they are. . . . What is all nature but an immense mystery ? Have we ever meditated on life ? Has any philosopher ever comprehended in what that magic power consists, which walks by ways unknown ; which acts by incomprehensible means, which moves, and agitates and beautifies : which produces sweetest pleasures, and causes insupportable torments, which is within us and without us : which is not found when sought, and presents itself when unthought of ; which propagates in the midst of corruption, which incessantly becomes inflamed and extinguished in innumerable individuals, which flits as an imperceptible flame in the atmospheric regions, on the face and in the bowels of the earth, in the currents of rivers, on the surface and in the depths of the ocean ? Is there not a mystery, and an incomprehensible mystery here ? Do you not see here—do you not palpably feel a something which does not come under that *ordinary thing* you would confound with philosophy ?

“Electricity, galvanism, magnetism, certainly present extraordinary phenomena. Shall we deny because we do not comprehend

them? And shall we delude ourselves into the belief that we comprehend them, simply because some of their effects are visible? When you fix your attention on those secrets of nature, do you not feel possessed by a profound feeling of astonishment? Have you never asked yourself what is there behind that veil with which nature covers her secrets? Have you not felt that small philosophy which cries *the ordinary, the ordinary* disappear, and discovered the necessity of replacing it with the sublime idea that all is extraordinary? Instead of that little sentiment, which confounds the philosopher into the vulgar, and communicates to him a miserable incredulity with regard to extraordinary things, have you not experienced a secret inclination to see in all parts the stamp of the extraordinary? . . . Oh! then that philosophy which talks of *the ordinary—of the common*—and has a ridiculous horror of everything extraordinary or mysterious, appears little indeed.”

It is needless to apologise for giving at such length this powerful exposure of the inconsistency of the *enemies* of the *extraordinary*, or for prefacing our direct reply to the difficulty by these few obvious principles, which are often overlooked by our adversaries.

Whether the word Asmodeus meaning “exterminans” is a generic name applicable to any of the evil spirits, or a specific one proper and peculiar to one demon because of his office, or whether he was the prince of demons, or, as Calmet opines, the demon of impurity, these and similar questions on which nothing can be asserted with certainty do not concern us; it is our business to show that the things related of the demon in the book of Tobias are neither absurd, nor impossible.

That the devil should kill the seven husbands of a woman is an unusual and singular event, all will admit; that his doing so is absurd or impossible we utterly deny. On the contrary, pre-supposing, as we here do by the right of discussion, the existence of bad angels and their malignant hatred of the human race, it is no matter of surprise to find him carrying into effect, when God permits, his evil desires against man. The Book of Holy Job, as well as the pages of ecclesiastical history, bear ample testimony to the fact that God does so permit him. Why he does so it is not for us too curiously to inquire. That he should do so in an individual case for the punishment of crime and the fulfilment of His

own Providence will not seem strange to many. Now it is the common opinion of scriptural interpreters founded on the words of the angel, that the devil killed these men, with God's permission, because of their unbridled lust. For when Tobias alluded to their death, the angel said to him. Chap. vi., 16:—

“Hear me, and I will show thee who they are, over whom the devil can prevail. For they who in such manner receive matrimony, as to shut out God *from themselves, and from their mind, and give themselves to their lust, as the horse and mule, which have not understanding, over them the devil hath power . . .*”

In which he clearly suggests the reason of the devil's power over these men. Sara too had evidently strong suspicions of the same, for in her beautiful prayer, chap. iii., 18, she says:—

“But a husband I consented to take with thy fear, not with my lust. And either I was unworthy of them, *or they perhaps were unworthy of me.*”

And thus the devil was used by God not only as the avenger of His offended majesty, but likewise as the instrument of His special providence in regard to Sara. For while he punished them for their lust, the chaste Sara he dared not touch, but rather preserved her undefiled for one who was worthy of her, as the angel manifested to her father, Raguel, chap. vii., 12:—

“Be not afraid to give her to this man, *for to him who feareth God* is thy daughter due to be his wife, therefore another could not have her.”

In the Greek version, we have said, it is stated that the devil loved her, thus insinuating that jealousy was the motive of the devil's action. But there is grave reason for doubting if these words, which are found only in the Greek, belonged to the original text. They are not in the Vulgate nor consequently in the Chaldaic manuscript used by St. Jerome. But granting that they belong to the text, what then? Tobias merely said that *he heard it*—that is, there was a rumour, and possibly even a popular belief to that effect—the truthfulness of which neither Tobias nor the author guarantees. Even if we were to go further, and concede

that the younger Tobias himself believed this rumour—still the author of the book is absolutely free from any responsibility regarding it—he simply narrates the words spoken by Tobias, without becoming sponsor for their conformity to the real state of things. In a word, the author of the book does not say that the devil loved Sara—he tells us that Tobias said so, which is quite a different thing.

But who can believe that the demon was expelled by the smoke from the liver of a fish laid on burning coals? There is nothing absurd or incredible in it whichever of the three explanations of interpreters we may choose to adopt. Some with Tirinus attribute the expulsion solely and exclusively to the action of the angel, the smoke contributing nothing directly or indirectly to his banishment, being merely a sign to denote the moment of the exercise of the angelic power and the departure of the demon. The Vulgate text is not opposed to such an explanation. In chap viii., 2 and 3, the reading is: "Tobias, remembering the Angel's words, took out of his bag part of the liver (of the fish), and laid it upon burning coals. *Then the Angel Raphael took the devil, &c. ;*" which words seem to refer the expulsion altogether to the angel. The words of the Greek Version, which indicate a closer connection between the smoke and the expulsion, may be explained without any violence in a metaphorical sense, the concurrence of the two events being a mere simultaneity without a dependence on one another as cause and effect, "*post hoc sed non propter hoc.*"

There are others who ascribe, if not a direct, at least an indirect influence to the smoke. This opinion appears more in conformity with the whole context, for not only, as in chap. viii., 2 and 3, is the concurrence of the two events noted, but in chap. vi., 8, it is clearly affirmed by the angel that "the smoke thereof driveth away all kinds of devils either from man or from woman." The action of smoke on a pure spirit like Asmodeus could not be direct, but it may be indirect, in the sense that it possessed the property of allaying lust, which, as has been said, was the cause of the demon's influence over the seven husbands of Sara, and of thus inducing dispositions unfavourable to his presence.

It is not necessary, say the advocates of this interpretation, to appeal to a miracle or any extraordinary intervention of Providence in attributing such a property to smoke, for the pages of profane writers (Pliny, Book xxiv., Chap. 9; Ovid, Book i.; and Plutarch, as well as Josephus, *Antiq.*, Book viii., Chap. 2) ascribe to certain roots, plants, metals, and perfumes, properties which had an indirect influence over demons.

If the sound of David's harp banished the evil spirit from Saul (1 *Kings*, chap. xvi.), doubtless by the influence it exercised on the melancholy mood and passions of the king, why regard it as absurd or incredible that a like result in the same way should follow from the smoke of the liver of the fish?

Finally, may we not, as the erudite Ubaldi¹ suggests, combine both explanations, and attribute the expulsion *directe et formaliter* to the angel, *indirecte seu dispositive* to the smoke?

The words used to express the action of the angel over the devil are clearly to be understood in a metaphorical sense suited to the angelic nature. What is more common than such a use of these words? Individuals and parties are said to be *bound* hand and foot, not in a physical sense, but by moral or legal obligations, or by a restriction of their freedom of action. Hence the angel's *taking* and *binding* the demon means simply that he overcame him, and hindered him from exercising his power, in the same sense as the angel is said in the *Apocalypse* (chap. xx., 2), to have "*laid hold* on the dragon, and *bound* him," or as in *Jude*, chap. i., 6, that the "angels who kept not their principality . . .

¹ Monsignore Ubaldo Ubaldi, Professor of Sacred Scripture in the College of the Propaganda and the Roman Seminary, was Cardinal *in pectore* at the time of his lamented death nearly two years ago. He was then a comparatively young man, but of world wide fame for his vast erudition and especially his biblical lore. By the command of the reigning Pontiff he undertook and wrote learned defences of the Book of Ecclesiastes, Wisdom, &c., against the impious attacks of the infidel Renan. His Introduction to Sacred Scripture, in three volumes, is a work of singular merit, well known to students of Sacred Scripture. To an admirable order and lucidity of treatment it adds a solid and varied erudition, and is altogether, to use the words of the Roman Theological Censor, "a full and illustrious defence of Catholic doctrine," and especially useful in defending Sacred Scripture against the cavillings of modern scientists.

He hath reserved under darkness in everlasting chains." "The binding of the devil," says St. Augustine, "means his not being permitted the full exercise of his power of tempting and seducing man by force or fraud."

The "desert of upper Egypt," where Asmodeus is said to be bound by the angel, may be understood in a metaphorical sense to express the utter discomfiture of the demon by his banishment to some very remote region where he would be powerless to do harm; or, if it be taken in the strict and literal sense, of having his operations confined to this particular region, surely no place could be found more suited for him, who, when he goeth forth from a man, "walks through dry places without water" (*Mark*, chap. xii., 43, *Luke*, chap. xi., 24), than upper Egypt, the sterile, sandy, uncultivated Thebaid of roaring cataracts and inaccessible ways, once the home of serpents and poisonous beasts, according to St. Jerome, later on, the famous retreat of holy hermits, where, according to ecclesiastical history, the demons, as if in defence of a prized citadel, entered into many a fierce and visible conflict with a St. Anthony, a Macarius, and a Paphnutius!

These are the principal difficulties urged against the authority of the Book of Tobias. We do not pretend to have treated the subject as fully and exhaustively as it might be done, and as it deserved; our aim has been to suggest and illustrate the general principles which should guide us in refuting the arguments and unravelling the sophistries of modern enemies of the Bible. We are sensible of having done but little, because we have had but little to offer from our scanty means. But in the temple of truth each may be allowed to make an offering, and while others bring their gold and their silver, and their precious stones, we may humbly venture to make our simple offering at least of hair and skin! (St. Jerome, *Prologus Galeatus*.)

DENIS HALLINAN.

PRE-REFORMATION CHURCHES IN IRELAND.

ALTHOUGH there is scarcely a town or even village in England which does not possess, at the present time, one or more churches built by Catholics, but now devoted to a form of worship alien to that for which they were first erected, the total number of pre-Reformation ecclesiastical edifices still in use in Ireland is comparatively small.

But, whilst in England there is only one of these buildings, St. Etheldreda's, London, now served by the Fathers of Charity, which has come back once more into Catholic hands—to which, perhaps, should be added the recently opened Benedictine Abbey at Buckfastleigh, Devon—there are in Ireland, so far as the present writer knows, at least *four* such structures happily restored to their original purposes. These are:—

1. The Black Abbey at Kilkenny, once more in possession of the Dominicans.

2. The Franciscan Abbey, Clonmel, whose history was related by Father Murphy, in the June Number of the RECORD.

3. The Parish Church at Carrickbeg, Carrick-on-Suir.

4. The Parish Church at Adare, County Limerick.

The history of the latter two restorations is so interesting as to be, I trust, found worth reproducing in the pages of the RECORD.

I. According to *Archdall's Monasticon Hibernicum*, a Monastery for Conventual Franciscans was founded at Carrickbeg in 1336, by James, Earl of Ormond, and the first Friar was admitted therein on the Feast of Saints Peter and Paul, the 29th of June, which in that year fell on a Saturday, at which time Stephen De Barry was appointed Minister-Friar; William Naisse, Keeper; Friar Clynne, of Kilkenny, Warden. This latter Friar is better known as the author of the *Annals of Ireland*, a Latin work of great historical merit. Clynne soon returned to his Convent at Kilkenny, where he wrote his *Annals* and died there of the plague, of which he wrote a frightful account, in 1350. The Carrick-

beg Convent fell into ruin, and was re-founded in 1447, by Edmund MacRichard, grandson of James, third Earl of Ormond, and grandfather of Pierce, eighth Earl of Ormond. Carrickbeg Convent was suppressed in 1540, its then guardian being William Cormac, and was granted to Thomas, tenth Earl of Ormond.

In 1827, a case relative to this Convent was stated for O'Connell, as follows:—The querists proved that by mesne assignments this Monastery, with the Abbey lands, became vested in Henry Straggan, Esq., and were purchased from his successors by Richard Sausse, Esq., of Carrick, in whose possession they were at the time.

The Abbey aforesaid was in the Parish of Kilmolleran, in the County of Waterford, and since its surrender by the last Prior was suffered to fall into decay.

The Roman Catholic Clergyman and his parishioners were then re-building it for the purpose of Divine worship, but the Protestant Rector, who had no church, threatened to possess himself of it when repaired. The Parish was vicarial and rectorial; and the Vicar was in possession of the Parish Church, where he and his curate regularly officiated. The Rector had a sinecure, as there was never more than one Church in the Parish.

Under those circumstances Counsellor O'Connell was asked to say, if the Roman Catholic Clergyman and his flock could be prevented from using this Abbey (which was private property), when rebuilt as a place of worship; or could the Protestant Rector of the Parish then, or at any future time, take possession of it.

O'Connell advised the querists to be under no apprehension from the threats of the Protestant Rector, who had clearly no right either to obstruct them in the repairing of the Monastery, or to take possession of it when those repairs were completed. On this assurance the Abbey was re-built, and has ever since been used as the Parish Church; the Rector not deeming it wise to put forward his claim for possession.

The steeple of this Abbey, which was dedicated to St. Michael, is a very curious structure, about sixty feet in

height, and rising from a single stone. It resembles an inverted pyramid, the point of which rises from a sculptured head of the saint several feet above the ground, towards the middle of the side-wall of the Church.

II. The Parish Church at Adare was formerly the White Abbey of the Trinitarians, the Order founded for the Redemption of Captives by St. John of Matha, and St. Felix of Valois, in 1198.

"At the beginning of this century," we learn from Father Bridgett's *Historical Notes on Adare*, a little work which we trust will find many imitators in Ireland, "the ruined Church of the Trinitarian Abbey was used as a ball-court, and subsequently the intention was to fit it up as a market-house."

The story goes that the first Earl of Dunraven, who was a Protestant, and had converted the remains of the old Augustinian Abbey at Adare into a Protestant Parish Church, in 1807, went one day into the old Trinitarian ruin, and, as he stood looking up at the ceiling of the tower, was heard to say: "I will never allow it to be a den of thieves." He immediately sent for the Rev. M. Lee, the venerable Parish Priest, and announced his intention of giving it to the people for their Church, which was soon after carried into effect. This was in 1811.

The grandson of this restorer of the Catholic Church at Adare, Edwin, the third Earl of Dunraven, became a Catholic, and enlarged and re-built it, and, prior to his lamented death in 1871, planned further improvements which have since been carried out by his trustees. These additions were solemnly blessed by the late Most Rev. Dr. Butler in 1834.

The splendid wrought-metal screen behind the high altar of this Church is the gift of the fourth Earl, who is a Protestant.

III. Buttevant Parish Church is built quite close to the old Abbey of Buttevant, a tower belonging to which is incorporated with it; the Catholic Church at Cong, Galway, stands almost back to back with the famous old Abbey there; the

Carmelite Church at Kinsale stands on ground which has always been in Carmelite hands; and this, too, is the case, I believe, in Ennis: but these cannot properly be added to the above list.

The following comprises the chief pre-Reformation Irish churches now held and used by Protestants:

1. St. Patrick's, Dublin.
2. Christchurch, Dublin.
3. St. Canice's, Kilkenny.
4. St. Colman's, Cloyne.
5. St. Nicholas', Galway.
6. St. Multhose, Kinsale.
7. St. Mary's, Limerick.
8. The Cathedral, Lismore.
9. The Cathedral, Armagh.
10. The Abbey Church, Youghal.
11. The Protestant Church at Adare, formerly an Augustinian Abbey.
12. The Protestant Church at Kilmallock.

The Protestant Church at Athenry occupies part of the site of a Catholic building, the wall and transepts of which are still standing.

A third, though less interesting list, which it is to be hoped the present paper will induce others with better opportunities to complete, is that of the churches which the so-called *Irish Church* has let fall into ruins since its disestablishment, or else has totally removed from the face of the earth. Of these there are—

1. Emly, the spire of which still remains.

2. Mungret, Limerick, left a "new ruin."

3. The Protestant Church at Carrigdrohid, in the County of Cork, every stone of which was carted away.

4. Temple Brigid, Crosshaven, Cork Harbour. The ruins of this church form a prominent landmark for vessels entering the harbour, and this church was said to be nearer the sea than any other in all Ireland. I am not sure, however, that it owes its abandonment to the Disestablishment Act.

Whilst willingly bearing witness to the splendid services done by the Board of Works under the National Monument

Preservation Act, in preserving from the ravages of time and the destructive hands of heedless men the numerous beautiful ruined Abbeys and Churches which still stud the land, we regret that they have left unrestored the grandest group of our ancient ecclesiastical monuments, namely, those clustered on the famous Rock of Cashel.

J. COLEMAN.

ROMAN CONFERENCES.

[We believe that many of our readers will take a very practical interest in reading the Programme of the Clerical Conferences held in Rome within the past year, 1885-86. With this view we print the Programme in full.—ED. I.E.R.]

QUAESTIONES MORALES.

DE TERTIO, QUARTO, ET QUINTO DECALOGI PRAECEPTO.

De quibus deliberabitur in conventibus quos, auspice viro eminentissimo Lucido M. Parocchi, S.R.E. Presbytero Cardinali et sanctissimi D. N. P P. Leonis XIII. Vicario Generali, Romae ad S. Apollinaris habebunt sacerdotes ex coetu S. Pauli Apostoli diebus qui singulis quaestionibus inscripti sunt, a mense Novembri anni 1885, ad Augustum 1886.

MONITUM.

Qui propositas quaestiones enodare, aut enodatas magis magisque illustrare, vel piam habere collationem debeant, meminerint illud, quod nostro in coetu semper solemne fuit, haec omnia unius horae spatio continenda.

Initium vero coetus toto anno erit hora vicesima secunda.

I.

Die 23 Novembris 1885, hora 3 pom.

Titius, dives mercator et innumeris implicitus negotiis, paschali tempore ad poenitentiae sacramentum accedens, interrogatus praeter alia a confessario, qua ratione dies festos sanctificaverit, respondet se in more habuisse, singulis dominicis et festis, unam dumtaxat missam audire, et quidem studiose quaerens presbyterum, qui eam quam citissime absolveret; quin alio quovis modo per illos dies vel mente,

vel opere Deum praeterea coleret. Sciscitante rursus confessario an saltem attente missae interfuerit, reponit se, cum sacro adesset, flexis quidem genibus semper mansisse, nullatenus tamen orasse; saepe etiam voluntarie ad sua negotia divertentem, supputationes de datis et acceptis per integrum fere sacrum mente instituisse; imo et quandoque, dum sacerdos in altari operabatur, tam acri et assidua pugna, ob protractam in sabbato vigiliam, cum somno decertasse, ut incerta sibi visa sit victoria. Tandem concludit, se, si forte aliquando diebus festis ad communionem accederet, ad temporis lucrum faciendum, intra missam discussisse conscientiam et peccata fuisse confessum, quin aliam missam sive antea, sive postea audierit.

His a Titio declaratis, ut confessarius eum corrigat, et quid in posterum ab eo sit agendum opportune praecipiat, secum quaerit:

1°. *An ad dies festos sanctificandos, praeter missae auditionem, aliquid aliud a fidelibus ex praecepto positivo praestandum sit?*

2°. *Quaenam attentio requiratur, ut praecepto de missae auditione satisfiat?*

3°. *An Titius in singulis, de quibus in casu, requisitam attentionem habuerit?*

II.

Die 14 Decembris 1885, hora 3 pom.

Die dominica in quoddam oppidulum, nundinarum causa, ingens concurrat alienigenarum multitudo. Unum, nec admodum amplum, in eo templum habetur, una parochi missa. Dato signo ecclesiae fores panduntur; et subito sacra aedes redundat populo, ut maxima turba in sacristiam, in vestibulum, in plateam, in contigua loca sese effundat. Est qui scandit in cancellatam templi fenestram (*italice coretto*), ibique manet; quin tamen quidquam de missa vel videat, vel audiat, paracho remissa voce celebrante. Titius qui versatur in sua officina contra eandem sacram aedem posita, cum videat parum abesse, quin hominum frequentia in officinam ipsam irrumpat: Hodie, inquit, domi meae sacro interesse mihi liceat. Famuli, qui sunt in cella officinae contigua, nihil praeter dominum conversum ad templum et in

genua provolutum videntes, quin inde pedem efferant, idem faciunt. Uxor Titii autem aliaeque mulieres, in cubiculo commorantes, quod officinae imminet, ad pergulam se conferunt, ex qua commodè et templi fores spectant, et populum undequaque diffusum.

Quaeritur :

1°. *Qualis requiratur praesentia ad missam die festo rite audiendam ?*

2°. *Quaenam distantia a loco celebrationis impediatur, quominus sacro valide quis adsistat ?*

3°. *Num hi omnes, qui memorantur in casu, satisfecerint praecepto auditionis missae ?*

III.

Die 11 Januarii 1886, hora 3½ pom.

Titius clericus, ecclesiam parochialem forte ingressus, dum catechesis ad populum habetur, audit doctrinam de festorum observantia fidelibus proponi, quae a theologorum communiter receptis principiis abhorrere sibi videtur. Concionator enim disserens de abstinence ab operibus servilibus in primis docet, ad haec a non servilibus discernenda attendi potissimum oportere ad laboris gratuitatem, ad laborantis intentionem et ad defatigationem corporis. Hinc infert, non exercere opus servile eum, qui sine ulla spe lucri, recreationis causa, die festo laboret ; vel qui id faciat animo otium vitandi ; vel demum si ea praestet, quae levissimam defatigationem important, ut esset tibialia manu texere, rosaria et scapularia conficere, imagines acu pingere, typos componere, artem photographicam exercere aliaeque his similia. Praeterea definiens, quaenam sit materia gravis in opere servili diebus festis peracto, docet eum graviter non peccare, qui per tres vel quatuor horas hujusmodi operibus vacet ; imo vel eo rem deducit, ut excuset a mortali dominum, qui plures famulos jubeat per decem et amplius horas successive laborare, sedulo cavens ne tempus a singulis impensum materiam gravem attingat.

Titius de veritate hujus doctrinae sollicitus theologum amicum adit, a quo quaerit :

1° *Quonam criterio dignosci valeant opera servilia a non servilibus ?*

2° *Quaenam materia habenda sit ut gravis in opere servili diebus festis peracto?*

3° *Quid sentiendum de singulis doctrinae capitibus a concionatore traditis?*

IV.

Die 25 Januarii 1886, hora, 3½ pom.

Recitatur oratio de laudibus S. Pauli Apostoli, quem coetus noster sibi patronum adlegit.

V.

Die 8 Februarii 1886, hora 3¼ pom.

Casia, adolescentula nubilis et honestis orta natalibus, quae caeteros hebdomadae dies in aliorum servitium impendere ex rei familiaris angustia cogitur, ut sibi matrique viduae victum et decentem vivendi rationem comparet, saepe festis diebus dat operam propriis vestibis consuendis, sudariolis et indusiis tergendis ferroque complanandis, atque aliis hujus generis domesticis operibus. Accidit etiam aliquando, ut si forte careat iis ornamentis, quae se decere existimat, et sine quibus, ne nimis pauper esse videatur, nollet conspici a quodam juvene, qui eam cupit in uxorem ducere, sacro non intersit; nec enim ante lucem id sibi licitum putat ob suae pudicitiae timorem, cum nempe sola sine matre, senectute et infirmitatibus impedita, ad templum deberet accedere. Tandem, oblata occasione notabiliter lucrandi, si novam vestem quam citissime assueret, festum diem in opere perficiendo integrum traducit, et vel a missa audienda abstinet.

De his omnibus, quae bona fide se peregrisse dicit, confessarium tempore paschali consulit, a quo petit, an ea licita sibi revera fuerint, et qua ratione se in posterum gerere debeat. Hinc confessarius secum quaerit:

1° *Quaenam causae excusent a lege, quae jubet diebus festis missae auditionem, et abstinentioniam ab operibus servilibus?*

2° *An causa legitime excusans sit etiam occasio notabilis lucri faciendi?*

3° *Quid respondendum Casiae tum quoad praeteritum, tum quoad futurum?*

VI.

Die 22 Februarii 1886, hora 4½ pom.

Titius, negotiator ditissimus, duos habet filios, quorum natu minorem, elegantiori forma mentisque alacritate praeditum, speciali prosequitur dilectione; licet major natu nec ingenio omnino careat, nec pravis sit moribus, nec in patrem ullo modo reus. Itaque dum adolescentior litteris et scientiis addicitur, atque ad negotia gerenda sub patris instruitur directione, alter ab omni fere civili ac politiori cultura arcetur, et a quavis commercii addiscendi ratione a patre ipso prohibitus, laboribus domesticis dumtaxat operam dare cogitur. Titius, qui cum eo semper dure agit, saepe eum monet, ut religioso alicui ordini det nomen, asserens id solum esse suo ingenio accommodatum. At filius semper renuit, negans se ad hujusmodi vitae genus a Deo vocari, imo potius matrimonii statum adamare. Paulo post patri significat velle se puellam, pauperem quidem et deterioris conditionis, sed honestam, in uxorem ducere; cumque nullo modo patris veniam impetrare valeat, ipso inscio et invito, clam nuptias init. Quo cognito, Titius ira excandescens eum domo expellit, et testamento condito adolescentiorem haeredem constituit, et solam legitimam priori relinquit.

Verum paullo post morbo correptus confessario mentem suam aperit, tum de praeterita cum filiis agendi ratione, tum de ultima sua voluntate jam tabulis consignata. Haeret animo confessarius et apud se quaerit:

- 1° *Quaenam debeat esse parentum erga filios temporalis cura?*
- 2° *Utrum praeterita Titii agendi ratio cum filiis sit graviter culpabilis?*
- 3° *Quid censendum de condito testamento, et quid nunc Titio consulendum injungendumve?*

VII.

Die 15 Martii 1886, hora 4½ pom.

Titius, causidicus, magna distractus litium et negotiorum copia, cum prolis educationi per se vacare impediatur, filiarum curam pientissimae uxori penitus relinquit. E duobus vero filiis, majorem, qui bellicarum rerum percupidus videtur, in militari collegio educandum curat. Et quidem

uxor non semel cum viro conqueritur de hujusmodi collegio, tamquam minime tuto ratione fidei et morum, et in quod etiam juvenes sectae heterodoxae cooptentur. Cui vir non sine reprehensione respondet: mulieres semper malum cogitare, et caeteroquin in eo proprii cultus exercitium unicuique permitti, religiosis controversiis severe interdictis. Natus minorem Titius cuidam praeceptori concredit, his tamen apposis conditionibus: nempe ut magister filium non corrigat, sed illius defectus ad patrem referat; deinde ut eum catholicae religionis praeceptis imbuat, attamen quoniam ad saecularem statum destinatur, nimiae pietati eum non addicat; tandem ut nunquam de ecclesiastico vel religioso statu cum eo loquatur, imo, capta occasione, utriusque status incommoda potius exaggeret. Institutor, qui datas condiciones se sancte servaturum promittit, subinde patri refert, filium esse iracundum, superbum et studia fastidientem. Cui pater subridens dandum hoc esse aetati respondet.

Expleto tandem educationis curriculo evenit, ut ambo Titii filii ad vitia proclives gravem parentibus angustiam afferant.

Quaeritur:

- 1° *Quaenam esse debeat spiritualis parentum cura erga filios?*
- 2° *Num a Titio in familiae educatione adhibita ratio sit graviter culpabilis?*
- 3° *An institutor licite potuerit appositae condiciones acceptare et servare?*

VIII.

Die 29 Martii, 1886, hora 4½ pom.

Titius ob patris et novercae saevitiem domum relinquit, ac propria industria sibi victum comparat. Sed ne de hoc quidem contentus pater, ut alterius uxoris filiis, quos praediligit, provideat, Titium urget ut, modica pecunia accepta, cuius renuntiet haereditatis juri. Pro bono pacis huic renuntiationi acquiescit Titius, simul tamen declarans, se ab hoc die et patrem et familiam abdicare. Inde ad exteram regionem profectus, lapsu temporis mediocrem consequitur fortunam, uxorem ducit, liberos ex ea suscipit et commode juxta suum statum vivit. Post decem annos, quibus nullam de patre notitiam habuerat, ejusdem litteras recipit, quibus

hic significat, se ad extremam redactum esse miseriam, et apoplexia correptum graviter decumbere; filios vero suos absque ulla arte et educatione miserrimos vagari. Sibi igitur filiisque suis subveniat, nisi maledictionem suam incurrere velit. Titius, praeteritorum memor et suae familiae onere gravatus, cui vix satisfacere potest, epistolam lacerat. Verum post sex menses nuntius ei affertur de patris morte, quo vehementer perterritus et simul conscientiae stimulis actus, confessario totam rem exponit et quaerit:

1°. *Quaenam sint obligationes filiorum erga parentes?*

2°. *Quid ex justitia vel saltem ex charitate sibi agendum erat post acceptam patris epistolam?*

3°. *Ad quid modo teneatur erga fratres?*

IX.

Die 12 Aprilis 1886, hora 5 pom.

Titius, nobilis generis et alacris ingenii juvenis, valde lucrosam munus exercens, turpibus vitiis aliquandiu indulgit. Gravi morbo correptus, instante morte, judicia divina pertimescens religionem Carthusianorum ingredi vovet, si convaluerit. Sanitate recepta, votum suum patri manifestat, qui licet antea apprimis dives, patrimonio tamen ex oscitantia dilapidato, ad inopiam vergebat, omnemque spem familiae in Titio habebat repositam. Totis viribus conatur pater a suscepto proposito filium abducere, eique inter cetera ob oculos ponit miseram fratris natu majoris conditionem, qui jam emancipatus et conjugatus, ob ingenii tarditatem rem domesticam tam imperite gerit, ut ad prolem haud exiguum alendam Titii auxilio indigeat. Titius tamen his rationibus minime permotus, ut animae saluti prospiciat, invito patre, religionem ingreditur, ac, tempore tirocinii emenso, solemnem professionem emittit. Interim pater senex, reliquis bonis consumptis, ad vitam aliqua ratione sustentandam, advocati cujusdam scripturas, pacta mercede, exscribere cogitur: frater vero ad suos alendos cum familiae dedecore viro diviti famulum se addicit.

His cognitis, Titius, qui magno ardore Deo inserviebat, scrupulis pressus confessarium adit, eidem rem omnem exponit ac quaerit:

1°. *An et ob quam parentum vel consanguineorum necessitatem teneatur filius ab ingressu religionis abstinere, vel ab ea egredi?*

2°. *An bene ipse se gesserit religionem ingrediendo et vota solemniter profitendo?*

3°. *Ad quid in praesens teneatur?*

X.

Die 10 Maii 1886, hora 5½ pom.

Titius novensis parochus Caio amico presbytero dolens enarrat duos miserrimos casus, qui eadem die intra fines suae paroeciae acciderant. Summo scilicet mane honestissima mulier ex alta fenestra se praecipitem dedit, et brevi mortua est; adeo ut vix declarare valuerit, se id egisse, ut e manibus impuri violatoris eriperetur, potius mori quam foedari cupiens. Insuper vir catholicus et in religionis exercitio satis diligens, quem primis matutinis horis in parochiali templo sacrum quidam viderant audientem et ad communionem accedentem, domum reversus, clauso ostio, violentas manus sibi intulit. In epistola autem a se antea conscripta, post petitam a suis veniam et commendatam eorum precibus animam suam declaravit, se ingenti aere alieno gravari, suaeque negotia nonnisi cum infamia et familiae perniciem componi posse; addiditque, spem se fovere, fore ut familia, se defuncto, majorem a creditoribus commiserationem inveniat. His relatis Titius anceps haeret, quid judicandum sit de utriusque morte, et quomodo se gerere debeat circa eorumdem funus et sepulturam. Huic Caius respondet, mulierem illam non solum damnandam non esse ut suicidam, sed potius ut martyrem castitatis colendam; pro altero vero, utpote viro catholico, stare praesumptionem, eum a statu mentis dejectum violentas manus sibi intulisse; quapropter ambigendum non sit, quin illius etiam funus et sepultura secundum catholicum ritum peragi possit.

Huic sententiae non acquiescens Titius rem cum eximio theologo confert, a quo quaerit:

1°. *An unquam liceat sibi mortem inferre?*

2°. *An ambo, de quibus in casu, habendi sint ut rei suicidii?*

3°. *Quid de Caii sententia judicandum?*

XI.

Die 24 Maii, 1886, hora 6 pom.

Inter Titium et Sempronium militiae officiales gravis exoritur zelotypia ratione Bertae puellae, quam uterque perditissime deperit. Quare Sempronius ad singulare certamen Titium provocat. Cum civili etiam jure in illorum regno duellum proscribatur, poenas contra duellantes sancitas veritus Titius reponit, se illud recusare; paratum tamen semper esse, si aggressionem patiatur, vim vi repellere. Paulo post e suburbano praedio in urbem Titius rediens comperit, quosdam sicarios in via ex mandato Sempronii suae vitae insidiari. Et quidem alia potuisset commode urbem petere, sed probrosum sibi judicans hanc pugnandi occasionem fuga vitare, Caium sodalem rogat, ut auxilium sibi in hoc certamine praebeat. Renuit primum Caius, qui cum familiam suo labore sustentet, absque ulla necessitate discrimen vitae subire pertimescit: at postea Titii precibus victus, se ad ejus latus futurum spondet. Cum igitur districto gladio iter prosequuntur, subito ab insidiis prosiliunt quatuor sicarii, in eosque impetum faciunt. Strenue se defendunt Titius et Caius duosque ex aggressoribus humi posternunt, alios duos fugant. Nec tamen victores incolumes discedunt: nam Caius e vulnere in pugna accepto aliquot post dies cum gravi familiae damno moritur.

Quaeritur:

1°. *Quibus limitibus circumscribatur jus privatae sui ipsius defensionis contra injustum aggressorem?*

2°. *An tum Titius, tum Caius peccaverint in hac sui ipsorum defensione?*

3°. *An ad aliquid erga Caii familiam Titius teneatur?*

XII.

Die 7 Junii 1886, hora 6 pom.

Titius, sacerdos, praeter multas proprias opes et vasa argentea, depositam etiam apud se habebat magnam pecuniae vim Caii pupilli, cujus erat tutor. Quadam nocte duo, simulato amicorum nomine, illius cubiculum ingressi, armata manu mortem minitantes pecuniam exigunt. Perterritus Titius, ut

suis rebus parcat, pupilli pecuniam ex integro latronibus offert, qui ea arrepta aufugiunt. Tum Titius clausa porta ad fenestram accurrit, magnisque vocibus fures inclamat. Qui, cum eo ipso momento e domo se proriperent, Titius arripit unum ex vasibus, quibus ad fenestrae latera flores alebantur, et ita ad perpendicularum in eos jactat, ut prior, qui egressus est, ictu percussus, illico exanimis in terram corruerit, dum alter, qui pupilli pecuniam secum ferebat, longe aufugit incolumis.

Die sequenti Titius missam celebraturus anxius dubitat, an peccaverit et irregularitatem incurrerit. Hinc ad confessarium accedit, quaerens:

1°. *An, quando et quousque liceat occidere invasorem bonorum, sive ea sint propria, sive proximi?*

2°. *Utrum ipse sit reus homicidii et irregularis evaserit?*

3°. *An licite potuerit furibus pro re sua pupilli pecuniam offerre; vel, si secus, an ad aliquid erga illum modo teneatur?*

XIII.

Die 5 Julii 1886, hora 6½ pom.

Inter Titium et Caium parochos exorta fuerat controversia (non sine animorum aestu postremis hisce temporibus inter theologos agitata) de liceitate operationis chirurgicae, quae *craniotomia*, seu *embryotomia* audit. Post plura acriter inter eos disputata, cum compertum habuissent, hujusmodi quaestionem ab Emo. Archiepiscopo Lugdunensi nuper propositam fuisse S. Congregationi Inquisitionis, satius duxerunt hujus responsionem expectare. Et revera sub die 28 Maii anni 1884 ad dubium ab eodem Archiepiscopo propositum: "An tuto doceri possit in scholis catholicis, licitam esse operationem chirurgicam, quam craniotomiam appellant, quando scilicet, ea ommissa, mater et filius perituri sint, ea e contra admissa, salvanda sit mater infante pereunte?" ita responsum fuit: "Emi. Patres Inquisitores generales, omnibus diu et mature perpensis, habita quoque ratione eorum, quae hac in re a peritis catholicis viris conscripta, ac ab Eminentia Tua huic Congregationi transmissa sunt, respondendum esse duxerunt: *Tuto doceri non possit.*" Quae responsio ipsa eadem die a Summo Pontifice plene confirmata fuit. Audito S. Congre-

gationis responso, nova inter parochos succedit controversia circa vim censurae, qua sententia craniotomiae liceitatem affirmans mulctata est; an scilicet post datam responsionem sententia illa possit adhuc haberi ut probabilis, et an in probato verae necessitatis casu ad matris vitam servandam in praxim deduci queat?

Cum porro quaestionis inter eos agitatae exitum non invenirent, communi consilio ad eximium theologum accedunt, quem rogant, ut, revocato prius breviter totius controversiae statu, ei placeat respondere ad sequentia dubia:

1°. *An post responsionem, de qua in casu, sententiae craniotomiae liceitatem affirmanti adhuc adscribi possit vera probabilitas?*

2°. *Quomodo se gerere debeat parochus, si in particulari necessitatis casu consulatur, an praedicta operatio licite fieri queat?*

XIV.

Die 19 Julii 1886, hora, 6 pom.

Titia graviter aegrotans audit a Berta famula sua, eam facile pristinae sanitati posse restitui, si ope medicatae cujusdam potionis foetum expellat, quo a sex mensibus gravatur. Titia hujusmodi consilium medico aperit, qui illud reprobatur tamquam facinus ab Ecclesia sub poena excommunicationis damnatum. Berta, quae id ignorabat, his auditis animo horret; at Titia sanitatem exoptans, medico vix egresso, mandat famulae, ut alium advocet, sperans opportunam se medicinam ab illo fore nacturam. Et initio quidem excommunicationis metu renuit Berta; verum deinde dominae precibus victa jussu exequitur. Accedit medicus et ratus foetum, licet non expellatur, omnino moriturum potionem ad ejiciendum dari posse declarat. Verum subdit, se alia methodo uti, qua nempe habetur abortus per uteri, seu potius membranae, qua foetus clauditur, scissionem; atque hoc in casu poenas non incurri ab Ecclesia sancitas, tum quia hujusmodi operatio foetum per se et directe non occidit, tum quia leges comminantes poenas de venenis, medicamentis et potionibus agunt.

His auditis Titia in operationem libenter consentit, qua

peracta, foetus expulsus post receptum baptismum statim moritur, et mater sanitati restituitur.

Quaeritur :

- 1° *An aliquando liceat abortum procurare ?*
- 2° *Quid de singulis in casu sentiendum ?*
- 3° *An aliquis ex memoratis in casu inciderit in excommunicationem contra procurantes abortum sancitam ?*

XV.

Die 9 Augustii 1886, hora 5½ pom.

Titius, post gravem injuriam a Caio sibi illatam, quadam die it obviam illi inermi, ipsumque incusso metu et intentatis minis ad duellum provocat, animo tamen reputans, fore ut illud recuset. At e contra Caius, minis perterritus, duellum acceptat. Itaque seliguntur testes et arma, simulque tempus et locus determinantur. Data hora Titius cum suis patrinis ad conventum locum se confert: sed loco Caii reperit expectantem filium ejus Sempronium. Admirans ab eo quaerit, cur Caius non advenerit; quia morbo laborat, respondet Sempronius. Quo audito, ira percitus Titius ipsum ad pugnam loco patris provocat. Testibus praesentibus ambo gladium extrahunt et inter se dimicant, fitque brevi ut Sempronius dexteram auriculam Titio abscindat.

1° *Quae necessario requirantur, ut singulare certamen veri nominis duellum dici possit ?*

2° *An Titius sub spe non acceptationis potuerit Caium ad duellum provocare; et an Caius debuerit non acceptare ?*

3° *An certamen Titium inter et Sempronium fuerit verum duellum ?*

4° *An aliquis ex memoratis in casu inciderit in poenas contra duellantes sancitas ?*

THEOLOGICAL QUESTIONS.

CERTAIN TITLES OF OUR BLESSED LADY.

I.

"In what sense is the Blessed Virgin styled 'Mother of Divine Grace?'"

II.

"Is it theologically correct to speak of her as our *Mediatrix*, or the *Cause of our Salvation*?"

III.

"What is the full meaning of calling her 'our Mother also' in conjunction with the title, 'Mother of the Word Incarnate?'"

"As the various expressions referred to occur in prayers sanctioned by the Church, as well as in our Manuals of Devotion, an explanation of them in the RECORD would be welcomed by yours, "W."

In the preface to his long and beautiful treatise, "*De Mysteriis Vitae Christi*," Suarez, speaking of the graces and dignity of the Blessed Virgin, gives his estimate of the subject's importance in this pithy sentence "*Ego enim post ipsius Dei ac Christi cognitionem, nullam, aut utiliore aut viro Theologo digniorem esse existimo.*" We desire to express our humble adhesion to the truth of this statement before proceeding to discuss our correspondent's interesting questions.

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Our Blessed Lady is Mother of Divine Grace in more senses than one.

1. She deserves the title because she is the Mother of Him from whom Divine Grace comes—Mother of the Author of Grace. For, in the present order, all grace comes from Christ.

2. She is "Mother of Divine Grace," as meaning *Mother through whom we have Divine Grace*. Grace comes to us from the Redeemer, and we have the Redeemer through Mary. She co-operated in a degree possible to no other human person in the work of Redemption, and she helps in an equally special manner to secure our actual sanctification and salvation. Hence the Fathers, and ecclesiastical writers generally, predicate of the Blessed Virgin, in an analogical sense, many glorious

attributes which, in their strictest signification, belong to God alone. Through Christ, the one truly efficient and independent cause of Redemption, she too, because of her wonderful co-operation, is the "Gate of Heaven," and the "Cause of our Salvation."

Moreover, her merits *de congruo* in regard to the Divine Maternity, must not be forgotten. What, however, we should make special account of in this connection is the wonderful power of her advocacy in securing actual salvation for men, particularly when we remember that, in the opinion of many saintly writers of great learning, every grace given by God comes through the hands of her from whom we have Jesus, the Author of Grace. Whether, then, we look to Redemption itself, or to the application of its fruits in our souls, Mary is "Mother of Divine Grace" in the sense that she is a *Mother by whose means we have the graces of redemption, actual sanctification, and actual salvation.*

3. In a third signification the title is due, because our Blessed Lady is *Mother full of Grace*, Divine Grace being specially predicated of her, owing to the fact that its plenitude filled her spotless soul. To prepare a fitting mother for the King of Kings, Divine Grace and the gifts of the Holy Ghost came to adorn that soul in brightest splendour. Other saints were remarkable for particular virtues. She was, in truth, the "Mirror of Justice," for every grace the just man possesses, she received in richest abundance, and every virtue God's chosen friends can strive to practise had its model and exemplar mirrored in her perfect life. Hence Pius IX., in the Bull, "Ineffabilis Deus," declares :—

"Hac singulari solemnique salutatione nunquam alias audita ostendi, Deiparam fuisse omnium divinarum gratiarum sedem, omnibusque divini Spiritus charismatibus exornatam, imo eorundem charismatum infinitum prope thesaurum abyssumque inexhaustum."

Again, he gives as the unanimous opinion of the Fathers that :—

"Gloriosissimam Virginem, cui fecit magna qui potens est ea Coelestium omnium donorum vi, ea plenitudine gratiæ, eaque innocentia emicuisse qua veluti ineffabile Dei miraculum, imo omnium miraculorum apex et digna Dei Mater extiterit, et ad Deum ipsum pro ratione creatæ naturæ quam proxime accedens qua humanis, qua angelicis praeconiis celsior evaserit."

4. Lastly, there is a literal sense in which Mary is Mother of Divine Grace. She is Mother of "Uncreated Grace." The Second Person, as well as the Father and Holy Ghost, takes up his abode in the soul of the just man. He is *given* to the just man *gratis*, and under this aspect is Divine Grace; not, of course, in the ordinary acceptation of the term, but still in a true acceptation. Now Mary, being Mother of the Son, is His Mother when reigning in the soul of one of the just. She is, therefore, Mother of Divine Grace.

But under another aspect, the Word is Divine Grace, and this is *personal* to *Himself*. His Divine Personality was communicated *gratis* to the human nature. Hence the Word united to human nature is truly Divine Grace. Thus, in a wonderful, yet obvious way, Mary is Mother of Divine Grace because Mother of the Word.

II.

The titles mentioned are rightly bestowed on the Blessed Virgin on account of her co-operation in the work of redemption and the assistance she gives in saving our souls. Assuredly one who had a part in procuring the satisfaction due to the justice of God for sin, and in reconciling mankind with the Creator, may claim the title of *mediator* between God and man. Not to more than mention her whole-souled oblation at the foot of the cross, she co-operated both *morally* and *physically* with her Divine Son in the work of Regeneration. She, on behalf of the race of Adam consented to the spiritual espousals of the Word with the human nature. It was from her most holy blood the flesh was formed which the Second Person assumed to redeem and save us. Thus, on account of Christ, Mary is our Mediatrix.

She is also "*Causa nostrae salutis*" with reference to the actual salvation of men. Her bright example has raised womanhood from a state of degradation and filled the cloister with sainted souls. Her intercession is so powerful, and her influence in the distribution of graces so queenly, that the sacred writers find it difficult to express their full convictions and usually take refuge in the "*Memorare*" of St. Bernard, or in the beautiful act of homage "*Qui Mariam non habet Matrem nec Deum habet Patrem.*"

But, as our correspondent plainly expects us to use terms in their theological sense, it is right to explain that, when we speak of the Blessed Virgin as our Mediatrix we do not mean to convey that her mediation is in the same order as that of Christ, or strictly comparable to it at all. He alone redeemed us from the slavery of the devil, sin and hell. From His merits alone, as from their proper fountain, flow all grace and all glory. He is the One Primary, Necessary, Universal, All-sufficient, Independent Mediator between God and man. The Blessed Virgin's mediation supposes that of her Divine Son, and entirely depends upon it. She is a Mediatrix by being privileged to co-operate in a most special manner with "The Mediator," in view of whose merits her glorious prerogatives were all conferred. In a word, because of Christ the title "Mediatix" is rightly applied to the Mother of God, and from the nature of the case, so far from implying any depreciation of Christ's mediation, it only serves to explain how we have, and need, absolutely speaking, but One Mediator. Thus the language of our prayers is the true expression of our harmonious Catholic belief. Let us leave to those, who try to put the Blessed Virgin out of her natural place in the Economy of Redemption and Sanctification, and who are not counted among those who fulfil the prophecy "All generations shall call me *blessed*," the unholy task of paring down her titles and denying her every name that cannot be predicated of her in its highest sense. For her devoted children it will be ever enough that a name of praise can be given their Blessed Mother *truly* and *deservedly*.

III.

It is unnecessary to state a proof for the Divine Maternity at any length. To say the least of it, our Blessed Lady has the same claim to the title "Mother of God" that any other mother has to be called mother of her son. It would be as rational in the one case to deny the name because a woman is not mother of her child's soul, as in the other because Mary is not Mother of the Divinity.

Through the operation of the Holy Ghost, the body of our Divine Lord was formed in her womb and in the same instant animated by a glorious human soul and both

hypostatically united to the Person of the Word. The Child, the Person, who was nurtured by her substance, and to whom she gave birth, was God Almighty. For this Person she had done every office that brings the title of Mother. But the name is given with reference to the *Person* born. Mary then is Mother of God.

But our correspondent asks rather why she is styled our Mother, and we should have at once come to the point, were it not that we considered a few sentences about the Divine Maternity a useful introduction. She is our Mother, because Mother of the Redeemer. It was to prepare her for this dignity that her soul was kept free from sin, original and actual, and filled with the plenitude of grace. Her exemption from concupiscence, her perfect virginity, and corporal assumption flow from the Divine Maternity, as water from a fountain.

While inferior to the hypostatic union, bestowed on our Lord's sacred humanity, there is no other dignity that can compare with it. Taken in the abstract, the sonship of God by adoption, involved in sanctifying grace, is thought to be its superior; but in the concrete, from the nature of the case and according to the order of Divine Wisdom, the Divine Maternity so far excels adoptive filiation as to contain the latter privilege in an eminent *degree* (*modo eminentiori*). In its own order, the order of maternity, it is the greatest dignity that even God could confer, and to this high prerogative, as its proper adornment, in God's wisdom, is attached an almost boundless treasure of grace and gifts.

Although the way in which Mary is our Mother is far different from that in which she is Mother of God, yet her claim rests on other grounds than a mother's care, and it was with a view to these other reasons for the name that we dwelt on the Divine Maternity.

1. This, however, is the first reason. Her anxiety for our salvation and her power to make it sure, if we co-operate with God's grace, far exceeds our highest conceptions of multiplied maternal interest and influence. "The Glories of Mary," by St. Liguori, need only be mentioned as the great spiritual repertory in this connection.

2. By the solemn appointment of Christ on the cross, the

offices of mother to children, and children to mother, were established between Mary and the Christian family represented by St. John.

3. She is our mother because her Divine Son is our Brother. Through Divine Grace we are the sons of God by adoption, while He is by nature the Only Begotten of the Father. By taking human nature, He also became our Brother according to the flesh.

4. She consented, on behalf of the human race, to the accomplishment of the hypostatic union of the Second Person with a body and soul in her womb. Through that consent man was redeemed from sin and made the child of God. Through Mary, then, we have Divine grace, and with it the Sonship of God. Now, assuredly, a mother by whose co-operation we are regenerated, made partakers of the nature of God, and therefore His children, has a strong claim to maternity in our regard. We are born spiritually through Mary's concurrence. We are therefore her children, and she is our Mother.

5. The Blessed Virgin holds a place in the order of regeneration wonderfully similar to that of our first mother, Eve, in the course of our fall. "The one," says St. Ephrem, "became the cause of our death; the other, of our salvation." St. Irenaeus uses almost the same words, contrasting the obedience of Mary with the disobedience of Eve. St. Augustine points the same antithesis: "*Auctrix peccati Eva, auctrix meriti Maria.*" In the same way Innocent III. says: "*Quod damnavit Eva, salvavit Maria.*"

Just as through Eve, Adam caused the ruin of the human family, so, through Mary, Christ effected its salvation. And if in Genesis, Eve, ever after the fall, is styled mother of the living, with much higher reason may Mary be called by the same name, since through her concurrence we have attained a far nobler life than that derived from Eve. In giving us Our Redeemer, she helped towards accomplishing the redemption of mankind, and the regeneration of each one of us. By her prayers to God, she again and again procures the recovery of sonship for her clients, when they have lost it through sin. If we want an advocate with the Father, we have

the Saviour; and if we want an advocate with Him, we have Mary, whom the most abandoned will not fear to approach. Her life, the very antithesis of Eve's, is wonderfully parallel to that of her Divine Son, whose light she reflected, as the moon does the light of the sun. By reason of her maternal relation with Ohrist, the Head of angels and of men, she is Sovereign Queen of both. She is the Mother of God, the Mother of Fair Love, the Mother of Divine Grace, the Mother of Mercy, and our Mother also. P. O'D.

LITURGICAL QUESTIONS.

THE CALENDAR OF IRISH SAINTS FOR THE IRISH CHURCH AS IT IS NOW ARRANGED, AND THE *ORDO DIVINI OFFICII*.

CONSIDERING that we have come to a period of the year when in a few months we shall be anxiously looking out for the *Directory* of 1887, a few pages devoted to this subject can hardly fail to be of interest to the priests generally. The work of preparing a *Directory* seems at first sight to be most confusing and puzzling, although in reality, when put in its proper light, it is entirely easy and plain. The *Directory* or *Ordo* for one year differs very little from that of any other year. There is underlying the slight changes, that take place on account of the introduction of the Movable Feasts, the great body itself which may in a certain sense be considered immovable and unchangeable. To obtain this great body of unchangeable matter which composes the fixed Calendar of the Irish Church is the first and most important step to be made. Having found this groundwork, or rather material for the building of the *Ordo*, it will be necessary also to get the list of Movable Feasts, which by its insertion causes the differences of the *Ordo* from year to year.

De Herdt tells us, in answer to the question: "Quodnam Officium est recitandum? Recitandum est a clericis diocesis juxta Calendarium diocesanum si habeatur tale et legitime

approbatum." There is such a Calendar for each of the dioceses in Ireland.

The following is the Calendar for the month of January irrespective of any changes which may be made in it by the movable Feasts, which can be considered immediately after:—

Litt. Dom.	Dies mensis	JANUARIUS
A	1	CIRCUMCISIO DOMINI, duplex 2 cl.
b	2	Octava S. Stephani, duplex In Dioc. Limericen., S. Munchini, Epis. Conf. Patroni, duplex 1 cl. Sine Oct. Com. Oct. S. Stephani
c	3	Octava S. Joannis, Apost., duplex
d	4	Octava SS. Innocentium, duplex
e	5	Vigilia Epiphaniæ, Semid. Com. S. Telesphori, Mart.
f	6	EPIPHANIA DOMINI, duplex 1 cl.
g	7	De Octava Epiphaniæ
A	8	De Oct. In Dioc. Cassilien., S. Alberti, Epis. et Conf. Patroni, duplex 1 cl. cum Octava
b	9	De Oct. In Dioc. Cassilien., fit Com. Oct. S. Patroni, usque ad 14 inclusive
c	10	De Oct.
d	11	De Oct. Com. S. Hygini, Papæ et Mart.
e	12	De Oct.
f	13	Octava Epiphaniæ, duplex Dom. II, post. Epiph. SS. NOMINIS JESU, duplex 2 cl.
g	14	Hilari Ep. Conf. et Doct., duplex, Com. S. Felicis, et Mart.
A	15	Itæ, Virg., duplex, Com. S. Mauri, Abb. In Dioc. Limericen., Officium Proprium S. Itæ In Dioc. Cassilien., Octava S. Patroni, Alberti, duplex
b	16	Fursæi, Abb., duplex
c	17	Antonii, Abb., duplex
d	18	Cathedra S. Petri, Romæ, duplex maj. Com. S. Priscæ, Virg. et Mart.
e	19	Canuti, Regis et Mart. semid. ad lib. Com. SS. Marii et Mart.
f	20	Fabiani et Sebastiani, Mart., duplex
g	21	Agnētis, Virg. et Mart., duplex
A	22	Vincentii et Anastasii, Mart., semiduplex
b	23	Desponsatio B.V.M., duplex maj. Com. S. Joseph et Emerentianæ, Virg. et Mart.
c	24	Timothei, Epis. et Mart., duplex
d	25	Conversio S. Pauli, duplex maj.
e	26	Polycarpi, Epis. et Mart., duplex
f	27	Joannis Chrysostom, Epis., Conf. et Doct., duplex
g	28	Agnētis Secundo
A	29	Francisci Salesii, Epis., Conf. et Doct., duplex
b	30	Martinæ, Virg. and Mart., semiduplex
c	31	Edani, Epis. and Conf., duplex maj. In Dioc. Fernen., Edani, Episc. et Conf., Patroni, duplex 1 cl. cum Octava

In looking through the list of Feasts for the month of January, it must be remarked that the Calendar for the Irish Church in this month is very nearly the same as that given in the Breviary. This is so. De Herdt says that the—
"Kalendaria particularia diocesum in eo tantum differunt ab illo (Kalendarium Romanum), quia retentis officiis quae omnibus praeceptiva communia sunt, alia his adduntur quae peculiariter pertinent ad dioceses." The additions are the Feast of St. Munchin, on the 2nd of January, which can be celebrated on that day only in the diocese of Limerick. This Feast is celebrated without an octave. The *Rubricae Breviarii* state: *"De aliis octavis,"* (the Feasts of the Patron Saints of Ireland are of this class) *"quae non sunt in Calendario, nihil fit . . . a die 17 Dec. usque ad Epiphaniam."*

The Feast of St. Albert, Patron of the diocese of Cashel, is for that diocese celebrated on the 9th. But neither of these Saints can, as they are of a lower rite than doubles of the first class, be celebrated in the other dioceses of Ireland on these days. The introduction of the Feast of St. Ita displaces, on the 15th, the Feast of St. Paul. St. Fursey replaces Marcellus on the 16th. On the 23rd, the Feast of the Desponsatio B.V.M. puts off St. Raymund of Pennafort to another day; and St. Peter of Nolasco, on the 31st, has to make room for St. Edan, Patron of the diocese of Ferns.

The only change to which these Feasts are now liable can arise from the introduction of the Movable Feasts which are to be each year specially arranged.

This brings us to the question, what are the Movable Feasts which will be celebrated in the month of January? The Sundays—such as those of Epiphany and the Feast of the Sacred Name, which, unless in very exceptional circumstances, is fixed for the second Sunday of Epiphany.

THE MOVABLE FEASTS FOR THE MONTH OF JANUARY, 1887.

The Dominical letter will be of great assistance in finding out the dates on which the Sundays fall. The Dominical

letter for 1887 is *b*. All the dates in the Calendar which have the Dominical letter *b*, are Sundays. Thus the :—

2nd Jan. Dom. Vacat.
 9th „ Dom. infra Oct. Epiph.
 16th „ Dom. II. Epiph. SS. Nominis Jesu, D. 2 cl.
 23rd „ Dom. III. Epiph.
 30th „ Dom. IV. Epiph.

The insertion of these Movable Feasts causes no transfers in the order of the Calendar as given.

Thus on the 16th January, the Office is of the SS. Nominis, with a commemoration of St. Fursey, and of the Sunday with its 9 l. of the hom.

On the 23rd, the Feast of the Desponsatio is held, a commemoration is made of St. Joseph, the Sunday with its 9 l., and of the holy Martyr.

On the 30th, the Office is of the Sunday, and a commemoration of St. Martina.

There is one vacant day in the Calendar for January, the 28th, which is neither a double nor a semidouble Feast. In the arrangement of the Calendar, this day cannot have a perpetually transferred Feast fixed on it, as it is the *propria dies* for the Feast of the Sacred Name when it happens to be transferred in *occursu Dom. Septuagesimæ*.

On this 28th, which is a simple Feast, *one of the votive Offices, ad libitum cleri*, can be said.

PETER J. M'PHILPIN, C.C.

THE OCTOBER DEVOTIONS, WHEN AND HOW PERFORMED.

“In the instructions from the Holy Father, which reached the Bishops of Ireland on the 24th of October last, with reference to the usual devotions in the month of October, His Holiness ordains that everything appointed in the past two years should be observed in succeeding years so long as the sad conditions of affairs for the Church and public affairs last. The Rosary and Litany of the Blessed Virgin are commanded to be recited either during the celebration of Mass in the morning, or if the prayers be recited in the afternoon, the Holy Sacrament shall be exposed for the adoration of the faithful.”

“It is clear that in several Churches there cannot be Mass,

nor Exposition, but where there can be either one or the other, I wish to know (a) at what time during Mass the prayers are recited; and (b) with regard to the Exposition of the Most Holy Sacrament will it be sufficient to leave the Ciborium on the Altar where there is no Remonstrance, and is it *required* that Benediction should follow the exposition? I wish to know the essentials, and then, if you please, what would be generally the most perfect manner of performing the devotions?—Yours truly,

“PAROCHUS.”

Answer to first question:—According to the strict interpretation of the words of the Encyclical of the Pope (30th August, 1884), “*sacrum inter preces peragatur*,” the Rosary and Litany are supposed to be said during Mass. But where this practice would lead to confusion and inconvenience, as it would be likely to do in many churches in Ireland, we should substantially correspond with what is ordered, by having the prayers in immediate connection with the Mass—that is, immediately before or after it.

If the prayers are recited during Mass, the beginning and end of Mass should, we think, be selected for them, silent prayer being more suitable at the more solemn parts from the Elevation to the Communion.

Answer to the second question:—In the instructions which the Congregation of Rites has published for the October devotions of this year, provision has been made for this case. The Pyxis or Ciborium is to be exposed in the open Tabernacle during the prayers, and Benediction with the Ciborium is to be given at the termination of the devotions.

The Blessed Sacrament is to be exposed during devotions, Benediction being given at the close.

THE JUBILEE FAST.

“It is more than probable that the faithful will avail themselves during the coming three months of the benefits of the Holy Jubilee. An impression widely prevails through the country that a black fast is necessary for the two days on which the fast is performed. Many, however, say that the black fast is necessary only when the fast is done on a day of obligatory fast, such as *Quatuor Tempora*. I would be extremely anxious to have an answer to this query, and if the

latter opinion be correct, can butter, milk, and eggs be eaten at the principal meal of the Jubilee fast? and in like manner can milk be used in tea at the collation as in ordinary fast days? and, thirdly, can labouring men partake of as full a meal at their collation as on other fast days, and will it be sufficient for them to abstain from meat.—Yours,

“PAROCHUS.”

Answer to first question:—A *black* fast for two days is necessary, unless where the Bishop has made use of the privilege granted in the Bull proclaiming the Jubilee, of allowing at the principal meal Lacticinia, or whitemeats (butter, cheese, milk, &c.) in places where it is difficult to provide a reasonably good and substantial meal with the fare allowed on *black* fasting days.

The Confessor can commute the fasting into some other good work in the case of penitents who are legitimately hindered from observing it.

Answer to second question:—The Bishop has no authority to allow Lacticinia at the collation for the Jubilee fast. Hence it is only on the principle of *parvum pro nihilo reputatur* that milk in tea at the collation is allowed, when there is question of the Jubilee fast.

Answer to third question:—Labourers and others excused from the ordinary fasts of the Church, *ratione laboris, valetudinis, aetatis*, are not, as such, excused from the strict fast, if they wish to gain the Jubilee. Fasting is for all a condition for gaining the Jubilee, which must be observed, unless the Confessor has commuted it. Labourers are, then, in the same condition in this respect as others, and cannot make a full meal at collation, unless *vi commutationis*.

CORRESPONDENCE.

THE WORKS OF ROSMINI BEFORE THE HOLY SEE.

It happens that being known to many as Procurator in Rome of the Institute, or Order of Charity founded by Father Rosmini, the writer of these lines is often asked: "What is the actual position of Rosmini, and especially of his Philosophy before the Holy See?" Many have heard of the long controversy between the Rosminians and a certain School of learned Doctors, but few know anything accurately on the subject. Some have heard that Rosmini's works "have been condemned," more have been told that they "were just going to be condemned;" and this prophecy has been repeated in one form or another nearly every fortnight for the last thirty years in a certain well-known periodical. But "threatened folk live long."

The facts of the case which I am going to give, I am obliged to repeat so often to those who ask, that I have begged and obtained the kind permission of the Editor, to tell them in print, to any who care to know, in the pages of the IRISH ECCLESIASTICAL RECORD.

Many accusations having been laid before the Holy See against Rosmini as a theologian and philosopher, Pius IX. in 1851 appointed a special commission of the Congregation of the Index to report on his Works. A most searching examination was instituted of more than three years' duration, made by twenty Consultors of the Index, all bound under oath to study thoroughly all the inculpatèd works and independently, without consultation with others, and in relation to the special charges, about three hundred in number, that had been brought by the School or party opposed to his Works. In the month of June, 1854, Pius IX. presiding personally over the Congregation of the Cardinals, and Consultors of the Index, and having heard the unanimous verdict of acquittal, pronounced the following Decree: "All the Works of Antonio Rosmini Serbati, concerning which investigation has been made, must be *dismissed—(omnia opera dimittenda)*; nor has this examination resulted in anything derogatory to the good name of the author, or to the praiseworthiness of life and singular merits before the Church of the Religious Society founded by him."

To the Decree was added at the same time the following *Precept of Silence*: "That no new accusations and discords should arise and be disseminated in future, silence is now for the third time enjoined on both parties by command of his Holiness."

Two and twenty years after this, some periodicals and journals in Italy having frequently renewed the attack on Rosmini's orthodoxy, the Congregation of the Index republished the Decree and Precept of Silence, of June, 1854, adding: "that the seeds of accusations and discord are sown by traducing the Works of Rosmini, either as not having been sufficiently examined; or as suspected of errors which were not seen either before or after so extraordinary an examination; or as if those works were dangerous; or by using expressions which take away all the value or diminish excessively the force and authority of a judgment pronounced with so much maturity and solemnity by the Supreme Pastor of the Church."

The document goes on to require "a retraction" by the editors of those journals¹ of all they had said in disparagement of the doctrines of Rosmini, and of the sentence of acquittal. It concludes with saying "by this it is not meant that it would be unlawful to dissent from the philosophical system of Rosmini; or from the manner in which he tries to explain certain truths; and even to offer a confutation of them in the Schools or in books, but it is not lawful to conclude that Rosmini has denied those truths; nor is it lawful to *inflict any theological censure* on the doctrines maintained by him in the Works which the Sacred Congregation has examined and dismissed, and which the Holy Father has intended to protect from *further accusations in future*." This document was issued by the Cardinal Prefect of the Congregation of the Index, on the 10th June, 1876.

Notwithstanding these admonitions from the authorities in Rome, the adverse party have never ceased in their periodicals and journals to circulate the most unfavourable charges against the doctrines of Rosmini, denouncing them as heretical and pantheistic; so that at last Leo XIII. himself, seeing that "accusations and discords" resulted from the treating of these subtle theological and philosophical matters by the adverse party, in a bitter and calumnious spirit, in some of the clerical journals of Italy, issued a *Letter* in January, 1882, to the Archbishops of Lombardy and Piedmont, desiring them to do their best to prevent Catholic journals from discussing "questions which endanger peace among Catholics, concerning the doctrines of an illustrious philosopher (Rosmini), one of the most renowned among modern writers." The Holy Father continues "as regards philosophical studies, We have already declared in Our Encyclical

¹ The *Osservatore Romano* published in Rome, and the *Osservatore Cattolico* of Milan.

Æterni Patris of August, 1879, directed to all Bishops, our desire that youth should be instructed in the doctrine of S. Thomas Aquinas¹ which has always been found of the greatest use in the wise cultivation of human minds and is admirably adapted for confuting false opinions.

"The suggestions of our Encyclical were sufficient to have easily kept all minds together in harmony, had not too great subtlety been used in its interpretation, and if that moderation had been observed in the investigation of truth, without any sacrifice of faith and charity, which learned men on both sides of the question have been accustomed to use in their controversies.

"But since we have observed, not without anxiety, that too much party spirit has been stirred up, it is a matter of public interest that some restraint should be placed on this excitement of minds; hence, seeing that for the treating of these subjects, much study and tranquility for the forming of judgments is required, it is to be desired that Catholic Journalists should abstain from discussing these questions in the daily press."

The Pope then goes on to remind those busy Journalists that "The Apostolic See is ever solicitous to perform its duty, and especially in such grave matters as regard the soundness of doctrine. It does not omit to direct its watchful and prudent care to controversies, whether old or new, when they arise, making use of such prudent counsels as should satisfy every Catholic with the decision arrived at."

The Pope continues: "We would not, however, on this account that any injury should be done to a Society of Religious men who take their name from Charity, and which, as it has hitherto according to its Institute, usefully devoted itself to the service of its neighbour, so we hope it will continue in future to flourish and bring forth every day more abundant fruit."

The Holy Father exhorts the Bishops "to do all they can to second Our counsels, and to promote concord among Catholics; and this all the more, since the enemies of religion increase in their number and in their bitterness every day; so that it is necessary for our whole strength to be directed against them, and not weakened by disunion, but augmented by union among Catholics."

¹ The small work *St. Thomas Aquinas and Ideology* is a sample of Monsignor Ferré's larger work in 10 octavo volumes, the object of which is to show the perfect accordance between Rosmini and St. Thomas; in fact that Rosmini gives the *Key* to the doctrines of St. Thomas, on the nature of the *innate light* of reason and on the *origin of ideas*.

The case of Rosmini, to judge from the evidence of Roman documents up to 1882, would seem therefore to stand thus : The Holy See has acted with manifest consistency throughout the controversy. It has submitted Rosmini's works to the tribunal of public opinion, in the Schools and in the press during a period of fifty years. It has uniformly defended them by its authoritative tribunal of the *Index* from unjust censures. It has not, however, endorsed his philosophy with its own authority—this it will never do for any system of philosophy *as such*—it is not in its province to do so. It has not given to his works an authority like that of St. Thomas, which enjoys the prestige of six centuries. Therefore, the Holy Father has frequently declared, as he said to me in an audience some years ago : “I wish St. Thomas to be the text book in seminaries.” His Holiness added, “Rosmini may be read like any other author, to throw light on questions. It has been said that I intended to condemn Rosmini in my Encyclical *Æterni Patris*. This is untrue. In that Encyclical, every word of which I weighed, there is not a word that applies to Rosmini.” Thus while St. Thomas is the text book, Rosmini is left free to be used by those who approve his principles, or to be rejected by those who do not; *only* those who reject them are “forbidden to affix any theological censure upon Works that have been examined and acquitted,” seeing that nothing has been found after stringent examination *censurable* in any of his writings.

It has been objected that one of Rosmini's works, the *Cinque piaghe*, was placed on the Index in the time of Pius IX. To this the Rosminians reply that no sentence was pronounced censuring any proposition in this Work, but that it was placed on the Index for prudential reasons, because it had a political aspect. For, they add, that the author offered to retract any errors in the Work if they should be pointed out to him. He was not, however, asked to do this, but only that he should submit to the disciplinary Decree. This he did, withdrawing the book from circulation. To the Decree of the Index was added at the time of publication the honourable testimony : “Auctor laudabiliter se submitit,” “The author has laudably submitted.”

We know from trustworthy Roman information that, as well since as before 1882, the Holy See has again and again been importuned by the adverse party to review the sentence of acquittal, or to allow the *posthumous* works of Rosmini to be examined officially. More than one *non-official* examination by Consultors of the Index has been instituted, to see whether any new points had been made, concerning any alleged errors, not contained in the Works that had been examined and acquitted. The result is that no new accusations have

been made good, since none of these later charges contain anything that was not involved in the original 300 charges that were rejected after examination, 30 years ago. The rejection of these reiterated charges has therefore added to the force of the sentence of *dimittantur* or acquittal, of 1854. This has been emphasised by the last declaration issued by the Congregation of the Index in answer to inquiries as to the state of the question: "Standum est in decisis," "what has been decided stands good."

An objection, we are told, has been raised that the Sacred Congregation of the Index made a declaration a few years since, in answer to some inquiries, that "the sentence *dimittantur* was equivalent to *non prohibentur*." This, however, is certainly all that the Rosminians claim; only they say; "When works so inculpated, after fifty years of trial before public opinion, and after rigorous examination by the authority of the Holy See, are declared not to deserve any of the censures brought against them by private authors, this is very nearly equivalent to the Decree *nil censurae dignum*, the highest sentence ever given by the Sacred Congregation of Rites on the writings of Saints. It is important to note the following facts, which anyone can verify, that the Congregation of the Index, according to the Constitution given it by Benedict XIV. (see the Bull, *Sollicita et provida*) is empowered to pronounce sentence, only *pro merito*, according to deserts, in one of three forms, on books submitted to its examination; viz.: *prohibeantur*, *corriganur*, *dimittantur*, so that the sentence of *dimittantur* is the most favourable sentence ever given, and means that nothing has been found in the works that deserves prohibition or correction, but that the works are acquitted after having been thoroughly sifted, *pro merito*, and therefore are declared free to be read by the faithful.

WILLIAM LOCKHART.

St. Etheldreda's, London, Oct., 1886.

FORM OF TOTAL ABSTINENCE PLEDGE.

A correspondent writes to us:

"At this season many young priests are administering for the first time the pledge of total abstinence. Some of them may like to have a suitable form of words ready for use. Is the following formulary too solemn or too long? There is not the slightest fear of its being considered too binding by the poor people themselves.

"I promise to abstain from all intoxicating drink; and may Almighty God give me the grace to keep this promise, from the fear of hell and the hope of heaven, through the prayers of the Blessed Virgin Mary, and for the love of the Sacred Heart of Jesus who died for me on the Cross."

I find it convenient to settle beforehand the prosaic details about length of time, allowances, etc., especially when several are taking the pledge together. To all of them at the same time I then administer the above *forma verborum* in homeopathic doses, two or three words a breath."

THE RELICS OF ST. COLUMBANUS.

SIR,—In his "Letter to Lord John Manners, in answer to the question, 'Did the Early Church in Ireland acknowledge the Pope's Supremacy?'" (London: Dolman, 1884), the Rev. Daniel Rock, D.D., the learned author of "Hierurgia," asks in a footnote, page 67, "Why is it that the Irish Church has never bestirred herself in trying to get a portion, at least, of the relics of such illustrious native saints as St. Columbanus and St. Cuanianus, both of whom still lie enshrined in the crypts of the Church at Bobbio? The Pope's leave, through the proper authorities, would easily translate these holy sons of Ireland to the land of their birth."

On page 54, Dr. Rock writes:—"At Bobbio there is a tradition that St. Gregory the Great sent a present of saints' relics to St. Columbanus (Mabillon, *Iter Italicum*; tome 1, page 215). An engraving of the curious ivory casket, or rather box, in which they were enclosed to the Irish Saint by the Roman Pontiff, is given by Botazzi, in his learned work, '*Emblemi o Simboli del Sarcophago di Fortona.*' Mabillon, in his description of the large stone chest within which the body of St. Columbanus lies in the crypt of the Church at Bobbio, takes notice of the front sculptured with the saint kneeling at the foot of a Pontiff, from whom he is receiving a small box exactly like the relic-case. If this stone coffin be about the period of the saint's death, we have another illustration of his reverence, fresh in the minds of his monks, toward St. Gregory as Bishop of Rome."

J. C.

DOCUMENTS.

PAPAL BRIEF TO THE SOCIETY OF JESUS.

SUMMARY

Our Holy Father, Leo XIII. confirms all the Apostolic Letters which record the erection and confirmation of the Society of Jesus, and all privileges, immunities, exemptions and indulgences granted at any

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time to the Society. He repeals the Brief, *Dominus ac Redemptor*, of Clement XIV. and all other documents which were directed against the Society or its privileges.

LEO PP. XIII.

AD FUTURAM REI MEMORIAM.

Dolemus inter alia, quibus cor nostrum in tanta rerum perturbatione angitur, iniurias et damna illata religiosis Regularium Ordinum familiis, quae a sanctissimis institutae viris, magno usui et ornamento tum catholicae Ecclesiae, tum civili etiam societati commodo et utilitati sunt, quaeque omni tempore de religione ac bonis artibus, deque animarum salute optime meruerunt. Propterea Nobis est gratum, oblata occasione, laudem quae iisdem religiosis familiis iure meritoque debetur, tribuere, et benevolentiam qua eas, uti et Praedecessores Nostri, complectimur, publice et palam testari.

Iamvero, quum noverimus pluribus abhinc annis novam inchoatam esse editionem operis, cui titulus "Institutum Societatis Iesu" eamque a dilecto filio Antonio Maria Anderledy Vicario generali eiusdem Societatis Iesu assiduo studio absolvendam curari, eiusdemque operis adhuc desiderari librum, in quo Apostolicae litterae praefatae Societati, eiusque institutori sancto Ignatio de Loyola aliisque Praepositis generalibus datae habentur, hanc arripiendam censuimus occasionem exhibendi Nostrae erga Societatem Iesu, egregie de re catholica et civili meritam, voluntatis testimonium. Quare inchoatam operis praedicti editionem in decus utilitatemque eiusdem Societatis cessuram probamus, laudamus, eamque continuari et ad finem perducere cupimus. Utque vel magis Nostra in Societatem Iesu voluntas perspecta sit, omnes et singulas litteras Apostolicas, quae respiciunt erectionem et confirmationem Societatis Iesu, per Praedecessores Nostros Romanos Pontifices a felicis recordationis Paulo III., ad haec usque tempora datas, tam sub plumbo quam in forma Brevis confectas, et in iis contenta atque inde sequuta quaecumque, necnon omnia et singula vel directe vel per communicationem cum aliis Ordinibus Regularibus eidem Societati impertita, quae tamen dictae Societati non adversentur, neque a Tridentina Synodo aut ab aliis Apostolicae Sedis Constitutionibus in parte vel in toto abrogata sint et revocata, privilegia, immunitates, exemptiones, indulta hisce litteris confirmamus et Apostolicae auctoritatis robore munimus, iterumque concedimus.

Idcirco decernimus has litteras Nostras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri atque obtinere, et iis ad quos spectat et spectare poterit plenissime

suffragari. Non obstantibus Apostolicis litteris Clementis PP., XIV., incipientibus "Dominus ac Redemptor," in forma Brevis die XXI. Iulii, anno MDCCLIII. expeditis, aliisque quibuscumque, licet speciali et individua mentione ac derogatione dignis, in contrarium facientibus; quibus omnibus ac singulis ad praemissorum effectum tantum specialiter et expresse derogamus.

Sint hae litterae Nostrae testes amoris, quo iugitur prosecuti sumus et prosequimur inclytam Societatem Iesu Praedecessoribus Nostris ac Nobis ipsis devotissimam, fecundam, tum sanctimoniae tum sapientiae laude praestantium virorum nutricem, solidae sanaeque altricem doctrinae; quae graves licet propter iustitiam persecutiones perpessa, nunquam in excolenda vinea Domini alacri invictoque animo adlaborare desistit. Pergat igitur bene merita Societas Iesu, ab ipso Concilio Tridentino commendata et a Praedecessoribus Nostris praeconio laudum cumulata, pergat in tanta hominum perversitate contra Iesu Christi Ecclesiam suam persequi institutum ad maiorem Dei gloriam sempiternamque animarum salutem; pergat suo ministerio in sacris expeditionibus infideles et haereticos ad veritatis lucem traducere et revocare, iuventutem christianis virtutibus bonisque artibus imbuere, philosophicas ac theologicas disciplinas ad mentem Angelici Doctoris tradere. Interea dilectissimam Nobis Societatem Iesu peramanter complectentes, Societatis eiusdem Praeposito Generali et eius Vicario singulisque alumniis Apostolicam impertimus benedictionem.

Datum Romae apud S. Petrum, sub annulo Piscatoris, die xxx. Iulii MDCCCLXXXVI, Pontificatus Nostri anno nono.

M. CARD. LEDOCHOWSKI.

LETTER OF LEO XIII. TO THE SUPERIOR OF THE SULPICIAN AT PARIS.

SUMMARY.

The Pope writes to express the high esteem in which he, in common with the Bishops of France, holds the Sulpicians, and to encourage them by this assurance to bear up under the misrepresentation of their Society by the continuator of the History of M. Darra.

DILECTO FILIO, RELIGIOSO VIRO H. P. ICARD, PRAEPOSITO SOCIETATIS
SANCTI SULPITII.—PARISIIS.

LEO PP. XIII.

Dilecte Fili, Religiose Vir, Salutem et Apostolicam Benedictionem.
Tui obsequii significationes excepinus, cum eo libello conjunctas,

quem in lucem edidisti, ut ea, quae adversus tuam sodalitatem scripta sunt, eo auctore qui Darrasii ecclesiasticam historiam provehendam suscepit, dilueres, tuumque religiosum ordinem ab illatis censuris vindicaret. Grata habuimus, Dilecte Fili, tua devoti animi officia, et cum probe noscamus non modo quam praeclaram gerant de vobis opinionem illustres Galliae antistites, qui eam Nobis suis erga vos praeconiis declararunt, sed etiam quantum tribuant institutioni et operae vestrae, qua in suorum seminariorum alumnis excolendis constanter utuntur, non potuimus non moleste ferre invidiam in societatem vestram conflari, et ea in ipsam indigne proferri, quae famam ejus et existimationem publice obscurant. Tu vero, Dilecte Fili, in hac doloris causa habes cur tuum animum erigas, habes cur obrectatorum oppugnationes contemnas, dum gravia et honestissima sodalitati tuae honorum judicia suffragantur. Perge itaque cum tuis alacriter virtutis ac religionis ope, bonorum laudem mereri, ac minime dubites de paterna dilectione Nostra, quam non modo, tibi tuisque sodalibus his litteris declaramus, sed reipsa praestabimus etiam, ea agentes quae decus et existimationem vestram Nobis cordi esse demonstrent. Interea Tibi, Dilecte Fili, cunctisque queis praesides coelestium omnium ubertatem munerum adprecamur, ut in dies magis divinae gloriae, et Ecclesiae bono inservire valeatis, ac in eorum auspiciis Apostolicam Benedictionem singulis universis peramanter in Domino impertimus.

Datum Romae apud S. Petrum die x Julii, Anno MDCCCLXXXVI.
Pontificatus Nostri Nono.

LEO, PP. XIII.

DECREE OF THE SACRED CONGREGATION OF RITES REGARDING
THE DEVOTIONS PRESCRIBED FOR THE MONTH OF OCTOBER
OF THIS YEAR.

SUMMARY.

The Devotions are the same as those prescribed for October of the years 1884 and 1885, namely:—the Rosary and Litany of the Blessed Virgin to be said publicly every day from the 1st of October to the 2nd of November, in all Cathedral and Parochial Churches, in public Oratories dedicated to the Blessed Virgin, and in any other Church or Oratory appointed by the Ordinary. When these devotions are held in the forenoon, they are to be during or in immediate connection with Mass; when in the evening, the prayers are to be recited before the Blessed Sacrament exposed, and the usual Benediction with the Blessed Sacrament follows. In Churches, which are so poor as not

to be able to provide a Monstrance, Benediction with the Ciborium may, with the leave of the Ordinary, take the place of the solemn Benediction for which a Monstrance is necessary.

The Indulgences are the same as in former years, namely :—An Indulgence of seven years and seven quarantines every time one joins in the public devotions and prays for the intentions of the Pope ; and the same indulgences are extended to those who, being unable to attend in the Church, recite those prayers privately.

A Plenary Indulgence is also granted to those who, being unable to attend the public devotions, say the prayers privately at least ten times, and confess and communicate.

A Plenary Indulgence is granted to those who confess and communicate on the solemnity of the Holy Rosary (October the 3rd) or within its octave, and pray in Church for the intentions of the Pope.

The Ordinary is empowered to prolong these concessions to November or December in favour of those who are occupied during October in field work which they cannot conveniently abandon.—(*Litterae Encyc.*, 30th Aug., 1884. *Decretum*, S.R.C., 20th Aug., 1885.)

DECRETUM URBIS ET ORBIS.

Post editas a Sanctissimo Domino Nostro Leone Papa XIII. Encyclicas Litteras *Supremi Apostolatus*, I Septembris MDCCCLXXXIII, et *Superiore anno*, xxx Augusti MDCCCLXXXIV, de propagando et celebrando Beatissimae Dei Genitricis Mariae Rosario, Sacra Rituum Congregatio per Decretum diei xx Augusti praeteriti anni MDCCCLXXXV, ipso Summo Pontifice annuente et imperante, statuit, ut quoadusque tristissima perdurent adiuncta, in quibus versatur Catholica Ecclesia, ac de restituta Pontifici Maximo plena libertate Deo referre gratias datum non sit, in omnibus Catholici Orbis Cathedralibus et Parochialibus templis, et in cunctis templis ac publicis Oratoriis Beatae Mariae Virgini dicatis, aut in aliis etiam arbitrio Ordinariorum designandis, Mariale Rosarium cum Litanis Lauretanis per totum mensem Octobrem quotidie recitetur. Iamvero praesenti anno, qui Iubilaei thesauro ditatur, idem Sanctissimus Dominus Noster exoptans, ut quo magis ingruunt publicae et privatae calamitates, eo firmiori fiducia et proposito auxilium ac remedium quaeratur, et per Mariam quaeratur a Divina Misericordia, quae totum nos habere voluit per Mariam ; per hoc Sacrae eiusdem Congregationis Decretum Reverendissimos locorum Ordinarios adhortatur, ut juxta memoratas Apostolicas Litteras et Decreta, eorumque tenore in omnibus servato, Christifideles ad huiusmodi pietatis exercitium, Deiparae maxime acceptum, atque gratiarum equidem foecundum, nec-

non ad Sacramentorum aliorumque salutarium opus frequentiam, omni sollicitudine advocare et alicere studeant.

Confirmando iterum Sanctitas Sua in omnibus sacras indulgentias ac privilegia quae in praecitato Decreto concessa sunt indulgere insuper dignata est, ut in iis templis, seu Oratoriis, ubi ob eorum paupertatem, Expositio cum Sanctissimo Eucharistiae Sacramento, ad tramitem Decreti ipsius, solemni modo, nempe per Ostensorium, fieri haud valeat, eadem per modum exceptionis peragi possit, prudenti iudicio Ordinarii, cum Sacra Pyxide; aperiendo scilicet ab initio ostium ciborii, et cum ea populum in fine benedicendo. Die 26 Augusti 1886.

D. Card. BARTOLINIUS, S. R. C., *Praefectus*.

L. ✕ S.

LAURENTIUS SALVATI, S. R. C., *Secretarius*.

DECREE RELATING TO THE DEVOTIONS FOR OCTOBER, 1885.¹

DECRETUM URBIS ET ORBIS.

Inter plurimos Apostolicae vigilantiae actus, quibus Sanctissimus Dominus Noster LEO PP. XIII., ab initio Summi Pontificatus munere, Ecclesiae ac universae societati, Deo adjuvante, optatae tranquillitati restituendis consulere satagit: luce clarior nitet Encyclica Epistola *Supremi Apostolatus*, 1 Septembris MDCCCLXXXII., de celebrando toto mense Octobri ejus anni gloriosae Dei Matris Mariae sacratissimo Rosario. Quod sane speciali Dei providentia praecipue institutum est ad potentissimum caeli Reginae praesens auxilium adversus christiani nominis hostes exorandum, ad tuendam fidei integritatem in dominico grege, animasque divini sanguinis pretio redemptas e sempiternae perditionis tramite eripiendas. Tum vero laetissimi christianae pietatis et fiduciae in caelesti Mariae Virginis patrocinio fructus in omni loco catholici orbis ex tam salutari opere eo mense collecti tum adhuc insidentes calamitates causa fuerunt, ut subsequente anno MDCCCLXXXIV., die XXX Augusti, aliae accesserint Apostolicae litterae *Superiore anno*, cum iisdem hortationibus et praeceptionibus pro adventante eo mense Octobri pari solemnitate ritus ac pietatis fervore in beatissimae Virginis Mariae a Rosario honorem dedicando; eo quod praecipuus fructus boni operis et arrha consequutur victoriae sit in inceptis perseverantia. Hisce autem inhaerens idem Sanctissimus Dominus, cum hinc nos hactenus

¹ We publish this Document for convenience of reference.

mala multa undique perturbent, inde vero permaneat et florescat in christiano populo ea fides, quae per caritatem operatur, et veneratio ac fiducia in amantissimam Dei Genitricem propemodum immensa; eo impensiori studio et alacritate nunc ubique perseverandum vult unanimiter in oratione cum Maria Matre Jesu. Certam enim in spem erigitur fore ut ipsa, quae sola cunctas haereses interemit in universo mundo, nostris accedentibus dignis poenitentiae fructibus, flectat denique iram vindicem divinae justitiae incolumitatemque adducat et pacem.

Quapropter Sanctitas Sua quaecumque duobus praeteritis annis constituit de mense quo solemnia celebrantur beatæ Virginis Mariæ a Rosario, hoc pariter anno, et annis porro sequentibus præcipit et statuit, quoadusque rerum Ecclesiae rerumque publicarum tristissima hæc perdurent adjuncta, ac de restituta Pontifici Maximo plena libertate Deo referre gratias Ecclesiae datum non sit. Decernit itaque et mandat, ut quolibet anno a prima die Octobris ad secundam sequentis Novembris, in omnibus catholici orbis parochialibus templis, et in cunctis publicis oratoriis Deiparae dicatis, aut in aliis etiam arbitrio Ordinarii eligendis, quinque saltem Mariani Rosarii decades cum Litanis Lauretanis quotidie recitentur: quod si mane fiat, Missa inter preces celebretur, si a meridie sacrosanctum Eucharistiae Sacramentum adorationi proponatur, deinde fideles rite lustrentur. Optat quoque ut a Sodalitatibus sacratissimi Rosarii religiosae pompæ, ubi id per civiles leges licet, publice ducantur.

Indulgentias singulas, alias concessas, renovando, omnibus qui statis diebus publicæ Rosarii recitationi interfuerint, et ad mentem ejusdem Sanctitatis Suæ oraverint, et his pariter qui legitima causa impediti privatim hæc egerint, septem annorum ac septem quadragenarum apud Deum Indulgentiam singulis vicibus concedit. Eis autem qui supradicto tempore decies saltem vel publice in templis, vel legitime impediti, privatim eadem peregerint, sacramentali confessione expiatis et sacra synaxi reffectis, plenariam admissorum Indulgentiam de Ecclesiae thesauro impertit. Plenissimam hanc culparum veniam et poenarum remissionem his omnibus pariter largitur, qui vel ipso die festo beatæ Virginis a Rosario, vel quolibet ex octo insequentibus diebus, sacramenta, ut supra, perceperint, et in aliqua sacra aede juxta Suam mentem Deo ejusque Sanctissimæ Matri supplicaverint.

Qua de re et illis consulens fidelibus qui ruri viventes agri cultione præcipue Octobri mense distinentur, Sanctitas Sua concedit ut singula superius disposita, cum sacris etiam Indulgentiis, eorum in locis, ad insequentes vel Novembris vel Decembris menses, prudenti Ordinariorum arbitrio, differri valeant.

De hisce vero omnibus et singulis Sanctissimus Dominus Noster per Sacram Rituum Congregationem praesens edi decretum, et ad omnes locorum Ordinarios pro fideli executione transmitti mandavit. Die 20 Augusti, 1885.

D. CARDINALIS BARTOLINIUS, S. R. C. *Praefectus*.

L. ✕ S.

LAURENTIUS SALVATI, S. R. C. *Secretarius*.

NOTICES OF BOOKS.

RECORDS RELATING TO ARDAGH AND CLONMACNOISE. By the Very Rev. John Canon Monahan, D.D., V.F. Dublin: M. H. Gill & Son

UNDER the unpretending title of Records, Canon Monahan has given us not only a history of his native diocese, but a picture of the state of the Irish Church from its beginning even unto our own day. We have the old Celtic college, the monastic element, the scarcely perceptible growth into a secular clergy, the records of saints and scholars brought as vividly before us as if they were portrayed. This is done without any effort at fine writing, but with the diligent accuracy of a faithful annalist. To the casual reader the work may seem the skeleton of a history; but, to the reflecting student, the labour of compiling each page will seem a marvel. How the author must have searched for and dug up old musty documents—how he must have strung them together—how he has made unreadable things readable—is not the least part of the credit which is due to him.

The ancient diocese of Ardagh dates from the time of St. Patrick. He consecrated its first prelate, St. Mel, who was his nephew. A controverted point is touched on and examined by Canon Monahan. Who professed the first Irish nun, St. Brigid? From what we can gather, the real truth seems to be, that St. Macaille gave her the veil on the hill of Bri-eile or Croghan, and that St. Mel professed her and several companions in Ardagh. The bog which flourished under their feet and never returned to its pristine barrenness, as well as the altar-pillar which was touched by her hand and never could be burned are alluded to in the discussion.

A light is thrown upon the formation of the boundaries of Irish dioceses. The ecclesiastical map of Ireland, by the late Dr. Kelly of

Maynooth, discloses some surprising territorial arrangements. The county boundaries have no respect whatever paid to them, and even provinces are bounded over by some half-forgotten parishes. Ardagh is the most erratic of Irish dioceses. It begins near Sligo and proceeds to the confines of Athlone. "At the present time the diocese of Ardagh includes nearly all Longford, the greater part of Leitrim, and portions of King's county, Westmeath, Roscommon, Cavan and Sligo," p. 9.

The theory which accounts for this formation of ecclesiastical territories is that the Church followed the fortunes of the chieftains who sometimes enlarged their possessions by raids upon their neighbours, and were not over-scrupulous about the duties of annexation. Diocese preceded county in process of formation, and clerical disputes sometimes transposed parishes from the sway of the existing bishops.

The record of the bishops of this See is not complete; and even the persevering search of Canon Monahan was not able to pick up the lost links of the episcopal chain. Some interesting pieces, however, are recovered. One is that of St. Erard. He left Ireland, with several companions, in the eighth century, and died in Ratisbon. He was canonised by Leo IX. He was bishop of Ardagh; but the historians are not of accord with regard to his having been the bishop of Ratisbon. His remains are venerated in that ancient city as one of the great Celtic saints who drifted out in the period of apostolic fervour to bear fruit in a foreign soil, and whose fruit still remains.

The period of the Danish dominion in Ireland is a blank as far as Ardagh is concerned, but a sad story when we advert to Clonmacnoise. The latter old monastic place was worth pillaging, but the former was not.

The Norman period brings us to the ugly history of Englishmen being intruded into Irish Sees. Ardagh was not exempt. A few foreigners wielded its crozier, enjoyed its emoluments and passed into space and oblivion. It is a pity the Canon thinks their names worthy of being printed.

About the beginning of the sixteenth century a warlike prelate held the See of Ardagh. He was dynast of the O'Farrells, tried to be chieftain and bishop at the same time, was opposed in his designs, and reduced Ardagh and its cathedral to dust. His history is briefly told on page 16. This was the last bishop before Henry VIII. had the nomination. He asked Pope Leo X. for the appointment of Dr. Malone in 1517, and a year elapsed, before the request was granted.

The Reformation brought its period of martyrs, and the O'Farrell family supplied several. When the Protestant prelacy began, it did not work its way victoriously in Ardagh. The sad blight of heresy did not uproot the old faith and customs, but it curtailed the efficiency of their action. From 1587 to 1647—a period of sixty years—the diocese was widowed and ruled by vicars or administrators. These were the days of the penal laws. We see a sad state of things. One or two bishops and some vicars-apostolic had to govern vacant Sees, and to get priests to administer sacraments by stealth. The old cathedrals and churches were in the hands of heretics and apostate friars, who seized the revenues and left the people in danger of their lives, ruling the shadow of a church. The plantation of Ulster and the confiscations of property brought some Protestants into the country; and these, with their pastors, were supposed to represent Ireland. Religion reached its lowest ebb, and poverty was the prevalent epidemic. Still, efforts were made, even in those troubled times, to preserve ecclesiastical discipline, as we see from several quasi-synodal enactments.

A provincial Synod of Armagh, holden in 1660, gives curious specimens of enactments for the direction of the clergy:—"A priest who did not preach or give an exhortation on Sundays and holidays was to be fined five shillings of English money, and if he persevered in his laziness of speech for seven weeks, he was to be deprived of his benefice," p. 28. Stealing five shillings was made a reserved case. A document appears in pages 32 and 33, to which we find appended the signature: "*Thadaeus O'Clery. S.T.D., Vic.-Gen. Rapotensi, Protonotarius Apostolicus, et Prior purgatorii S. Patricii.*" We have specimens of the method of electing bishops in the troublous times taken from authentic sources. The custom of canons drawing up diocesan regulations and getting the bishop to sign them has fallen into desuetude. In 1666 there were only two Catholic bishops in all Ireland! The others were in exile or in prison. This was the year of the great fire in London. In 1729, Clonmacnoise was permanently united to Ardagh.

Clonmacnoise, though not so old as Ardagh, is far more celebrated. It began its career as a purely monastic establishment. The monks, in those days, were not conventual in the sense of St. Benedict's rule. They could go from monastery to monastery and submit themselves to any abbot they chose. This is why we find traces of Irish monks in various and diverse parts of the country. We find St. Ciaran, successively, in Clonard, in Lough Erne, in the Isle of Arran, in one of the islands of Lough Ree, and finally settling down

in Clonmacnoise, where he went to his reward in the thirty-third year of his age, A.D. 549. His sanctity drew many to Clonmacnoise for their studies ; and kings willed that their remains should be laid to rest under the shadow of the monastery which St. Ciaran began to build, but did not finish. Its school became celebrated amongst the distinguished seats of learning at that time in Ireland. Alcuin studied there, under the direction of St. Colgan, several of the histories of ancient Ireland were written there, and are still preserved in our great libraries.

The succession of abbots and bishops, or both, is pretty well preserved, thanks to the annalists, who were generally monks. Many Franciscans and Dominicans were numbered amongst the bishops of Clonmacnoise. This See was for seventy-nine years, from 1568 to 1647, without a bishop, and governed during that period by vicars or administrators. Throughout the period which included Cromwell's wars, and the Restoration down to the beginning of the eighteenth century, plentiful documents are printed in this volume which gives ample information regarding the condition of the Catholic Church in Ireland. Several meetings of bishops and dignitaries were held in Clonmacnoise, whilst Dr. O'Geoghegan was its bishop, from 1647 to 1657. Dr. Stephen MacEgan, a Dominican, was the last bishop of Clonmacnoise, before its union with Ardagh. He founded the Sienna Convent in Drogheda, and the first house of what is now the Convent of the Sisters of St. Dominic in Galway.

Documents of great importance fill up the pages of this book until we come to the end of the eighteenth century. They throw light upon our relations with Rome, with England, and with the Irish Parliament. These negotiations culminated in the establishment of Maynooth College in 1795. The correspondence on the subject of education shows the bishops to have been recovering from the old subserviency of a persecuted religion, and possessing the courage of martyrs when asked for a compromise. There is a fine evidence of this in pp. 157-8.

From the commencement of this century the Records are confined to the history of the united diocese, as it oscillates around Ballymahon and Longford. The account of the various prelates who ruled there, down to the present occupant of the See, is given very fully and copiously—perhaps even too copiously. Of course more is known about modern saints and ecclesiastics than could have been known in ancient times. News spreads rapidly, by aid of newspapers, and whets the appetites which need to be satiated.

Canon Monahan then gives an account of those children of Ardagh who distinguished themselves in the ranks of the hierarchy and on the foreign missions. All this possesses a special interest for those concerned, and for their friends and relations. It is a new feature in Records of this description and gains value from its freshness and novelty. A great deal of information is given regarding Glapard and the Shrine of St. Manchán. There is a list of the monastic foundations which once beautified the diocese, an interesting appendix, and a copious index. In the appendix we have, at page 384, a suggestive letter written from Tivoli by Dr. Cullen in 1844, to Dr. O'Higgins, then Bishop of Ardagh.

The history of a diocese is a very important work. It rescues from oblivion what would soon die out in the traditions of the people or be lost by the carelessness which seems to beset records of the past in every country.

Canon Monahan has done a great work and has done it conscientiously. There is not an unkind, harsh or sarcastic line in the whole volume. The very Rev. Author has a good word for every one whose name he mentions, and the unction of charity for which he is remarkable perfumes the pages of his work. Ardagh ought to be proud of its Records, and the *Recorder* of them. It is to be hoped that other dioceses will find amongst their clergy votaries with abilities and industry to do a similar work. We have many as it is, but more are wanted.

THE CHRISTIAN'S GUIDE TO HEAVEN. Dublin:
Browne & Nolan.

The Christian's Guide to Heaven, compiled by the Rev. William Gahan, O.S.A., has been one of the best known prayer-books in the hands of Irish Catholics for two generations. The call for a new edition, with its improved type and form, shows that, notwithstanding the many prayer-books recently published, the *Guide* retains its hold on the affection and esteem of the public.

The Guide to Heaven contains, of course, prayers and devotional exercises for almost every want and occasion, and it is no small recommendation that they are for the most part prayers and practices used or recommended by saints. It is particularly rich in helps to prepare for the reception of the Sacraments, in indulgenced prayers, Litanies and Novenas.

It bears the *imprimatur* of the Archbishop of Dublin.

ST. AUGUSTINE, Bishop and Doctor. A Historical Study. By a Priest of the Congregation of the Mission, a Pilgrim to Hippo. Dublin: M. H. Gill & Son.

A WANT in religious biography, distinctly felt, has at length been supplied. The Life of the great Bishop of Hippo is presented to the reading public for the first time in an English dress. Perhaps it will come as a surprise to many, who think the materials for religious literature have long since been exhausted, to find that the life of one of the most interesting figures in human history—the clever, passionate, eloquent rhetorician of Carthage and Milan—the meek Doctor, philosopher, and Saint of Hippo, has hitherto been a sealed book to the majority of English readers. And now that at length the valuable record of such a life is in our hands, we can only hope that it may be welcomed by the reading public as warmly as it is by ourselves.

The learned and pious author, after many years spent in missionary and professional work, was obliged through ill-health to make a sojourn of two years in Algiers. He found himself in the vicinity of the places where the dusky African bishop had sinned and sorrowed, and repented and laboured, and loved. He stood on the site of what is now known to have been Tagaste, and on the ruins of Hippo and Madaura. A splendid library was at his disposal. He accumulated a mass of valuable materials, kept them nine years in reserve, and at last with a deprecating timidity, for which we assure him there is no reason whatsoever, submits the results of his labours to the public.

The special merit of this book in our eyes is, that it contains in the most condensed form, and in the narrowest possible space, all that is known, or worthy of being known, about St. Augustine. If the author had been a professional bookmaker, he could very easily have extended the matter at his disposal over two substantial volumes. He has condensed that matter into one, and hence there is hardly a useless line in the book. We have compared it chapter by chapter with larger works, principally with the standard work of Poujoulat, *Histoire de S. Augustin, sa vie, ses œuvres, son siècle, influence de son génie*: and so far at least as the life and labours of the Saint are concerned, the latter volume contains very little that we have not in a much more compact form in the book we are noticing. The first seven chapters are taken from the Confessions of the Saint, with notes and explanations, geographical and otherwise, which will be found very useful. The ninth is a chapter on the African Church,

and in this and subsequent chapters the author seems anxious to take up and sift thoroughly the interesting controversy which existed in the time of St. Augustine (and indeed was the origin of his *magnam opus*, *De Civitate Dei*) and which imputed to the introduction of the faith into Africa most of the temporal evils which afflicted that land of destiny, and made such names as Hippo and Carthage historical terms, and no more. From the tenth chapter to the fifteenth, there is a detailed account of the heresies (Donatist, Manichean, and Pelagian), which afflicted the Church of Africa at this time, and of the learning, zeal, and charity of St. Augustine in dealing with unscrupulous men and deadly doctrines. These chapters will be the most useful to the historian and controversialist, as they contain large extracts from St. Augustine's letters to Honoratus, Parmenian, &c., and texts in defence of the unity of the Church, which have become household words in the schools. We were a little curious to see if our author had penetrated the mist that hangs around the history of the ex-slave, mystic, and artist, Manes, and the connection between his explanation of the origin of evil and the doctrines that are still current in the Eastern mythologies; but the subject is not only one that is wrapt in much mystery, but is clearly beyond the scope of this history. But our author does not fail to mark a distinction between the conduct of the Manicheans and the fanatical Donatists, and the singular fascination which the doctrines of the former exercised over the untutored mind of the Saint. He gives also some excellent reasons for the singular fact that a keen and critical mind like St. Augustine's remained so long under the influence of teachings which were absurd, as well as impious.

Passing from the public to the private life of the Saint, we have quite a series of interesting pictures, mostly in the Saint's own words, of the relations that subsisted between him and his priests, and the high standard of perfection, particularly in the spirit of detachment from riches, to which the Cathedral clergy of Hippo had attained. The fact alone that a priest, named Januarius, had made a will, became such a grievous public scandal that it was necessary for the Bishop to make explanations to the people in two splendid discourses which are given almost *in extenso*. One history of the Saint closes with an account of the Vandal invasion in which St. Augustine, and indeed all Christian historians, have seen the direct chastisement of Heaven for the unutterable crimes of Rome, and as Salvian testifies, the more than successful rivalry in guilt of the Roman dependencies in Africa. The main controversial issue of the book, to which we

have already referred, is here again introduced. The saying that history repeats itself was never so verified as it is in the nineteenth chapter. To us, who believe that all our social and political complications at present can be traced to economic changes which had no existence farther back than our century, it will be surprising to find that the terms "landlord," "tenant," "rack-rent," &c., are to be found in the writings of St. Augustine; and that one of the strongest Epistles that ever issued from his pen was directed against two landlords, Pacarius and Romulus, Catholics, and baptised by his own hand. The whole story bears such an astonishing resemblance to events happening in our own time, that the chapter is certain to be extensively read and quoted.

The few notes on the "Works of the Saint" will be found useful as an index to his dissertations on Philosophy and Scripture, and very large interesting quotations from his sermons are given. The work is also furnished with a map, in the construction of which the author has spent as much time and made as many researches as a less careful writer in the compilation of a book. The map is not taken from atlases, but drawn partly on the spot, and partly from ancient itineraries, reputed for accuracy. The last chapter, which is partly apologetic, is the chapter which will be studied most carefully. The author explains why, in the course of the treatise, he did not allude to the use Calvin and other heretics have made of isolated passages in the writings of St. Augustine. He then explains the rules of context and parallelism, and gives a striking example of the necessity of careful study of the Augustinian works in their entirety. The constant recurrence of the objection against confession, drawn from the Saint's works and his oft-repeated simile from the resurrection of Lazarus, led the writer to study closely all the writings of the Saint. The extract from the Public Lecture on St. John disposes of the objection for ever.

The general excellence of the book encourages us to make one or two minor suggestions which may be found useful when future editions are demanded. We would recommend that a uniform spelling of the Saint's name be adopted. The book will pass into the hands of many, who may be inexperienced or unlearned, and they may be puzzled to find the names Austin and Augustine indiscriminately applied. The latter form we should certainly prefer. When reading, too, the very copious and select passages quoted from the Saint's writings, we unconsciously looked for footnotes containing these passages in the classic, antithetical language of the Saint. A moment's glance

sufficed to convince us that it would have been impossible to insert such notes in such a space. Shall we venture to suggest to our author, then, that he add a supplementary volume to the Life of St. Augustine, containing extracts and translations from the voluminous writings of the Saint, and append to it a critical dissertation on his works. From our knowledge of the author, this would be quite within his province and his power, and as he has devoted some years of his life to the study of the Saint's writings, it would hardly be an excessive demand either on time or thought. Already an English lady has given to the world "Leaves from St. Augustine," a series of extracts translated by herself from the writings of the Saint. But we think that priests would welcome his very words, selected from his sermons, letters and philosophy, and such an introduction to them that their bearing on questions even now-a-days controverted, might be seen at a glance. For, although, as this book states, St. Augustine never wrote professedly on philosophical subjects, he is, and will for ever be, "the Philosopher" of the Church, holding the same relations to her as those that existed between Plato and the Greeks. We know that he was a disciple of the latter, but far outstripped his master, when he passed from philosophy to Christianity. And the neo-Platonists of our age, who are sincere seekers after Divine truth, whilst declaring *Quicquid dicitur in Platone, vivit in Augustino*, protest that the object of their lives is to reconcile the Greek sage and the Christian Saint.

To return, this book is a first great step in the right direction. The duty of writing the lives of our saints, hitherto usurped by Protestants, who could but barely understand, and badly interpret their spirit and their work, must now be vigorously taken up by those whose calling and education qualify them for the task. The words of St. Augustine: "The cricket chirps, while the swan is mute," were hitherto more than applicable to us. And this pioneer book is a distinct encouragement, not only to the author himself, but to others situated like him, to develop further the science of hagiography, and make it fruitful amongst us.

P. A. S.

SANCTI ANSELMI MARIALE. Tornaci : Desclée, Lefebvre et Soc.

THIS is a little pocket book from which ecclesiastics will derive much pleasure and profit. It is St. Anselm's *Mariale* or Hymn Book in honour of the Blessed Virgin. Cardinal Manning in his letter of approbation speaks of it as an "opus vere aureum."

As a specimen of printer's work we have rarely seen anything superior, whether we consider the paper, or clear black type, or floreated border.

THE IRISH ECCLESIASTICAL RECORD.

NOVEMBER, 1886.

DISPENSATIONS OF GRACE.

NO. I.—THE UNWRITTEN LAW.

WE know from the Council of Trent (Sess. vi. c. 7) that the “*unica formalis causa Justificationis [hominis] est Justitia Dei, non qua Ipse justus est, sed qua nos justos facit ;*” from the same Holy Council (Sess. vii.) we also know that “*per Sacramenta omnis vera justitia vel incipit, vel coepta augetur, vel amissa reparatur*”—and we should at all times gratefully acknowledge our infinite and enduring indebtedness to God, whose mercy has placed that “*unica formalis causa*” within our easy reach, and under many forms. But, whilst we thus exultingly rejoice in the possession of such abundant spiritual wealth—bestowed upon us with such gratuitous and undeserved preference—*our* possessing it must cause us sometimes to pause and reflect, how fared it with men, in the matter of this “*unica formalis causa*,” before the institution of the Sacraments? By what channels, for example, was that “*vera justitia*” rendered attainable to the immediate descendants of Adam? How, to those who “filled the earth” during the dark and dismal ages that came to a close when the Deluge avenged the sins of mankind, whose sinning involved the voluntary rejection of that grace? How during the centuries from Noah to Abraham, when, as in the antecedent period, there existed amongst men generally no distinctive and defined ritualism or external form of prescribed worship? How, even in the after ages from Abraham to

Moses, and from Moses to our Divine Lord? But how, above all, fared it, during all these "immemorial tracts of time," with personally unoffending infants, who were born into the world "children of wrath," and for whom no second birth of Baptism removed original sin, and thereby restored to them, through the "*unica formalis causa*," their forfeited inheritance as "children of God"?

A general reply to all these questions is easily given; but, in the absence of almost all knowledge derivable from Sacred Scripture or historical monuments, even that reply rests rather upon inference than upon positive information. On the one hand we know that the Wish and Will—the "*voluntas salvifica*"—which the Creator entertained towards men before all prevision of Adam's fall, was not recalled but only modified in consequence of that disastrous event; but, on the other hand, we know that this divine benevolence was largely, nay generally, frustrated by human depravity, which frequently culminated in an almost entire estrangement between God and man. This unhappy result is perhaps chiefly attributable to the condition of affairs as described by Suarez: "*Ante Moysem non fuerunt homines specialiter instituti a Deo sub peculiaribus signis seu sacramentis, in ordine ad divinum cultum, nec in unum corpus mysticum congregati . . . Ante illud tempus non dabatur specialis lex Divina, in sensu juris cujusdam integri.*" (*De Leg. L. ix., c. I., n. 4*). Nor were matters very much better from the time of Moses to the coming of the Redeemer, as St. Paul makes abundantly manifest in his Epistles to the Romans and Hebrews. Theologians, after him, bring the defects and infirmities of the Mosaic dispensation into striking prominence, when (as Suarez in the last chapter of the work just quoted) they contrast those infirmities with the perfections of the Law of Christ.

It is, however, indisputably true that, during the long epoch described by scholastic writers as the *Lex Naturæ*, or the Period of the Unwritten Law, men, dispersed as they were and without any visible bond of cohesion, nevertheless, held in sacred trust the divinely communicated Promise of a future life and of supernatural gifts. It is equally true that, even sometimes in not inconsiderable numbers, they were animated by Faith

and Hope—explicit faith in God as the “inquirentibus se Remunerator,” and at least implicit faith in the coming of the Messiah. These promises were transmitted from generation to generation, not in any divinely authorised formulas of faith, but by oral tradition; and in such fulness were they handed down through all this time that the Written Law, as delivered by Moses, merely collected the *disjecta membra* and classified them. “Lex ergo nullam promissionem spiritualem huic antiquæ addidit” (*ibid.*) The communication of these promises dates, as we know, from God’s interview with Adam, immediately after the Fall (Gen. iii.), on which most momentous occasion the “first Adam” was stripped of almost all the prerogatives of his high estate, and was thenceforth to be little more than a father *secundum carnem*. A “Second Adam” was promised, through whose mediation and merits the evil destiny inherited from the “first” should be effectually reversed: the fruits of this future Reparation were to be made available by anticipation, so that whosoever by supernatural acts should become children of the “Second Adam,” would thereby also become members of the *Ecclesia dispersa Dei*, as then and there founded (Franzelin), and sharers in such spiritual gifts as God would be pleased to confer upon that Church. This implied, at the very least, a promise of conferring “sufficient grace” upon all men without exception; it implied still further that, *ex parte Dei*, all men were to be at all times supplied with such remedies as should be necessary and adequate to effect their liberation from sin, and should prepare them to receive the “*unica formalis causa justificationis*”—sanctifying grace. In other words, a promise was given that the divine “*voluntas salvifica*” should over-canopy the entire human race, even in the days of its vilest degeneracy; and God declared himself willing to fore-draw upon the merits of our Redeemer, in order that man might have, through his own co-operation, a means of escape from the death of original and actual sin, and become eligible for restoration to the friendship of his Creator. This is the argument which St. Paul expands at such length in his Epistle to the Romans (c. iii.), in which he proves that as “all have sinned and need the glory of God,” so all might be “justified freely by

His grace, through the redemption that is in Christ Jesus." It is the same argument that the Apostle pursues in his first Epistle to Timothy (c. ii., 4, 5), where he also establishes (as Cardinal Franzelin paraphrases it) that "*voluntas illa misericors refertur ad omnes, quorum ipse unus Deus est Deus ac Creator, et quorum caput per naturam assumptam vel assumendam est Christus.*"

It is reasonable to assume that, in the case of *adults*, the supernatural acts which constituted the pre-disposing conditions to justification, should be personally performed; and it is equally manifest that a vicarious performance of such acts as were necessary for the attainment of the same purpose, was sufficient for the justification of *infants*. That some infallible "*remedium peccati originalis*" was provided for the latter, cannot be for a moment doubted: it is inextricably involved in the primeval "*voluntas salvifica*" which, St. Paul tells us, was of universal comprehensiveness. "*Ipes unus Deus est [eorum] Deus et Creator.*" That such a remedy existed by divine institution is, in the words of Suarez (De Sac. Disp. iv.), a "*dogma certum et indubitatum: Ita docent omnes theologi absque ulla controversia aut opinionum varietate*"; and the same theologian repeats (Disp. x)—"*tam in lege Naturæ quam Moysis omnes infantes fuisse relictos sine remedio peccati originalis . . . impium est sentire et contra communem Ecclesiæ sensum.*" Vasquez, it may be well to add, affirms the same doctrine with equal emphasis, although he and a few others hold a singular opinion regarding its nature and the method of applying it.

Beyond what establishes these fundamental truths, we glean from Sacred Scripture and Tradition very little information bearing on the "*instrumental causes*" of grace, to which men had recourse in the period of the Unwritten Law. Over and above the "*lex scripta in cordibus*," God gave mankind no "*jus integrum continens statum religiosum*," with, most probably, the single exception of the precept "*utendi aliquo sacramento, seu signo necessario ad impetrandum a Deo, mediante fide Christi, remissionem peccati originalis*" (Suarez: L. ix., c. i., n. 4). Even regarding what may be called the matter and form of this *remedium*, nothing is positively revealed

except that it was in some way a protestation of faith in the existence of God and in the coming of a Redeemer. Vasquez asserts that this protestation did not, of any intrinsic or extrinsic necessity, receive any external expression—"solī fidei internæ majorum tribuendam esse justificationem infantium in lege Naturæ"—and that seems to have been the opinion of some few of the Fathers. But the contrary doctrine is pronounced by De Lugo to be the "*sententia communis et verior, quam docent communiter scholastici*"—a doctrine in support of which the student will find, in De Lugo's treatise on the Sacraments, many more or less convincing arguments. The principal are briefly these: (1) It was a consecration of the child to God which, *ex natura rei*, requires an external act. (2) It was the initiation of the child into a visible and external aggregation of men: such affiliation should necessarily be cognizable in the interests of both parties, and should therefore involve some kind of official procedure. (3) It should be external, and, moreover, independent of the faith of him who should administer it, for otherwise there would be no hope for that large number of children who might unhappily fall into the hands of men devoid of supernatural faith. Finally and (in the judgment of De Lugo) chiefly because, "*si sufficeret fides interna,*" any one man possessing faith could by one comprehensive act liberate from original sin all the children existing at that moment on the earth, and even those "*adhuc in utero matrum*"—for faith acts upon distant and unseen objects—"quæ omnia videntur manifeste absurda, nec ab auctoribus contrariæ sententiæ conceduntur."

Assuming then, with almost all theologians, that the "*remedium peccati originalis*" was a protestation of faith made manifest in some external ceremony, we are again at fault when we try to determine the method and specific character of that rite; and neither Sacred Scripture nor authentic tradition appreciably assists us in the inquiry. Berti makes reference to some writers who held that, long before the time of Abraham, circumcision was a sacred ceremony in Arabia, Egypt, and some other eastern countries; from which they infer that it was the traditional form of the "*remedium*" as first prescribed by God. But this statement

of fact is universally rejected, and Calmet assures us that "all Protestant and Catholic writers, without exception, now teach that circumcision was instituted by God Himself, and was first applied by Abraham." Whether or not circumcision was at any subsequent period the "*remedium peccati originis*" is a most interesting question which may be discussed in a future paper; but, for the present, we may take it as beyond controversy that it was unknown under the Unwritten Law. The common opinion of theologians is, according to De Lugo and most writers, that no determinate form of ceremonial was prescribed, "*sed hoc fuisse relictum arbitrio singulorum, ut late probat Suarez.*" In singular corroboration of this view, they appeal to the various observances by which Roman and Grecian children, some days after their birth, were formally admitted into citizenship—not unreasonably inferring that these observances were so many vestiges, "footprints in the sands of time," left by the primal rite of justification and enrolment in the Church of the *Lex Natura*. Thus Festus relates that the ancient Romans were accustomed to confer on male and female children, on the eighth and ninth days respectively, the names they should bear through life; and that the imposition of those names was solemnly ratified "*cum lustratione et emundatione.*" In like manner, the heads of families at Athens were scrupulously careful to call together their friends, on the evening of the tenth day after the child's birth, when sacrifices were solemnly offered for his welfare, and a name given to him with much formal ceremony. Similar rites were usual amongst many other nations of the east; and it is by no unwarrantable inference we conclude that those traditional forms of initiation had their origin in the olden sacred rites by which the "*remedium Naturæ*" was celebrated, and that the modes of celebrating it were, like their pagan travesties, of no uniform fashion.

Theologians also discuss with much vigorous display of scholastic "thrust and parry," whether and in what sense this "*remedium*" may be called a sacrament; whether it was the *cause* of sanctifying grace, in any proper interpretation of that word; or was merely a sign and symbol of the promise which God had made to Adam, in some such way as the

rainbow is the sign—but not the cause—of God's preserving the world from a second deluge. This question will, however, be most conveniently considered when, in some other paper, the opinions of theologians as to the efficacy of the sacraments of the Mosaic Law shall be reviewed. But there remains another inquiry which need not be deferred, and on which our most eminent theologians expend "immense consideration:" whether, for the valid application of the "remedium," the act "protestative of faith" should of necessity be morally good. Omitting all reference to the multifarious difficulties and objections which are to be found in the works of Suarez and De Lugo, as they defend and impugn the rival theories, it will be enough to quote the concluding words of the latter:—"Infero potuisse valere illud sacramentum, etiamsi actio illa hic et nunc non solum non esset meritoria, sed esset demeritoria, et mala in genere moris, sicut Baptismus valet et justificat parvulum"—and for the same most valid reason, namely, that no other provision would be in keeping with the all-embracing "*voluntas salvifica Dei*." Hence, too, St. Thomas expressly states that even "*infirmetas fidei in parente [ministrante] non impedit effectum salutis in filio*,"

It is only by endeavouring to give a legitimate and duly circumscribed interpretation to this same "*voluntas salvifica*," that we can form some remotely definite idea of the nature and efficacy of the *remedia* supplied to the *Lex Naturæ* for the justification of adults who had sinned grievously. So far at least as giving positive information on this subject, Sacred Scripture and authoritative tradition may be said to be silent. The only truth which they establish with strict and indubitable precision is—that the condition of sinners under the Law of Nature, when contrasted with that of sinful men under the Gospel, was most painfully and dolefully calamitous.

It *may be* that sacraments were instituted "*ut infirmitas humana per exteriora signa juvaretur*," as Gonet, Tournely, and Collet "*cum aliis non paucis*" think probable; but those same writers claim for such sacraments no higher efficacy than that which arises *ex opere operantis*. When some of them attribute to those Sacraments an efficacy which

they describe as *ex opere quasi-operato*, their arguments are purely conjectural. It is true, no doubt, that sacrifices "pro peccato" were not unfrequent; for we have on record the offering of such in times so widely separated as were those of Abel, Job, and Melchisedech: "atqui idem ritus," argue those theologians, "et Sacrificium esse potuit, prout ad Dei cultum ordinabatur, et simul habere rationem sacramenti, prout, media fide, ad sanctitatem conducebat." Manifestly this method of reasoning—and it is the only one insinuated, leads to nothing more tangible and substantial than a *tenuis tantum probabilitas*, and much of even this is lost by the fact that Suarez and De Lugo contend, in the words of the latter, "non esse fundamentum ad dicendum illa fuisse vera sacramenta, non enim constat fuisse ordinata ad sanctitatem aliquam communicandam, quare solum sistent intra rationem Sacrificii." The theory is still further discredited by the conclusions to which exhaustive investigation led St. Thomas, Suarez, &c.—that, for the 2,513 years which lie between the Fall of Adam and the giving of the Law on Mount Sinai, "Lex ideo dilata fuit ut homines lapsi fragilitatem naturæ suæ et indigentiam sui status magis agnoscerent . . . ut agnoscerent rationem naturalem sibi non posse sufficere"—even with the aid of "sufficient grace." The deplorable condition of mankind towards the close of this epoch points unmistakably to the same inference; for we know from Sacred Scripture, and not by mere conjecture, that (in the words of Suarez) "tunc fere omnes homines idolatriæ dediti erant." It would therefore seem that Perfect Contrition, with its manifold liability to failure, was, during that long range of centuries, the *unicum remedium peccati gravis*—the only one, at all events, of which we have defensible evidence; that there was no contrivance of divine mercy "quo attritus fit contritus;" that, if sacraments did then exist, they were in all truth "infirmæ et egenæ elementa," of the names and number of which we know absolutely nothing.

C. J. M.

SARSFIELD.—III.

ANTI-IRISH writers, as a rule, represent the Irish army as hopelessly demoralized by the defeat at Aughrim. Story says "what of the army was left made the best of their way towards Limerick, but they were so shattered and frightened, that very few of their force would be got thither whither they went in no kind of order, but rather like people going to a fair" (pp. 147-148). And with the passages evidently before him Macaulay says "the beaten army had now lost all the appearance of an army, and resembled a rabble, crowding home from a fair after a faction fight" (Hist., vol. 3., p. 277). Froude makes a similar statement. No doubt the Irish loss at Aughrim was very great, but there is abundant evidence that Ginkell did not entertain the view of the Irish army so recklessly expressed by Macaulay and Froude. From Aughrim Ginkell proceeded to Galway, to besiege that city, and on his way he was told that Sarsfield was coming to its relief. And so startled was the Williamite general by this rumour, that he determined not to proceed to Galway, and Story adds that it was only "upon repeated assurances of several Protestants that he resolved to approach the town of Galway the following day" (p. 159). Then the terms allowed to the garrison of Galway were such as no demoralized army could expect. They were allowed to depart with all the honours of war, "with their arms, six pieces of cannon, drums beating, colours flying," with stores and provisions, and horses to convey them to Limerick (Story, p. 167). The like terms were granted to the other smaller garrisons; and the brave Sir Tigue O'Regan was allowed to bring his gallant band with all military honour, and parade all the way from Sligo, to join their friends at Limerick. And Story tells that when, subsequently, a breach was made in the walls of Limerick, Ginkell would not allow his men to attempt an entrance though the Irish were anxious to meet them hand to hand. These facts—and they are facts—show that the Irish army, if defeated, was not demoralized, and certainly not disheartened,—that these

brave men were a source of salutary fear to the enemies of their country still.

When Sarsfield arrived in Limerick he found that Tyrconnell, who had been there since the fall of Athlone, had done much to repair the defences of the city. To this work Sarsfield now applied himself with all the earnest energy of his nature. Every moment was precious as Ginkell's army was approaching, and Sarsfield resolved to give him as warm a reception as William got on the same ground a year before. He accordingly attended to every detail of the defensive work. He sought to infuse into his men the same spirit that fired his own heroic soul. He went from one post to another, exhorting his soldiers for their country's sake, to expedite the works, to set all things in the best order for that final struggle on which all depended. He collected in from the surrounding districts as much provision and stores as could be procured. And fortunately Ginkell's advance was so slow, that Sarsfield had six weeks to prepare for resistance, and well and diligently was every moment employed. Froude censures Ginkell for giving the Irish so much time to organize, and maintains that the war would have been speedily ended if Ginkell had followed Sarsfield direct from the field of Aughrim. But while Mr. Froude deals largely in fictions, Ginkell had to confront stubborn facts. Froude could have learned from Story that Ginkell was not anxious just then to come to close quarters with Sarsfield and his brave horsemen *who were never yet defeated*. Ginkell expected rough work at Limerick, and was careful not to enter on it too hastily. Story says, "the general being assured that the Irish were using their utmost skill and industry to rally, and reinforce their shattered army, and not knowing how far despair might carry men that were come now to their last stake, and considering also that we had a strong town before us which would be the work of some time to reduce if the *enemy made what resistance might justly be expected* these and other considerations prevailed with the General to send for all the regiments that had been left in Munster and other places" (Story, pp. 178-179). And Story adds (p. 191), "to give the Irish their due they can defend

stone walls very handsomely." These reasons—abundantly sufficient—determined Ginkell not to adopt the headlong course of Mr. Froude.

On the 14th August, 1691, Tyrconnell died, and the loss to Ireland was small indeed. For he was the one man whose jealousy had all along pursued Sarsfield, and kept that brave soldier in secondary positions, though on every just and reasonable title he should have been among the first. Were it not for him Sarsfield would have had supreme command of the Irish Army, and the saddest pages of Ireland's history would never have been written. Now, however, there was no motive for intriguing. The post of honour was now a post of extreme hardship and danger. The enemy in full formidable force was nearing the city, and James's drawing-room generals were not particularly anxious to expose themselves to shot and shell within the beleaguered city, or to the alternative of starvation if they escaped the cannon ball. Moreover, the Irish soldiers had completely lost confidence in their foreign leaders. It was clear that the French officers had not their hearts in the Irish cause. They regarded their service in Ireland as an exile to be brought to a close as speedily as possible. And the Irish soldiers saw, with bitter, angry feelings, that such half-hearted leaders were promoted while Sarsfield was kept in inferior command, with no other reward for his heroic defence of Limerick than the empty title of "Lord Lucan," a poor *placeat* for the hardships he had endured, the ill-treatment he had received. To Sarsfield then inevitably fell the forlorn hope of defending the last stronghold of Irish independence. D'Usson, as senior officer, assumed the nominal command, but the real leader, indeed the one possible leader, as he was the life and soul of the Irish cause, was Sarsfield.

When all the out-lying garrisons had arrived in Limerick, the Irish army numbered about 20,000 men. As a result of their recent losses they were badly supplied with arms and ammunition. But succours were promised, and were hourly expected from France, and Sarsfield thought that he could well hold out till the promised aid arrived, or that failing its arrival he could protract the struggle until the winter would

force the Williamites to abandon the campaign. He saw that many of his brother officers were anxious to come to terms with the enemy, and he resolved at any cost to frustrate that cowardly policy. Worse still, he knew that there were among them traitors who were supplying secret information to the enemy, and who, on the first favourable opportunity, would betray any trust reposed in them. And now face to face with a powerful, and unscrupulous foe, and with traitors in his own camp, Sarsfield's resolution remained unshaken, to hold out as long as a vestige of hope remained. Ginkell's advanced posts appeared before Limerick on the 15th day of August. He had learned from deserters of Tyrconnell's death, and also of the confusion, and divided councils within the city. He issued a proclamation offering most liberal terms to such as surrendered, and found means of distributing several copies within the city. His army consisted of about 40,000 men, with 80 cannon. It was not till the 25th that the main body of the army arrived, and occupied nearly the same position as that previously taken up by William. About the same time a squadron of eighteen ships under Captain Cole arrived in the Shannon, and anchored within a mile of the city. Thus was Limerick completely invested on three sides, and was free only on the western side which communicated with Clare by Thomond Bridge. On the 30th of August the siege opened with a furious cannonade. Shot and blazing shells were poured into the city with relentless fury. Houses were set ablaze: women and children who had followed their armed relatives into the city were thus mercilessly slaughtered. Day after day, did this murderous fire continue, till the city was one mass of ruins. The churches, the hospitals, even the cellars in which women and children had sought refuge were made targets of by the Williamite gunners. Story says complacently, "all last night, and that morning our bombs and cannon played upon the town, setting it on fire in some places, which was no small trouble to those within" (p. 204). And again "we threw bombs, fire balls, and carcasses all day long, and our guns were discharged almost without ceasing, by which there appeared a considerable breach in the wall, and

had a like effect upon the houses in town" (p. 210). The Irish from the castle, and from their batteries returned the fire with determination and effect. Ginkell, and his soldiers may thirst for Irish blood, may shed it copiously, they may shower their shot and shell on the brave defenders of Limerick, but, unmoved by the terrors of war, undismayed by famine staring them in the face, there they stood amidst the smoking ruins of their city unshaken in their resolve never to submit to the hated foe. Story laments how slight was the impression made on the Irish soldiers by Ginkell's barbarous cannonade. He says "the soldiers lying continually in the works, our bombs did not do that execution that was hoped for" (p. 207). The wall on the eastern side of the English town was broken down for a considerable length, and the Irish soldiers expected that Ginkell would seek to enter by that breach and storm the city. They longed to meet in a hand to hand fight the cowardly murderers of their women and children. But Ginkell's men had too vivid a recollection of St. John's Gate, and the Black Battery to risk a repetition of the treatment they received at the breach the previous year. Ginkell would not attempt to carry this breach though a hundred men could walk abreast through it. Story says, "indeed we could not do the enemy a greater pleasure nor ourselves a greater prejudice in all probability, than in seeking to carry the town by a breach before those within were more humbled, either by sword or sickness" (p. 213). This persistent bravery of the Irish so impressed Ginkell that he feared he would have to raise the siege, and he despatched a message to William to that effect. But just then treachery did for him what his army could not do. On the night of the 16th September, Colonel Clifford whom Sarsfield had set to guard the ford of the Shannon a short distance above the city, betrayed his trust, permitted the English to cross the river and effect a lodgment on the Clare side, and from that moment the fate of Limerick was sealed. Story says "by which time Brigadier Clifford had got the alarm, who was not far off with four regiments of dragoons; he seemed not very forward in the matter, though his dragoons came down on foot, and *pretended to make some opposition.*" Harris repeats Story's words and

adds "he (Clifford) was of the moderate party, who were inclined to put an end to the war, and it appears before that the rulers of Limerick were jealous of him, so that probably he had embarked in a scheme for obliging the garrisons to a submission on beneficial terms." (Life of Will. III., p. 346). And King James in his "Memoirs" says, that "by Clifford's neglect, not to say worse, the enemy made a bridge of boats and passed their horses and dragoons over the Shannon, and so cut between the Irish horse and the town . . . and instead of giving either opposition or so much as notice of what was doing he suffered the enemy to make this bridge under his nose." And the Earl of Westmeath's letter to Harris contains the same statement. Clifford was not taken by surprise, he saw the enemy coming, and yet he neither gave serious opposition himself, nor gave any notice to his superior officers. Sarsfield was in the city within easy call, Sheldon was at the horse camp, within two miles of the ford, and to neither did Clifford give one word of notice till all was over. And if evidence were wanting of Clifford's treason, it is supplied by the fact that he was one of the first to join the Williamites after the capitulation, one of the most energetic in securing recruits for Ginkell's army.

But base as Clifford's part was in the betrayal of Limerick, he seems to have been in reality a subordinate, a tool in the hands of Colonel Henry Luttrell. This man was suspected of treachery even at Aughrim, but at Limerick the charge was brought home to him in a way that was quite conclusive. Sarsfield discovered a correspondence between him and Ginkell's secretary, and accordingly had him arrested, and tried by court-martial. Some say he was sentenced to be shot, and was spared because of a threat from Ginkell that he would execute the Irish prisoners if Luttrell were punished. Others say that he was merely kept in prison to await the king's decision. Story says, "Colonel Henry Luttrell was not only suspected to hold correspondence with our army, but was taken into custody, and tried for his life, in that he and others consulted for the surrender of the town . . . but the occasion of Colonel Luttrell's confinement was upon account of a letter brought him by a trumpeter from some great

officer in our army when the garrison of Galway was conveyed to Limerick, for the trumpeter having given one to Sarsfield, denied his having any more letters, but being threatened with hanging if, being searched, any more letters were found with him, he produced another to Colonel Luttrell, upon which the said Colonel and Lieut-Colonel Burke that came from Galway were both confined." (p. 189.) Captain Parker, one of the Williamite officers who crossed the Shannon on that night, and who therefore may be taken as an authority on the facilities afforded by the traitors, says, "At this time General Ginkell found means of holding a correspondence with Colonel Henry Luttrell then in Limerick, who being heir to the large estate of Simon Luttrell was willing to preserve his pretensions by forwarding the surrender of the town . . . and he had promised the General when he had guard of the river to give his army an opportunity of laying bridges over it, to whom he gave notice when his turn came for holding the guard, and ordered his patrols a different way from the part where the bridge was to be laid, so that the detachments sent for that purpose passed part of the army over before day."

A Williamite diary of this siege preserved in the Harleian Collection (vol. 7, p. 481) states under date, the 18th of August, 1691: "We had an account this day that Henry Luttrell had been lately seized at Limerick for having made some proposals for a surrender of the place, and that he was sentenced by court-martial to be shot, upon which our general sent them word by a trumpeter that if they would put any man to death for having a mind to come over to us he would revenge it on the Irish." Harris (*Life of William III.*, p. 345) quotes Captain Parker's statement as to Luttrell's treason, but in a long note he endeavours to exculpate the traitor. He quotes a letter received from Lord Westmeath, who commanded a cavalry regiment in the Irish army at Limerick. Lord Westmeath says: "I read in a printed book a false allegation against Colonel Luttrell, as if he had given an opportunity to Ginkell to have a bridge laid over the Shannon. Colonel Luttrell was then confined in the Castle of Limerick, and Brigadier Clifford commanded where the

bridge was laid over, and by a very great neglect made no opposition to it." Now, it is clear that the Williamite historian had an interest in concealing the treachery of Luttrell, for to admit it would be a severe blow to that system of dark treachery and intrigue which secured and has maintained England's hold upon Ireland. The letter was written at the request of Harris, and written, too, at a time, when Lord Westmeath had fully atoned for the patriotism of his early days by fifty years of loyal allegiance to the enemies of his country. And for several of these years he must have been an intimate friend and companion of the traitor whose memory he sought to vindicate. These considerations cast considerable doubt on the value of Lord Westmeath's testimony, notwithstanding the character for "worth, honour, and veracity" given him by Harris and Lodge. But, in reality, the letter seems to be a clever equivocation. It merely states that Luttrell was not present when the pass of the Shannon was betrayed by Clifford. But surely he may be a principal actor in the treason, without being present in person. Clifford had regular access to him in the castle, and that they fully understood one another previous to the capitulation is clear from their joint action in going over to William with their men after the surrender. His brother officers in the Irish camp believed Luttrell to be a traitor. Story shows that it was the belief in both armies. Captain Parker, who was on the spot, states it distinctly, and the subsequent history of the man fully bears out Parker's assertion. According to Parker, Luttrell stipulated to betray the ford on condition of getting the estates of his elder brother Simon, who was attainted for his loyalty to James, and the miserable traitor did get the estates, and with them a pension of £500 a year. Lodge (Vol. III., 410), quotes a decree in Chancery, confirmed by William, giving his brother's estates to Henry Luttrell, in accordance with a promise made to him by Ginkell. Harris gives Luttrell's application for the pension, and in an official MS., in the Stowe Library, dated A.D. 1701, Dr. Charles O'Connor saw an authentic record of its concession. The rest of his life Luttrell gave to his purchasers. He served in William's army till that monarch's

death, when he retired to Dublin to enjoy in easy luxury the reward of his treason. But the memory of that treason lived on. He was detested by the people whom he had betrayed, and was assassinated in Dublin on the night of October 22nd, 1717. In the early days of the siege Sarsfield had to deal with traitors of another class. He discovered that the Protestant inhabitants of Limerick were regularly supplying Ginkell with secret information from the city. All these he had removed to St. Thomas's island, where they were placed under guard, but in all other respects they were treated like the Catholic people within the city. When the island was taken by Ginkell, Major Stroud, with a company of the County Cork Militia, was sent to bring off the prisoners, and Story says: "but what can be a greater testimony of a rapacious humour than this: for some of the militia stripped their fellow-Protestants of what the Irish had left them, as they conducted them from the island to our camp, which I would not have said, but that I had it from the mouths of those very people that were so served" (p. 195). A very fitting reward for the Protestant spies of Limerick.

The passage of the Shannon, as a result of treachery, filled the Irish with dismay, but still they held out bravely. On both sides the cannonade was continued with undiminished vigour. On the 22nd Ginkell ordered several regiments to cross the river under cover of the position already occupied on the Clare bank, and this done the Williamites in very strong force proceeded to attack the defences of Thomond Bridge, in order to separate the garrison from the camp on the Clare side. After desperate fighting the 800 men who defended the Bridge against more than ten times their number, were forced back with the result thus given by Story: "A French major who commanded at Thomond Gate, fearing our men's entering the town with their own, ordered the drawbridge to be plucked up, and left the whole party to the mercy of our soldiers; those that were behind pressing others forward, and throwing them down over the fall of the drawbridge: then therest cried out for quarter, holding up their handkerchiefs and what else they could get, but before killing was over they were laid in heaps upon the bridge, higher

than the ledges of it" (p. 224). This was the crowning disaster of the war. The Irish soldiers complained bitterly of their French officers and allies, and clamoured for the blood of him whose cowardice or treachery had led to the carnage on Thomond Bridge. Sarsfield now saw himself surrounded by traitors; he saw the enemy in full force established on the Clare side, and his horse-camp cut off from the city; he had only a few barrels of powder in his magazine, only ten days' provision in his stores; the city defences were a mass of ruins, a powerful hostile fleet anchored under the walls, and as yet no account of the long-promised aid from France. And yet King James in his "Memoirs" tells us that Sarsfield was for holding out to the last. But clearly the responsibility of carrying out such a resolution was too much for one man among the Irish leaders. Sarsfield accordingly held a council with his officers, and with the Archbishops of Armagh and Cashel (Dr. M'Guire and Dr. Brennan) who were in the Clare camp. Were they to protract the struggle now, till starvation would compel them to surrender unconditionally, or until Ginkell's army would carry the city by storm? In either case the people of Limerick—indeed of the entire province of Munster would be at the mercy of Ginkell's soldiers, and the Irish leaders knew well what that mercy would be. If they made peace with arms in their hands they would secure terms favourable to religion and country, but if they held out there was extreme danger of the absolute extirpation of their religion, and of the wholesale extermination of the Irish race. Nevertheless Sarsfield would hold out, and the native troops were with him to a man, for they had no estates to secure, they had everything to lose by surrender and nothing to gain. But the voice of the vast majority of the council was, for the above reason, for coming to terms, while yet terms could be secured, and to this voice Sarsfield reluctantly yielded. On the night of September 23rd, a parley was sounded from the walls, and Sarsfield and Wauchop proceeded to Ginkell's quarters, and arranged a truce for the night. A sad night this was for Sarsfield and his brave companions. The hope of rescuing their country from a debasing tyranny, the hope of

securing for their countrymen liberty to profess and practise the faith of their fathers in the land of their birth, had nerved them for the hardships of two successive campaigns. But now all was lost, their fair fields were desolate, their churches, their cities in ruins, their religion proscribed, "their priesthood hunted down like wolves," the whole people at the mercy of a brutal soldiery:—such were the thoughts that filled with grief the minds of the brave defenders of Limerick on that fatal night.

"Oh! who can tell what heroes feel, when all but life and honour's lost!"

On the following morning Sarsfield secured an extension of the truce for three days, and then steps were taken on both sides to arrange the terms of capitulation. After some days' negotiation the terms were finally agreed on, and on the 3rd of October, 1691, the Generals of both armies, and the Lords Justices on behalf of William signed the celebrated Treaty of Limerick:

"The Treaty broken ere the ink wherewith 'twas writ could dry." And in a few days it was confirmed by William and Mary under the great seal of England. The terms were such as no defeated army could expect. *But Limerick was not defeated, it was betrayed.* And William sorely pressed on the Continent, and hourly apprehensive of a French descent on Ireland, had given private instructions to Ginkell to make peace on any terms. The terms are fairly summarized by Harris as follows:—"By these articles many of the Irish were, under certain qualifications, restored to all they had enjoyed in King Charles's reign, and admitted to the privileges of subjects, upon taking the oath of allegiance without being bound to take that of supremacy, and had granted to them such privileges in the exercise of their religion, as were consistent with the laws of Ireland, or as they enjoyed in the reign of the said King. By the military articles, as many Irish as pleased had liberty to pass into any country they thought fit (except England or Scotland) with their families and effects" (p. 350). The garrison was to march out with all the honours of war, to be conveyed to their adopted

country, or gladly accepted into William's army if they so willed it. Attainders were to be annulled, outlawries reversed, the free exercise of their religion was secured for the Catholics of Ireland, and a general pardon granted to all who bore arms for James. And all these terms were solemnly ratified by letters patent of William and Mary. Ginkell was most anxious to secure the Irish soldiers for William's army, and sought by promises and proclamations to gain them. To Sarsfield himself most liberal terms were offered. But to no purpose. When the day appointed for the final decision arrived, about a thousand men passed to the standard of William, and these principally from the regiments of Luttrell and Clifford, and some northern Irish, while over nineteen thousand passed into the service of France;—wiser and happier in embracing voluntary exile with all its hardships, than, in remaining at home, to experience the *Punica fides* of William, and his unprincipled advisers. Sarsfield proceeded to Cork to make arrangements for the embarkation of his men. Large numbers sailed from Limerick with D'Usson and Wauchop. In describing the departure of the Irish soldiers for France, the Williamite historians bring against Sarsfield and Wauchop, a charge unparalleled even in their mendacious writings, for its malicious baseness and falsehood. Story says, "a great many of them (the Irish soldiers) having wives and children, they made what shift they could to desert, rather than leave their families behind them to starve, which my Lord Lucan and Major-General Wauchop perceiving, they publish a declaration, *that as many of the Irish as had a mind to it should have liberty to transport their families along with themselves*. And accordingly a vast rabble of all sorts were brought to the water-side, when the Major-General pretending to ship the soldiers in order according to their lists, they first carried all the men on board; and many of the women, at the second return of the boat for the officers, catching hold to be carried on board, were dragged off, and, through fearfulness losing their hold, were drowned, but others who held faster, had their fingers cut off, and so perished in the sight of their husbands and relations" (p. 292). Harris gives this incident

in the same words as Story, and the *Dublin Intelligence*, a Williamite newspaper of that date repeats the story, but states that it occurred among those "which lately were shipped from Kerry." Macaulay (vol. 3, p. 286) attributes this barbarous conduct to Sarsfield himself, and states that it occurred at Cork harbour. It would be impossible to find even in Macaulay's History an assertion more recklessly false than this. He quotes the authority of Story, of the "*Macariae Excidium*," and of Mr. O'Callaghan's note thereto, and also of the London Gazette of January 4th, 1692. But neither of these authorities attributes this brutal act to Sarsfield. Story attributes it to Wauchop. The "*Macariae Excidium*" says nothing of it. O'Callaghan attributes it to nobody, rather seems to think that nothing of the kind occurred.

And the London Gazette says nothing of it, but rather seems to contradict it in stating, "that on the 23rd of this month Sarsfield with the *remainder* of the Irish designed for France, set sail from Cork being in all about 2,600 *including women and children*." Then Sarsfield himself released Ginkell from any further obligation in this matter of transport, stating that "the Lieutenant-General has provided ships for as many of the rest as are willing to go" (Story p. 293). The character of Sarsfield, the sacrifices he made for his countrymen, ought to be a protection to him against so atrocious a charge—a sufficient refutation of it when advanced. But Macaulay could have learned from Harris the baseness of his charge against Sarsfield. In speaking of some very questionable acts of the Williamite authorities, Harris says, "another less justifiable step was taken to discourage the embarkation of such numbers of soldiers to France, as the General saw with regret was about to be done; but in this the Lords Justices were in no way concerned, the same being attempted either solely by direction from the General, or by the officiousness of Count Nassau, who would not suffer the wives and children of the soldiers intended for France to be shipped with the men, not doubting that it would hinder a great many from going" (p. 351). Harris admits, that "this was certainly an infraction of the first of the military articles, which provides for the passages of all persons willing

to go to France, together with their families." Against this "infraction," Sarsfield protested "in a very polite letter" to General Ginkell, demanding the sufficient transport in accordance with the Treaty, and demanding also that "the obstacle might be removed without delay." And Harris adds "yet the General took time to consult the Lords Justices upon the point, who were of opinion without hesitation, that the articles obliged them to comply with Sarsfield's demand." Surely the man who fought so persistently and so successfully to secure sufficient shipping for the wives and children of his soldiers would not then refuse them a passage, much less drown and mutilate them in the very act of embarking. The admission of Harris then makes it certain, that if this barbarous act were perpetrated on the shores of Cork Harbour, it was done "either solely by direction from the General (Ginkell), or by the officiousness of Count Nassau, who would not suffer the wives and children of the soldiers intended for France to be shipped with the men, not doubting but that it would hinder a great many from going."

But, if Harris and Story be correct, this drowning and mutilation of defenceless women must have occurred in the Shannon. And Story himself states that the embarkation *there* was carried out under the supreme authority *not of Wauchop* but of *the Williamite General Talmash*. Story's words are, "November 9th Major General Talmash who had full power and authority to transact all things necessary for the transporting the Irish, and now having seen them all from Limerick . . . he left the place and went to Dublin" (p. 284). And therefore if this act of wanton brutality occurred at all, it must have been perpetrated by some one of those Williamite officials, who during all their career in Ireland had shown the most reckless disregard for human life.

It was a melancholy, a heart-rending spectacle, the departure of these brave exiles. Who can picture their feelings as they sailed away, and the green hills of their native land vanished gradually, and for ever from their view? The wild wail that arose as friends separated never to meet on earth again, "the women's parting cry," brought bitter tears to the eyes, heavy sighs of grief from the hearts of men

who looked death undaunted at the Bridge of Athlone, and from Limerick's walls. And that cry steeled those Irish exiles' hearts with vengeance and nerved their arms to deal as they did, many a deadly blow to the power and prestige of England in her foreign wars. The "*Macariae Excidium*," paints the parting scene in these pathetic words:—"And now alas the saddest day is come that ever appeared above the horizon of Cyprus (Ireland), the sun was darkened and covered over with a black cloud as if unwilling to behold such a wofull spectacle, there needed not Rain to bedew the Earth, for the tears of the disconsolate Cyprians did abundantly moisten their native Soile to which they were that day to bid the last farewell. Those who resolved to leave it never hoped to see it again, and those who made the unfortunate choice to continue therein, could at the same time have nothing in Prospect but Contempt, and Poverty, Chains, and Imprisonment, and in a word all the Miserys that a conquered Nation could rationally expect from the powers and Malice of implacable Enemyes. Here might be seen the aged Father (whom years and Infirmitys rendred unfit to travail) giving the last embraces to his onely Son, Brothers parting in Tears and the dearest comerades forcibly divorced by a cruell destiny which they could not avoid."

In the midst of such a scene, Sarsfield left for ever the land for which he had so bravely fought. Much as he loved his native land he could not now remain to witness her ruin, to see the sufferings, the degradation of her people. He felt:—

"No land to me can native be,"

"That strangers trample, and tyrants stain."

He had shared with his soldiers the hardships of war; he would now share with them the bitterness of exile. He hoped, too, that at no distant day he may return with his brave companions, and with the aid of France renew the struggle on more favourable terms. A dream destined never to be realized! He arrived in France, was welcomed by James and Louis, was made commander of the second troop of the Irish Horse Guards, and lieutenant-general in the French army by Louis. Already James had prevailed on the French king to aid him in an attempt to invade England, and with this object

in view a camp was formed near Cherbourg, and there were assembled all the Irish regiments then in France, with Sarsfield as their commander. Ten thousand French troops were added ; a large transport fleet was in readiness, and a splendid fleet of war-ships under Tourville was to accompany the expedition to England. Against his own better judgment, but in obedience to positive orders from King Louis, Tourville risked battle with the united English and Dutch fleets under Admiral Russell. The French fleet was defeated, dispersed, almost annihilated ; and thus the last hope of James to recover the crown of his ancestors, the last hope of Sarsfield to raise his fallen country, was blighted by this disastrous defeat at La Hogue. The Irish camp was immediately broken up, and the Irish regiments ordered to their various destinations to enter on that career that has immortalised the "Irish Brigade." Sarsfield was sent to join the French army in the Low Countries, under Luxemburg. At Steinkirk, on the 24th of July, 1692, Sarsfield held an important command. Here he met again many of his old acquaintances of the Irish wars—many of the old inveterate enemies of his country and creed. William was there as commander of the allied army ; Count Solmes, whom he had met at the Boyne ; Mackay, whom he had met at Athlone and Aughrim ; Douglas, who had fled from Athlone at the rumour of Sarsfield's coming, and Lanier, who contrived to be too late to meet Sarsfield at Ballyneety. No doubt the presence of so many old enemies whetted Sarsfield's sword on that day. That he more than sustained his high reputation, that he contributed largely to the defeat of William at Steinkirk, we know from the despatch of Luxemburg, who said that he earned by his gallant conduct the esteem and gratitude of the entire French army. Sarsfield was now raised by Louis to the rank of major-general. Already there had been many infractions of the Treaty of Limerick, and it was well known that William and his unprincipled advisers would violate all its provisions. Sarsfield wrote to Ginkell repeatedly calling on him to fulfil his solemn pledge given to Irish soldiers while yet they had arms in their hands. But to no purpose. The Williamite general had attained his end, had already received estates

and titles as his reward, and did not now trouble himself with the conditions involved in the surrender of Limerick.

The summer of 1693 found Luxemburg again face to face with William and his allies at Landen. Though the battle fought on the 19th of July 1693, is called that of Landen, in reality the fight raged at the village of Neerwinden, where Luxemburg's left wing rested, under Montchevreuil, Berwick and Sarsfield. Here the battle raged fiercely for the greater part of the day. William was finally defeated with terrible slaughter. And at the very moment of victory, when he already saw the hated foe in full retreat, Sarsfield fell, mortally wounded, and was borne away from the battle-field to die. On seeing the blood gushing from his wound he is said to have exclaimed "would that this were for Ireland." The sentiment was worthy of him, and Ireland accepts the wish for the deed. He was carried to the picturesque little town of Huy on the Meuse, and there on the fourth day after the battle he died of fever resulting from his wound. And thus, far away from the land of his birth and of his heart, one of the bravest, purest, of Irish patriots passed away "and by the stranger's careless hand his lonely grave was made." Where that grave is, whether any monument marked it we know not. It is of course more than probable that he was buried at Huy, but no trace of his grave remains. The present writer has to express his grateful thanks to Rev. Joseph Spelman of Galway, for information on this precise point that appears quite conclusive. Father Spelman, already favourably known to the readers of the RECORD for his valuable researches into the history of our countrymen in the Netherlands, has investigated *on the spot*, every source whence any information may be found as to Sarsfield's last resting place. He has sought out for some local tradition from families well known to take an interest in the Irish exiles, he examined the archives at Liege, the chief city of the province in which Huy is situated, he sought information from a distinguished member of the Archaeological Society of Huy, but from neither source could any information be derived as to Sarsfield's last resting place. Nor is there any evidence that the epitaph given by Mr. O'Callaghan in his excellent History of the Irish Brigade was ever inscribed. And Mr.

O'Callaghan does not say that it was. But though his grave be unknown, his epitaph unwritten, as long as fearless bravery, high honour, and pure patriotism, are cherished, Sarsfield's glorious career will be to him a monument more lasting than brass, an epitaph, trumpet-tongued, to tell his claims on the love and admiration for his countrymen. O'Connor (*Hist. of Irish Brigade*) says of him "Arminius was never more popular among the Germans, than Sarsfield among the Irish, to this day his name is venerated, *cavetur adhuc*. No man was ever more attached to his country or more devoted to his king and religion (p. 121). The same eloquent writer adds, "he was brave, patient, vigilant, rapid, indefatigable, ardent, adventurous, enterprising; the foremost in the encounter, and the last to retreat; he harassed the enemy by sudden, unexpected, and generally irresistible attacks, inspiring his troops with the same ardour and contempt for danger with which his own soul was animated" (p. 223). Another writer says of him, "There are few names more worthy to be inscribed on the roll of honour, than that of Patrick Sarsfield . . . In his public actions fair and consistent, in his private character amiable and unblemished. Attached by religious connection to the fallen house of Stuart, he drew a sharp sword in the cause of the monarch he had been brought up to believe as his lawful sovereign, and he voluntarily followed him into exile when he could wield it no longer. He gave up everything when he could have retained all, and he secured indemnities for others which he scorned to take advantage of himself" (*Dub. Univ. Mag.* Nov., 1853). Harris says: "Sarsfield embarked to seek a fortune in a strange country, when he might have remained an ornament to his own," (p. 354). William held out most tempting offers to him to induce him to remain at home, and had he accepted them no doubt high promotion awaited him, but promotion on terms which Sarsfield could not accept—

"Unprized are her sons till they've learned to betray,
Undistinguished they live if they shame not their sires."

was a well recognised principle in Anglo-Irish policy long before the sentiment was immortalised by Moore. And hence had Sarsfield remained at home he might like so many other brave and faithful Irishmen have "ornamented" a scaffold,

for he loved Ireland too well to submit to the yoke of her oppressors, and

“‘Tis treason to love her, and death to defend.”

Rather than sacrifice principle, rather than prove false to a cause to which from a sense of duty he was attached, Sarsfield abandoned the land of his love, the rich estates of his fathers, and he declined to avail of the advantage which his own bravery had secured for others. Pure, unselfish patriotism of this sort, fidelity to a righteous, if a lost cause, the time-serving Harris did not understand. But if the hero of his History—William—had been honourable as Sarsfield was, he would have cast away from him with contempt, with scorn, the crown which he could not continue to wear, without disgrace, without the perfidious violation of his most solemn and sacred pledges. Even Lord Macaulay says of Sarsfield:—“he was indeed a gentleman of eminent merit, brave, upright, honourable, careful of his men in quarters, and certain to be always found at their head in the day of battle. His intrepidity, his frankness, his boundless good nature, his stature which exceeded that of ordinary men, and the strength which he exerted in personal conflict, gained him the affectionate admiration of the populace. It is remarkable that the English generally respected him as a valiant, a skilful and generous enemy, and that even in the most ribald farces which were performed by the mountebanks in Smithfield, he was always excepted from the disgraceful imputations, which it was then the fashion to throw at the Irish (Hist. vol. ii. p. 339-40). This “fashion” so very fruitful of mischief to England as well as to Ireland, is not yet quite antiquated, and unfortunately it has made its way into more select circles than “the mountebanks of Smithfield.” Two centuries have all but elapsed since Sarsfield closed his heroic career, and his memory is still green, his name cherished with enthusiastic affection. The story of his life, though a sad, is a glorious chapter of Ireland’s history; and the more closely it is studied, the more clearly will it appear that had his merit been duly recognized, his policy adopted before the surrender of Limerick, the “Irish Question” had been finally settled two hundred years ago.

J. MURPHY, C.C.

THE COUNCIL OF VIENNE AND THE "FORMA CORPORIS HUMANI."

THE intrepid heart of Boniface VIII., sank under the insults and outrages heaped upon him by Philip the Fair, on October 11th, 1303. The election, unanimously, of Benedict XI., gave but a short respite to the suffering Church, for he died suddenly, under circumstances which strongly suggested poisoning, July 6th, 1304. As he died at Perugia, the Cardinals assembled there, and so active were the dissensions by which the conclave was torn, that it was not till it had been ten months in session that the votes were concentrated on one who was not a member of its body, Bernard d'Agout, Archbishop of Bordeaux, who took the title of Clement V.

Most modern historians, led by the authority of Clement's prejudiced contemporary, Villani, have agreed to malign his name, but it is quite certain that his vindication of his great predecessor, Boniface, in the Council of Vienne, is sufficient to refute the unmeasured assertions of writers like the late John Stuart Mill, that "in Clement V. the Church sank into the abject tool of secular tyranny."¹ Clement, seeing from his interview with Philip at Poitiers, that the vindication of Boniface was so important as to require the joint wisdom of the Church, resolved on convoking a general council, which he accordingly did, by the bull "*Regnans in coelo*" of August 12th, 1308. The council, which was convoked for 1st October, 1310, at Vienne, in Dauphiny, did not assemble until a year later, when the vindication of Boniface, the suppression of the Templars, the project of a crusade, the reform of morals, and the extirpation of heresy occupied its attention.²

Amongst the errors condemned were those of Peter Oliva, a celebrated Franciscan, founder of the sect of spirituals of Narbonne, who, to his mystic rigorism, added the doctrine

¹ Discuss., vol. ii., p. 162.

² Amongst those present were some Irish bishops, of whom five were summoned—those of Cashel, Lismore, Emly, Killaloe, and Cloyne. In the same year, but before the assembling of the council, the writ was issued for the establishment of the University of Dublin; and in the previous year, 1310, Havering, who had been appointed Archbishop of Dublin, but never consecrated, resigned his See and received a chaplaincy from the Pope.

borrowed from the philosophy of Averröes of a distinction between the rational and sensitive "*anima*."

The decree "*Fidei Catholicae fundamento*"¹ condemns four propositions of his—concerning the humanity of Christ, the union of soul and body, and the efficacy of infant baptism. It is to the second of the condemned theses—one which has gained considerable attention in late years—that I shall direct my remarks in this paper.

The council decreed that "Whosoever should thenceforward pertinaciously presume to assert, defend, or maintain that the rational or intellectual soul is not the "*forma*" of the human body "*per se et essentialiter*," should be deemed a heretic."²

This decree was confirmed in the Fourth Council of Lateran, and concerning its interpretation many questions have arisen, of which the principal may be reduced to three. 1° Is the soul one? 2° Is the relation of the soul to the body that of *forma substantialis*? 3° Does this relation extend to *ipsum esse corporis*?

The affirmative response to the first question, implicitly contained in this decree, was explicitly enunciated in IV. Conc. Constant. (A.D. 869),³ and the same doctrine Pius IX. in his condemnation of the errors of Dr. Baltzer, declares to be "*in ecclesia Dei communissima*."⁴

¹ Lib. i., Clementin.

² "Porro doctrina'momnem. . . temere asserentem,' . . . quod substantia animæ rationalis seu intellectivæ, vere ac per se humani corporis non sit forma, velut erroneam ac veritati Catholicae inimicam fidei, prædicto sacro approbante concilio reprobamus; definientes, ut cunctis nota sit fidei sinceræ veritas ac præcludatur universis erroribus aditus, ne subintrent; quod quisquis deinceps asserere, defendere seu tenere pertinaciter præsumperit quod anima rationalis seu intellectiva non sit forma corporis humani per se et essentialiter tanquam hereticus sit censendus."

³ "Veteri et Novo Testamento unam animam rationalem et intellectualem habere hominem docente. . . in tantum impietatis quidam. . . deveniunt, ut duas eum habere animas imputentur dogmatizare et. . . propriam hæresim confirmare pertentent."

⁴ "Considerantes hanc sententiam quæ unum in homine ponit vitæ principium, animam, scilicet rationalem, a qua corpus quoque et motum et vitam omnem et sensum accipiat, in Dei Ecclesia esse communissimam atque Doctoribus plerisque et probatissimis quidem maxime, cum Ecclesiæ dogmate ita videri conjunctam, ut hujas sit legitima solaque vera interpretatio nec proinde sine errore in fide possit negari."—Pius IX., *Lit. Apost. to the Bishop of Breslau*, 30th April, 1860.

Another modern form of the error here condemned arises from the system of Descartes, who, starting from a principle apparently opposite, but in effect identical—that sensation is an operation of the *anima intellectiva sola*—felt the necessity of admitting some principle of vitality in sensitive nature. He avoided, however, the immediate danger, by reducing the lower animals to automata, “and the extension to man in an exaggerated form, of Descartes’ doctrine of animal automatism, marks perhaps the lowest point to which the falling barometer of philosophy has reached.”¹ And a sensitive “*anima*,” independent of the rational soul, once established, the transition is easy to the identity of the “*sensitiva anima*,” with the matter it acts upon. Hence the doctrine of Photius, who had revived the Trichothomia² of Apollinaris, condemned by the Council of Constantinople, and the analogous doctrine of Günther and Baltzer condemned by Pius IX., is such, that he who holds “*eum (hominem) duas habere animas, est a fide et cultura christianorum alienus*.”³

The arguments which prove the unity (*unicitas*) of the soul are taken first, from, the Holy Scriptures which continually speak of the soul indiscriminately as “*spiraculum vite*”⁴ “*spiritus*,”⁵ as opposed respectively to “*limus terrae*” and “*pulvis*,” and, on the other hand, endowed with immortality.⁶ And “*anima*” by which the Trichothomists signified the sensitive principle, as independent of the intellectual or “*spirit*,”⁷ divides with “*corpus*” the entire human nature. Secondly, the Fathers are universally Dicothomists, whether before the the Apollinarist heresy, for instance, Irenaeus, who writes, “*substantia nostra i.e. animae et carnis adunatio*,”⁸ or still more clearly when it had arisen, “*homo non est corpus solum vel anima sola, sed qui constat ex anima et corpore*.”⁹

¹ Martineau. *Contemporary Review*, March, 1876.

² “Trichothomia,” the doctrine which distinguishes in man three elements: *corpus, mentem seu spiritum* and *animam*. The orthodox doctrine was called “Dicothomia.”

³ Conc. Constant. IV.

⁴ Gen. ii. 7,

Eccles. xii. 1-7.

⁵ *Spiritus redeat ad Deum* (ibidem).

⁷ “*Anima ex eo vocatur quod ad vivendum animet corpus*.”—*Genadius de Dogmat.*

⁸ “*Qui potest et animam et corpus perdere in gehennam*” (Matt. x. 8).

⁹ Lib. v., cap. 8.

¹⁰ Aug. *de Civ. Dei*, xiii. 24.

The reasoning of the Fathers is based on the same principles as that of the Scholastics, viz., the unity of nature and personality in man. For, unity of operation demands unity of the principle of operation, viz., nature. Thus the operations of the human "compositum" known as sensations, must proceed from one principle, one nature. But on the other hand, sensations are the joint operation of soul and body. Therefore soul and body are united in one nature. Besides, personality is the subject of attribution of qualities and operations "actiones sunt suppositorum." Consequently, when such diverse operations, affecting soul and body, as thought and nutrition, intelligence and sight, are attributed to the one human subject, this subject must be the "suppositum, the person." And thus with solid reason, the Pontiff declares in his condemnation of Baltzer, "that the opinion which places in man one vital principle, the rational soul, is the only true and legitimate interpretation of the Church's dogma, and cannot be denied without an error in faith."

The second proposition deduced from the definition of Vienne is that dealing with the manner of the union between soul and body, and the formula, by which the second question proposed above is answered, viz., "*anima humana est corporis forma substantialis*" is that of Aristotle and the Scholastic philosophy.

For philosophy is the "vassal of theology,"¹ and "as sacred truth is founded upon the light of faith, so philosophy is founded upon the natural light of reason, whence it is impossible that the truths of philosophy should be opposed to the truths of faith."²

Thus it is not only within the Church's scope, but it is her bounden duty to preserve by her authority, the handmaiden and vassal of her sacred science from the consequences of unbridled and baseless speculation. Hence, although the Church can never overstep the insuperable barrier, which divides all human speculation from the "*depositum fidei*," yet, having found the philosophy of

¹ St. Thomas, in I. sent Prolog., a. 1.

² St. Thomas in Boeth. Trin. Proem, q. II., art 3, vide "Syllabus," props. 8, 9, 10, 11, 12, 13.

Aristotle to her hand, she has taken it to her heart, and transformed it into the "golden wisdom"¹ of St. Thomas which is "to be studied unto the safety and glory of the Catholic faith." And Pope Leo tells us again that the doctrine of St. Thomas is "preëminently conformed to the Christian faith,"² as five centuries before, Pope Innocent VI. declared that "everyone who differs from St. Thomas may be suspected to be wrong." Hence, when Pius IX. in his letter to Dr. Travaglini,³ founder of the periodical *La Scienza Italiana*, commends in particular the principles of the Angelic Doctor concerning the union of the intellectual soul with the body of man, it is evident that the omission of the qualification "substantialis" from the decree of Vienne, does not weaken the certainty of the Scholastic doctrine. For, seeing that the human soul is the "forma informans" of the body,⁴ and, considering that the notion of *accidental* form is, as we shall see, repugnant to the nature of the soul, it will easily be inferred that the proposition "*anima rationalis est corporis humani forma substantialis*" is one which cannot be impugned with due respect to the universality of Catholic teaching.

By "form," the Scholastics understood "*actus*" as distinguished from "*potentia*"; by "matter," (*materia prima*) they understood, that passive and indeterminate principle, which existing only in "*potentia*," is, of itself, indifferent to every form, but which receives from the determining principle, or form, its actual *esse* and specification. Thus, "*materia and forma*" in the physical order are equivalent to "*potentia and actus*," in the metaphysical. Hence, form is called "*actus primus*,"⁵ because its effect is to place *in actu* the "*materia*" which hitherto existed but *in potentia*.⁶ This form can be accidental or substantial.

"*Forma substantialis*" is the efficient principle of existence

¹ Leo XIII., Encyc. "Aeterni Patris."

² Leo XIII., Brief to Cardinal de Luca, October 15th, 1879.

³ 23rd July, 1874.

"De Fide." Suarez, *De Anima*, lib. i., l. 1.

⁵ St. Thomas, quest. disp. q. 1: "*Forma substantialis est actus primus sive prima potentia activa*."—Leibnitz, *System Theol.*, cap. xiv.

⁶ "Per seipsam facit rem esse in actu, cum per essentiam suam sit actus."—St. Th., l. q. 76 a 7.

"quae dat primum esse." "Forma accidentalis," that which causes esse *secundum quid*; thus "esse album" is to have the accidental form of whiteness, which necessarily pre-supposes existence, "prius est esse, quam esse tale."

Hence to "forma substantialis" it appertains (a) to communicate "esse substantiale,"¹ (b) since "ens" and "unum" are convertible, "forma substantialis" renders the subject "unum simpliciter."²

The insufficiency of every other system of philosophy, to account for the union of soul and body, is in itself a strong argument of exclusion, in favour of the doctrine of St. Thomas.

The system of occasional causes introduced by Descartes, and expanded by Malebranche, simply destroys the essence of the soul by destroying its causal power; the ancient "motor and mobile" of Plato requires a third element intervenient between soul and body:³ and the harmony of Leibnitz destroys every real union between the two presumably joined principles.

And it is so of the modern Naturalistic systems.

Starting with the dual element of matter and force, the naturalist camp rapidly broke up into two sections. For duality, if admitted at all, must be inefficient, since "a single cerebral atom cannot be moved by thought."⁴ The faintest approach to subjective co-operation must bring us back to Plato, Leibnitz, or Descartes. "And so the plurality of forces disappears from the ultimate background, and comes to the front as a mere semblance."⁵ Thus we are left with a monism in nature, which gives matter (ultimate inorganic atoms) as the "mysterious thing by which this (the whole series of phenomena, from the evaporation of water to self-conscious life of man) has been accomplished."⁶ Of these atoms Mr. Spencer

¹ Qq. de anima, c. 9.

² "Ad hoc ut aliquid sit forma substantialis alterius, duo requiruntur, quorum unum est ut forma sit principium essendi substantialiter ei cuius est forma; principium autem dico non effectivum sed formale quo aliquid est et denominatur ens. Unde sequitur aliud, scilicet, quod forma et materia conveniant in uno esse, quod non contingit de principio effectivo, cum eo cui dat esse; et hoc est esse in quo subsistit substantia composita, quae est una secundum esse, ex materia et forma constans."—(*Cont. Gent.*, I., II., c. 68).

³ 1-2, q. 76, a. 6. ⁴ Lange. "History of Materialism," II., p. 135.

⁵ Martineau. *Contemporary Review*, March, 1876.

⁶ "Fragments of Science," "Materialism and its Opponents."

declares¹ that they are homogeneous, whilst Professor Tyndall repudiates the homogeneity.² Nor are these elementary atoms, so vast a *locus* of the scientists, to be left undisturbed, for Mr. Spencer again declares that "what chemists call elementary substances are merely substances which they have thus far failed to decompose."³ And with such data, what can they teach us of the soul? Professor Huxley declares "consciousness a function of nervous matter."⁴ Mr. Spencer makes the soul "identical with physiological activity."⁵ Professor Clifford tells us that "a moving molecule of inorganic matter does not possess mind or consciousness, but it possesses a small piece of *mind-stuff*. When molecules are so combined together as to form the film on the under side of a jelly-fish, the elements of mind-stuff which go along with them are so combined as to form the faint beginnings of sentience. When matter takes the complex form of a living human brain, the corresponding mind-stuff takes the form of a human consciousness having intelligence and volition."⁶

None of these definitions meets the views of Professor Du Bois Raymond, of Berlin, who, before he allows a Psychical principle to the universe, would ask to be shown, somewhere within it, "a convolution of ganglionic globules and nerve tubes, proportioned in sizes to the faculties of such a mind."⁷ Thus we may reasonably infer that the mental substance, on the one hand in the philosophy of naturalism, materialist or dynamic, shall find its vanishing point through the elemental (or non-elemental) atom in the unextended centres of Boscovitch;—or, should it on the other hand follow the Idealistic path,—in that ultimate resultant of the teaching of the otherwise great mind of Kant, the dreary, all absorbing *no Ego* of Fichte.

And so, modern philosophy is confessedly unequal to the analysis of the human compositum, ("the chasm between the two classes of phenomena—physical facts, and facts of con-

¹ *Contemporary Review*, June, 1872.

² *Ibidem ut supra*.

³ *Loc. supraz cit.*

⁴ *Contemporary Review*, November, 1871.

⁵ "Psychology," vol. I., part III.

⁶ *Vide* "Before Birth," in *Nineteenth Century*, Sept. 1886.

⁷ *Vide* "Materialism," *Contemporary Review*, March, 1876.

sciousness—remains intellectually impassable),”¹ and can but degrade the noble human nature, stamped with the image of God, and created as medium between lower nature and the angelic spirits,² to the same level in the universe as the inferior animals. “In the dog there can be no doubt that the nervous matter which lies between the retina and the muscles, undergoes a series of changes analogous to those, which in the man give rise to sensation, a train of thought, and volition,”³ and the impossibility of establishing any line of demarcation between the two (reason and instinct) may be clearly demonstrated.⁴

But contrast with the ineptitude of those vaunted “systems,” the simple completeness of the doctrine of St. Thomas. The soul—spiritual and simple, surveying the physical world through the senses, (sensation, thus the joint operation of the soul and the body, “quod informat,”) and from the physical universe reaching by abstraction the world of universal ideas,—of spirit—of the eternal dwelling-place of the great first cause. The body, perfected by the *forma substantialis*—the soul—with which it forms one substance, one nature, so that the actions of the “compositum” proceed from the one *principium quod* of operation, the one person who lives and dies, who thinks and feels. The sensitive life communicated and perfected by the soul, which, though one in essence, is manifold in operation, and which thus does not destroy the materiality of the body, whilst vitalizing it “*contactu virtutis suae*.” And thus the wondrous nervous organization, such a stumbling block to the positivist, is placed in its true light. The one rational source of life pervading its every nerve and muscle, neither concentrated in the brain, as seemed to Descartes, nor in the heart, as seemed to the ancient Stoics, gives to the heart and brain the power and energy which befit their noble functions, whilst proportioning its *virtus* to exigencies, with marvellous economy, it stretches away to the most distant structures of the organism, and thrills their every fibre with vitality. And above and ruling all, the

¹ Tyndall, *loc. supra cit.*

² Conc. Lat. IV. et Vatic.

³ Huxley. *Contemporary Review*, November, 1871.

⁴ Spencer. “Psychology,” Part IV., § 203.

beautiful scholastic doctrine places that noblest of endowments by which man is left "in the hands of his own counsel," that dynamic centre which alone makes virtue possible, and fills the heart with hope, the power of election, necessarily ignored by naturalism, the faculty of free will.

Thus whilst on the one hand the nexus between body and soul is admittedly "a land of darkness" to Atheistic philosophy, and on the other the scholastic doctrine fits in admirably with the whole range of mental and bodily phenomena, we are justified in declaring that on pure metaphysical grounds, the system of *forma* and *materia* is alone admissible; or to put it differently, admitting the spirituality of the soul, which here we can assume as proved, the scholastic system alone renders possible the unity of the human personality, eliminating neither the material nor the spiritual principle, but binding both in the one substance, nature, *esse*, as form and matter.

Secondly—from a theological point of view we find a "locus" in the decree of Vienne, and the declaration of Pius IX. wherein the *anima* is said to be the "*forma immediata corporis*." Now this "*immediata*" signifies that the soul is united *nullo mediante* to the body; whence the causal power which is the essence of *forma*, and which consists in the immediate communication of the *entitas formae* to its subject, is exercised by the soul on the body; and therefore as the *entitas* thus communicated is *substantia*,¹ the union effected is substantial.

But this argument becomes still more forcible when we remember that the council of Vienne, although it does not use the phrase "*forma substantialis*" yet declares that *substantia anima est corporis forma*, therefore since it communicates its own *esse* to the body, it must be *forma substantialis*. Thus the doctrine which is on metaphysical grounds philosophically certain, is from a theological point of view, intimately bound up with Catholic faith.

Hitherto, I have purposely avoided the use of the terms "Thomist" and "Thomistic", lest I should seem to confound those philosophical dogmas, on which all Catholics are agreed

¹ *Anima est substantia spiritualis.*

with the one point, touching the union of soul and body, which still continues to find Catholic exponents ranged on opposite sides.

It refers to the third question proposed above, viz., what is the extension of the formula "*anima est corporis forma substantialis*?"

The opinion of St. Thomas is very clearly expressed, as he repeatedly asserts, that the body receives from the soul *suum esse*; that the body "*et est corpus et animatum corpus et humanum corpus per animam.*"¹ "*In hoc homine non est alia forma substantialis quam anima rationalis, et per eam homo non solum est homo sed animal, et vivum, et corpus, et substantia, et ens.*"² Moreover, he frequently argues (a) that the "*esse substantiale*" is "*primum esse*" (b) that whatever is added to an entity already "*completum in ratione substantiæ*" is accidental. Hence, if the body is considered "*completum in ratione substantiæ*," before the accession of the soul, the latter will be but an *accidens*.³ Finally (c) he argues that the soul is united immediately to *materia prima*. "*Non est aliqua alia forma substantialis media, inter animam et materiam primam.*"⁴

The great leader of the opposition to this view was Scotus, who finding it difficult to conceive how the soul—a spirit—can give corporal "*esse*," introduced a mediate form "*corporeitatis*," so that the immediate subject of the soul is not *materia prima*, but the *corpus organicum*. This system has found many adherents in recent times, and is upheld by Fr. Bottalla S.J., in two pamphlets written after the letter of Pius IX. to Travaglini.⁵

Fr. Palmieri argues at length in favour of this view, and quotes many authorities to show that at the time of the Council of Vienne, the general sense of the Schools was not in favour of the Thomistic View, and he attributes the modern defence of it to a species "*novi cujusdam exaggerati peripateticismi.*"⁶ Fr. Tongiorgi S.J. and Fr. Ramiere, interpret in

¹ De Anima, II., i.

² De Spirit. Creat., a. 3.

³ De Spirit. Creat., a. 3. ⁴ Contra Gentiles, lib. II., c. 58. ⁵ *Supra*.
Palmieri, Instit. Philos. Cosm. Th. XIV., et de Deo Creante, Th.

the same sense the doctrine "*formae substantialis*." The historical question raised by Fr. Palmieri, as to the *usus loquendi* of the Schools, is answered at length by Cardinal Zigliara,¹ who shows conclusively that in the fourteenth century, as always, the Scholastic rendering of "*forma vera, per se, et essentialis*," was *forma* which gives to its subject "*esse specificum*."

With regard to this discussion, it is difficult to see how the modern Scotists can reconcile their view with the words of Pius IX. to the Bishop of Breslau, that the body receives from the soul "*et motum et vitam omnem et sensum*," which doctrine the Pontiff there declares to be *communissima* in the Church of God. Moreover, as we have seen, when we consider the nature of "*forma substantialis*," we find little difficulty in accepting the Thomistic teaching.

The fundamental difficulty of Scotus was the change which death effects in the human compositum. But this difficulty vanishes, when we remember the axiom of the Schools, that "*corruptio unius formae est generatio alterius*," and, therefore, "*recedente anima, succedit alia forma substantialis*."² Nor is a substantial change (*mutatio formae substantialis*) unknown in nature. The wine which chemical influence changes to vinegar, the fuel converted into fire, the aliment into food, are all examples of substantial change.³ And hence when we realize that the "*corpus mortuum non est idem numero, quod primo fuit dum viveret, propter diversitatem formae quae est anima*"⁴ we can have no difficulty in understanding the perfect harmony of the doctrine of St. Thomas. The other difficulty so frequently urged, that if the soul gives "*esse corporeum*" it must itself be material, is answered by St. Thomas,⁵ and by Suarez "*ex quo etiam intelligitur quomodo anima rationalis, licet sit incorporea, possit esse forma corporeitatis; nam esse actum aut formam corporeitatis non est esse ipsam corpoream seu extensam sed esse formam constituentem cum materia, unam substantiam compositam capacem quantitatis*."⁶

¹ De mente Conc. Vien. in def. &c. ² St. Th., lib. II. de anima, l. I.

³ St. Th., p. I., q. 66. ⁴ P. III., q. 25, art. 6. ⁵ De Spirit. Creat. a. 2.

⁶ Metaphys. disp. XV. sect. 10. Those who wish to study this question more fully should consult Mazella "*De Deo Creante*," Disp. III., a. 5 and 6.

But although this question is still an open one, yet the opinion of Catholic schools is rapidly gravitating towards the universal acceptance of that doctrine, which, taught by the Angel of the schools, and commended by so many Pontiffs, is so consistent with the dignity of human nature. But whatever be said of this domestic and friendly discussion, which, like so many others, will but serve to bring into clearer light the true wisdom of the Church's philosophy, there can be no doubt as to the greater question which asserts the soul to be the substantial form of the body. For whether we look to the harmony and excellence of our nature, to which it is so conformable; or to the lustre of the names by which it is endorsed; or again, to the sad benighted state of those "systems" which are opposed to it, we can have no hesitation in saying that in this doctrine is contained one of the strongest outworks of the great fortress of Catholic belief.

PATRICK DILLON.

THE SEPTUAGINT.—II.

THE story of the seventy-two cells is of so poetical and picturesque a cast, and so contradicts our modern ideas of probability, that we are liable to reject it with undue precipitation. Nothing could be more detrimental to the ends of well-meaning criticism, than to discard, arbitrarily and promiscuously, all the ancient traditions and records that may fall short of the standard of probability, by which individual censors may choose to measure a particular fact, isolated and detached from its local and historical surroundings. Against our main contention, for instance, that seventy-two interpreters or translators were engaged in executing the celebrated version of the Old Testament, known as the Septuagint, it is frequently alleged as a fatal objection, that it is so *unlikely* that the services of such a host of experts should have been brought into requisition. Six, our opponents say, or at most twelve, would be likely to perform the task

with greater expedition and efficiency. This difficulty is disposed of by reminding our adversaries that we are not investigating what was most expedient in the circumstances described, but what historical research shows to have actually taken place. We are not concerned with the wisdom or *raison d'être* of the selection of that particular number. But in order to illustrate the influence of national sentiments and traditions, it may be well to repeat that seventy was a mystic number among the Jews; their Sanhedrim consisted of seventy members, exclusive of the president (Nasi) and the vice-president (Ab Beth Din); they distributed the Gentiles into seventy nations, &c. Could our adversaries offer as rational an explanation for the employment of *fifty-four* interpreters by James the First, to produce the Authorised Version? It may be of interest to observe here, that before the latter work was undertaken, Broughton actually suggested in a letter to Cecil, that there ought to be seventy-two employed to execute an English Septuagint.

Divesting ourselves, therefore, of these misleading notions regarding probabilities, let us investigate the character and extent of the testimony, on which the marvellous story about the cells is supported. St. Justin Martyr, who flourished towards the middle of the second century of the Christian era, not merely testifies undoubtingly to the fact that the seventy translators were confined in so many separate cells, but adds in emphatic corroboration of his statement, that he himself visited Pharos and inspected the remains of the cells with his own eyes. The next authority quoted in support of the historic truth of this story, furnishes such a different version of it, that on reading his account our belief in the critical acumen of St. Justin is very much shaken. St. Epiphanius is the author referred to, a contemporary of St. Jerome, but, unlike the latter, imbued with the most profound admiration for the Septuagint version, and easily persuaded of the truth of any story calculated to intensify the veneration in which it was held. He relates that there were but thirty-six cells, and that two interpreters were enclosed in each cell. This substantial discrepancy proves that the fabulous account furnished by St. Justin did not obtain universal currency, that

it was not faithfully preserved and but vaguely believed, and that, in all probability, it was a pure fabrication of some Jews at Alexandria, invented for the purpose of making the work of the Seventy appear more distinctly miraculous. It is perfectly incredible that Aristobulus, Philo, Josephus and Eusebius, while they narrate other unimportant circumstances connected with this great event, should pass over in silence a fact so momentous and interesting. We are told, on undoubted authority, that the annual festival instituted to commemorate the completion of the Septuagint, was celebrated each year at Alexandria, by the Hellenistic Jews with the greatest solemnity, pomp, and enthusiasm. It is not to be wondered at then, that the history of this great event, should, in course of time, be embellished with fabulous adornments. St Jerome reprobates this tradition regarding the cells with unwonted vehemence. "Nescio quis" he says "primus auctor septuaginta cellulas Alexandriae mendacio suo extruxerit."

A seemingly trifling but memorable incident is recorded by Josephus as having been enacted at the royal table, when the seventy sat down to partake of the refreshments prepared for them on their arrival from Jerusalem. Eleazar, a priest belonging to their body, was called upon to give grace before meat—the first occasion on record, when such a ceremony was performed. Here our adversaries detect a palpable inconsistency, which, they say, condemns the entire narrative. Eleazar was high-priest (291-276 B.C.); he is represented as commissioning, in virtue of his high authority in matters temporal as well as spiritual, the Seventy to proceed to Alexandria agreeably to the king's request, furnishing them with a letter, in which he thanks the king for his munificent presents, and authorises the bearers to proceed with their responsible task of translating the Word of God. How, then, could he have been a member of the delegation himself? It has never been asserted, or even implied, that he was; but the individual referred to happened to be of the same name, Eleazar, a name which is frequently encountered in connection with members of the priestly families among the Jews.

We now come to the chief and only formidable difficulty, which is based on the dialectic peculiarities of the Septuagint.

Our adversaries contend with a great show of justice, that it contains many grammatical forms and idioms, which distinctly belong to the Alexandrian branch of the Macedonian dialect, and are altogether foreign to the Greek of Palestine. They further allege that there are several words found in it, which would be quite unintelligible to those for whom the New Testament, for example, was written.

We are but too apt to regard the ancient Greek as an aggregation of heterogeneous elements, called dialects, differing essentially from each other; a language which had a brilliant but brief existence of a few centuries, after which time it was split up into a number of degenerate branches; a language, in fine, which has been for long hundreds of years dead, and which is only known to us, because it has been embalmed in the greatest literary works the world has ever seen. This is quite the reverse of the facts; for the genius and structural basis of the Greek tongue did not vary with dialects, which merely affected the inflectional terminations of a definite class of words according to unvarying rules, or changed the quantities of the vowels in a few unimportant particles. No doubt, many teachers in explaining Homeric forms, would give a student the idea that the dialectic variations were so many and so great, that it is next to impossible either to enumerate or comprehend them, and that the instructor, who undertakes to account for them, must have accumulated a phenomenal amount of classic lore. Any standard Greek grammar will, however, disabuse him of this erroneous notion, on a very slight acquaintance, for he will find there the whole doctrine of the modifications effected by the dialects, clearly set forth in a few brief, well-defined rules.

Latin is a dead language; the Romance dialects rose over its grave. But, though there were in the Greek language, both spoken and written, local peculiarities, or dialects, these dialects never differed substantially from each other so as to blossom into new and distinct languages. Hence Cruttwell assures us that "an educated Greek at the present day would find little difficulty in understanding Xenophon or Menander." "The language," he says, "though shaken by rude convulsions, has changed according to its own laws, and shown that

natural vitality that belongs to a genuinely popular speech." The same idea is eloquently expressed by a modern writer in the following language :—

" It is a strange and unparalleled fact that one of the oldest known languages in the world, a language in which the loftiest and deepest thoughts of the greatest poets, the wisest thinkers, the noblest, holiest, and best of teachers, have, directly or indirectly, found their utterance in the far-off ages of a hoar antiquity, should at this day be the living speech of millions throughout the east of Europe, and various parts of Asia Minor and Africa ; that it should have survived the fall of empires, and risen again and again from the ruins of beleaguered cities, deluged but never drowned, by floods of invading barbarians, Romans, Celts, Slavs, Goths and Vandals, Avars, Huns, Franks, and Turks ; often the language of the vanquished, but never of the dead ; with features seared by years and service, yet still essentially the same,—instinct with the fire of life, and beautiful with the memory of the past."

If, then, the language of ancient Greece has survived the ravages, revolutions, and social and political upheavings, of 3,000 years, without losing anything of its substance, or vitality ; if Homer can be more easily analysed and interpreted by a modern Greek, than can Chaucer by an English scholar of the present day ; surely that long-lived tongue could not have undergone such abnormal changes, or have become so markedly tinged by local influences, within the comparatively brief period of 40 or 50 years, as the argument of our adversaries would lead us to believe.

Long before the time of Alexander, the Attic dialect had become the language of the court and of the higher classes of society in Macedonia ; and, moreover, the generous encouragement extended by Philip to the cultivation of the arts, sciences, and literature of Greece, had resulted in eliminating any barbarous or foreign words that had been gradually engrafted on it, and in reducing it to the same purity and perfection which it had attained in Attica. Occasionally the Thessalic, Macedonian, and other such dialects are referred to in grammars, but such references are exceedingly rare, and, when they occur, we are usually cautioned against regarding the particular words or inflexional forms in question, as anything more than mere localisms, from which no language is entirely free.

The vastness of Alexander's conquests, the mighty cities

founded, and the numerous colonies planted by him, in places widely removed from each other, had extended the use of the Greek tongue over such a boundless area, that it was impossible that it should not undergo some changes in its word-formation and syntax. Hence, the Attic was superseded, in process of time, by the Hellenistic or common dialect—*ἡ κοινή διάλεκτος*—the earliest extant specimen of which we possess, is the Septuagint. In the old grammarians we find the epithet *κοινή* or common, applied to the style of Pindar as well as to that of Polybius, for example, but in a widely different sense. The sweet lyric bard is said to use the *κοινή* dialect, because he sedulously avoids all dialectic peculiarities, and employs, as a rule, only those words and forms that were universally adopted and *common* to all the dialects. Polybius, on the other hand, like the Septuagint, represents the post-Attic literature of his country, and approximates more closely to the language of modern Greece. To affirm that there was a substantial and easily detected discrepancy between the Hellenistic of the Jews of Alexandria and that of their brethren of Palestine, at the period we write of, is a purely gratuitous assumption, against which we have a powerful *a priori* argument in the fact that the Greek language never underwent any rapid transition with time or place.

Since the New Testament was written three and a half centuries afterwards, we are quite prepared to find in it forms, words, and phrases and indeed the whole texture more or less, different from the style of the Septuagint. But in these innovations, whether of syntax, of inflexion, or of vocabulary, the student of classical literature will recognise the gradual workings of time, which effects appreciable changes in the most settled and stationary language. It must be at once conceded, that the diction employed by the inspired writers of the New Testament, presents many marked features of difference from that used by the Seventy. In fact, looking to the concurrent testimony of reliable and well-informed writers, one can hardly suspect Timayenis of much exaggeration, when he says:—

“The New Testament is written in the language, in which the newspapers are to-day printed in Greece. Everything about it is

decidedly modern. The language of the New Testament needs no translation with us; it is as natural for a Greek of fair education to understand the New Testament 'in the original Greek' as it is for an American to understand the language of an English paper."

But the inference that this is a fair type of the language, which the most educated of the Palestine Jews would have employed in a careful and elaborate translation, three or four centuries before, is altogether unwarranted.

Besides, the fact that some few words of Koptic or of African origin have found their way into the text of the Septuagint, as it stands at present, does not necessitate the conclusion that the Seventy or even a portion of them, were Alexandrians. Some of these words may not have appeared in the original translation at all, but have been substituted for others more difficult to understand, from marginal glosses, as occurred but too frequently in the case of the plays of Aeschylus and Aristophanes, for instance. Others may have been quite as well understood in Palestine, as in Egypt, owing to the constant intercourse and long friendship subsisting between these two countries.

In the list of such words extracted by Hody, *πάπυρος* finds an early and a prominent place. In its original acceptation, this word is used to designate a well-known plant, which grew in great abundance on the banks of the Nile, and from the outer bark, or pellicle, of which writing-paper was procured by an easy process. It occurs in Job viii., 11, and is very illogically adduced in proof of the contention that the interpreters we speak of were Alexandrians, by those who maintain that their labours were restricted to the translation of the Pentateuch, or Law of Moses. The whole verse runs thus:—*Μὴ θάλλει πάπυρος ἄνευ ὕδατος, ἢ ὑψωθήσεται βούτομον ἄνευ πότου*; "Can the rush be green without moisture, or a sedge-bush grow without water?" No doubt, the ordinary Greek equivalent for *rush* is *σχοῖνος*, and it is possible that some such word may have been used by the Seventy, and that *πάπυρος* was substituted for it by some Alexandrian copyist, in order to convey a more vivid impression to the minds of his countrymen. Moreover, the fame of the papyrus had extended far beyond the limits of Egypt. It is worth mentioning that

Liddell and Scott describe it as "a kind of *rush* with triangular stalks &c." The Seventy use *σχοῖνος* elsewhere to designate the *stylus* or so-called pen of the ancients.

That the Septuagint was not exempt from the fate of other works in manuscript form, many long centuries before the art of printing was invented, the statement of Philo and of other trustworthy authors leaves no room for doubt. They assure us, that so closely and perfectly was the full meaning and spirit of the old Hebrew text reproduced in the Greek version of the Seventy, that there was not one idea or one word added or omitted. Unfortunately, such was not the condition in which Origen or St. Jerome found it; nor, of course, has it ever been restored to anything like its original accuracy. Few scholars, for instance, will accept as the correct and genuine reading the word *τραφεῖς* "reared," and will not prefer *ταφείς* "buried," in *Gen.* xv., 15. The Vatican edition of the Septuagint, now before the writer, gives the verse as follows:—*Σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου ἐν εἰρήνῃ, τραφεῖς ἐν γήρᾳ καλῇ*. But the Vulgate which was translated from the Hebrew also, has clearly hit off the correct meaning, which shows that it is *ταφείς* we should have in the Greek. "Tu autem ibis ad patres tuos in pace, *sepultus* in senectute bona." Here the variant arises from the insertion of a single letter; and, similarly, the omission or interpolation of a particle may make a notable change in the meaning. In *Gen.* xxvi., 32. the Septuagint has *καὶ παραγενόμενοι οἱ παῖδες Ἰσαὰκ ἀπήγγειλαν αὐτῷ περὶ τοῦ φρέατος οὗ ὥρυξαν, καὶ εἶπον, οὐχ εὔρομεν ὕδωρ*. "The servants of Isaac coming, told him of a well which they had dug, and said that we have *not* found water." Whereas the Vulgate makes the announcement in the affirmative, "*invenimus aquam*," and continues "*unde apellavit eum abundantiam*." Here again the Septuagint text is clearly at fault; though we cannot rely too much on the force of the word "*abundantiam*," for it entirely depends on the vowel-points to be supplied, whether the Hebrew is to be rendered by "*abundantia*" or by "*juramentum*." A serious obstacle, also, to the attainment of perfect accuracy in transcribing and editing ancient uncial manuscripts, arises from the fact that

they are written continuously, and no vacant space is left to separate the consecutive words.

The marked superiority of style and closer accuracy of rendering, which, in the Septuagint version, characterize the Pentateuch as compared with the Book of Isaias, for example, have given rise to some doubt as to whether the Law and the Prophets were translated at the same time. After the Babylonish Captivity, the Pentateuch was explained to the people in Palestine, who had forgotten the ancient Hebrew, in Targums, or Paraphrases in their newly-acquired Chaldaic dialect, long before the other books of the Old Testament were similarly rendered into the popular tongue. However, precisely the same motive that would influence Philadelphus in employing the services of the Seventy to translate the Law, would likewise induce him to secure a Greek copy of the Prophets. The variety of style and the different degrees of accuracy are sufficiently accounted for by supposing, as is most natural, that in the distribution of the work, the earliest books were allotted to the most distinguished and competent scholars.

Regarding the question of the supernatural assistance accorded to the Seventy in the execution of their work, Bellarmine expresses the view more generally held by Catholic writers at all times. "*Certissimum esse debet,*" he says, "*LXX interpretes optime transtulisse et peculiari modo Spiritum Sanctum assistentem habuisse ne qua in re errarent.*"¹ Cornely, however, is not alone even among orthodox Catholic commentators, when he declares with such emphatic earnestness: "*Sine ulla haesitatione cum modernis interpretibus omnibus Alexandrinae versionis inspirationem negamus.*"

The original Septuagint was carefully preserved in the famous Alexandrian Library up to the time of Caesar, 48 B.C., when it perished in the conflagration alluded to before. Copies of varying degrees of merit had been made out, and were then in the hands of Jews, but each successive crop of such transcripts was becoming more imperfect, down to the

¹ *De Verbo Dei. Lib. ii., cap. vi.*

time of Origen, A.D. 230. This illustrious and indefatigable scholar undertook to execute a copy, in which the interpolations would be distinguished by a mark, and in which the *lacunæ* would be, as far as possible, filled up. The result of his labours was the Hexapla, a voluminous work, on each page of which were six columns, containing, in order, the Hebrew Text in the old characters; the same in Greek characters; a version executed by Aquila, a Jew, in the beginning of the second century; one translated by Symmachus, an Ebionite, at a somewhat later date; the Septuagint, with Origen's emendations; and, lastly, a Greek translation by Theodosius. The Hexapla was too cumbersome to be transcribed in its entirety, but before the original manuscript had been destroyed by the burning of the library at Caesarea, in 653 A.D., a copy had been made of the Septuagint column. Soon, however, the various marks appended by Origen were confounded, and the fruits of his labours, to a large extent, perished. It may be of interest to remark that Origen distinguished the words or clauses of the Septuagint not found in the Hebrew by an obelus (\div), and those which appeared in the Hebrew but were omitted in the Septuagint by an asterisk (*).

The edition of the Septuagint, now universally accepted by both Protestants and Catholics as the best, is that known as the Vatican or Roman, published with the sanction of Pope Sixtus V. in 1587. It is taken from an ancient manuscript preserved in the Vatican, and represents exactly the state of the text, as it stood before the time of Origen.

E. MAGUIRE.

ON THE REVALIDATION OF AN INVALID MARRIAGE

THE pastor or confessor should not pronounce a marriage invalid without giving the question the most serious deliberation. Hasty conclusions must be avoided in a matter of this kind, which involves the breaking up of family ties, the giving of scandals, and other issues prejudicial both to spiritual and temporal welfare. It is a matter, therefore, which

requires grave consideration, and if it be not necessary almost in every case, it will be at least well on the part of the pastor or confessor to consult the Ordinary, or some one in whose judgment and discretion reliance may be placed, before pronouncing the momentous decision that a marriage is invalid.

In all doubtful cases the validity of marriage must be maintained. "*Post factum standum est pro valore actus.*" If, therefore, one or both parties be doubtful about the validity of their marriage the doubt can be removed, and their consciences set at rest by the application of this principle. But if the parties who are in the same state of doubt seek advice under the circumstances from the confessor, and if the confessor discover or perceive that the marriage is really invalid, a case which requires a different solution arises. In such circumstances the confessor will have to consider whether a manifestation of the truth will produce good fruit or not. If he is morally convinced that "*partes sine scandalo posse separari vel sine separatione tanquam fratrem et sororem habitaturas, donec matrimonium rite convalidatum fuerit,*" he may inform them of the invalidity of their marriage, and then obtain a dispensation as soon as possible. When this course cannot be pursued the confessor or pastor may ask the parties the reasons they have for doubting the validity of the marriage. If they assign reasons which are not opposed to its validity, the confessor may under the circumstances inform them that the reasons they give do not form adequate grounds for doubting, and do not show that the marriage is invalid.

It will be his duty after this to procure a dispensation without delay. If the parties assign reasons which go to show that the marriage is invalid, without doubt a difficult question arises. It is supposed the parties cannot be separated, and that their present condition exposes them to the most imminent danger of falling into sin. This can be especially the case when the impediment that intervenes arises from a crime of which only one of the parties is guilty, and which cannot be made known to the other party. What is the confessor to do under these circumstances? Is he to leave the parties

as they are, in a doubtful state of mind, or must he tell them that their marriage is invalid, and expose them to the risks involved in the adopting of this course? It seems that in this case the confessor may declare that the impediment ceases to exist. There is certainly an analogy between this case and what is called the "*casus perplexus*," in which eminent theologians maintain that the impediment ceases. Lehmkuhl (p. 587), holds this opinion. He says:—

"Si neque tam cito dispensatio obtineri potest, neque evitari debitum conjugale sine urgente periculo gravissimi mali, ut diffamationis, scandali, etc.: *videtur lex ecclesiastica irritans cessare* ita ut *nunc* putativi conjuges habiles evadant ad efficiendum matrimonium validum: quamquam obligatio manet recurrendi statim ad legitimum Superiorem, tum ut pro cautela certior fiat dispensatio, tum ut crimine admissio suscipiatur justa poena, et Superioris mandato obedientia praestetur."

In reference to this case it need scarcely be added, that there is only question of an occult impediment, and one with which the Holy See is accustomed to dispense. If the pastor or confessor discover an impediment of which the parties are ignorant, it will be almost always better to leave them in possession of good faith until a dispensation is procured.

After these remarks which have extended to great length, I shall enter into the question of "Revalidation of an Invalid Marriage."

A marriage can be invalid for two principal reasons;—

1°. Because the consent of the parties has been defective; and 2°. because an impediment existed when the contract was being entered into.

1°. With regard to the consent it can be absent on the part of one or on the part of both. If there be absence of consent on the part of both, it is necessary for the revalidation of marriage, that both parties renew their consent. If it should be absent only on one side, the party alone who did not give consent is bound to renew it. The other party need not renew it, provided he did not absolutely withdraw the consent already given. And that he may be said to withdraw it, there must be present direct evidence of the fact. It should not be taken, or assumed as a sign of withdrawal, if there be reasons for believing that the party would not renew the

consent in case he was made aware of the invalidity of his marriage. When both parties can be got to renew their consent, and when this course presents no inconvenience, it should be adopted, as it is the safest. This is the common teaching with regard to the renewal of the consent.

How is the consent to be renewed, whether publicly or privately? If the marriage had been celebrated *coram Ecclesia*, and if it be still recognised as valid, the parties are at liberty to renew their consent privately. If the consent of only one party be wanting, he or she may renew the consent in this manner either by word or act. If the marriage be publicly recognised as invalid, the consent must be renewed *coram Ecclesia*. Thus, for example, if the consent be defective through the impediment of *error* or *vis*, the parties should renew it before their pastor and witnesses, if it be publicly known that marriage was at first contracted under error or fear.

2° In the second place, marriage can be invalid by reason of an impediment standing in the way. If the impediment be of the natural or divine law, as *ligamen*, marriage can be made valid after the impediment ceasing, by a renewal of consent. Impediments of the natural or divine law vitiate or totally destroy the consent, so that the parties who contracted marriage under them must, in order to revalidate the marriage, first learn that the previous ceremony was invalid, and, in the next place, give an independent renewal of the consent. This is the common doctrine on this point. If the marriage is invalid on account of an impediment which needs no dispensation, as *vis*, *error*, it can be revalidated by a renewal of consent, either publicly or privately given, according as the marriage is publicly known to be invalid or not. If the marriage is invalid on account of clandestinity, the remedy is the celebration of marriage, subsequently, by observing the decree of the Council of Trent, "*Tametsi*." The impediment of clandestinity is scarcely ever dispensed with. If the parties refuse to go to the church, they may be prevailed on to go through the ceremony in their own house, privately, before the pastor and witnesses. When one of the parties consents to celebrate marriage *coram Ecclesia*, and the

other refuses, Caillaud (p. 370) says, it is probable it would suffice, if the latter appointed a representative to act on his behalf, or expressed his consent by letter.

If the parties who entered into marriage clandestinely, should remove to a place where the decree "Tametsi" was not in force, and if they, being aware of the invalidity of their marriage, should form the intention of living there in the married state, as true husband and wife, this intention, which is equivalent to a renewal of consent, would suffice to revalidate the marriage. But if the parties thought their marriage was valid from the beginning, or if they only intended to live in a state of concubinage, in these cases the marriage would not become valid by changing from a place where the impediment of clandestinity was in force, to a place where it was not in force. The reason for this is, that the Church does not recognise the first consent as valid, and therefore, to revalidate marriage there must be a renewal of the consent.

With regard to a marriage invalid on account of some other ecclesiastical impediment, the first step to be taken before revalidation is to remove the impediment. It can be removed either by an ordinary dispensation, or a dispensation *in radice*.

As the bishop, either by virtue of quasi-ordinary power or the extensive delegated faculties with which he is invested in respect to this matter, can in most cases grant a dispensation, the application for it will, accordingly, be addressed to him. When the dispensation has been obtained, how are the parties to renew their consent or revalidate their marriage? An ordinary dispensation only renders them capable of contracting marriage. If the marriage should be invalid in public estimation the consent must be renewed *coram Ecclesia*. When the impediment is of a public nature, but by some accident occult, it will be necessary to renew the consent before the pastor and witnesses if it be at all likely that the impediment would at some future time become public.

If the marriage should be considered publicly valid, that is, if the impediment which interfered should be occult, either both parties are conscious of the invalidity of the marriage, or only one of them. If both parties are conscious both must

renew the consent. If only one be conscious, and if, through fear of scandal and other grave inconveniences, a knowledge of the fact cannot be communicated to the other party, a difficulty at once arises. The difficulty proceeds from this, that the Penitentiary inserts the following clause in the rescript granting the dispensation: "Dicto viro de nullitate prioris consensus certiorato, sed ita caute ut delinquentis delictum nusquam detegatur." Some authors say this clause only conveys an instruction which may be complied with or not, according to convenience. But Benedict XIV., whose authority in this matter is exceptionally high, maintains that the clause in question expresses a condition *sine qua non*. He, besides, points out that it rests on a common law of the Church. All modern authors are of the same opinion, and it is it the Church reduces to practice. Accordingly, it is the only opinion which can be safely followed in practice. If there should be no need of telling the party ignorant of the nullity of marriage, and of getting him or her to renew the consent, the distinction between an ordinary dispensation and a dispensation *in radice*, is a fiction. When the bishop dispenses *vi indulti*, or by virtue of quasi-ordinary power, he is bound to observe the clause under notice (Feije p. 769).

How then is this clause to be observed? Benedict XIV., writing as a private doctor, without condemning the rules laid down by other authors, is of opinion it can only be observed in this manner: "Conjux impedimenti conscius libere declaret haud rite matrimonio consensisse, cum prius celebratum fuit; ideoque oportere, consilio confessarii atque internae tranquillitatis causa, ut ambo consensum renovent, seque id libenter facturum ostendat. Quod si alter conjux eandem voluntatem patefaciat, id satis erit Nam conjux ignarus matrimonium irritum cognoscit, non tamen crimen notum efficitur, ex quo consecutum est impedimentum, neque ullum mendacium admiscetur." It is evident that this method cannot be always followed on account of the suspicions, and the other evil consequences, it is calculated to create. It may indeed be said that it is but rarely this course can be pursued. Benedict consequently advises that

recourse should be had a second time to the Penitentiary which, he says: "*Magnis illis difficultatibus fortasse adductus, aut aliquid de severitate remittet, aut facultates a Pontifice necessarias postulabit.*" In cases of necessity the Penitentiary is lately accustomed to modify the clause in this way: "*et quatenus haec certioratio absque gravi periculo fieri nequeat, renovato consensu juxta regulas a probatis auctoribus traditas.*"

If, therefore, the circumstances of the case permit it, a second appeal should be made to the Penitentiary for the modification of the clause in question, or for a dispensation *in radice*. If the case should not permit delay, then the consent may be renewed according to the three other rules laid down by theologians, and sanctioned by the Church in case of necessity. Care will be taken lest the crime of one party should be discovered to the other. The application of any one of those rules in practice, to my mind presents very little difficulty. The very simplest person can be got to understand them, and consequently, can be got to act in accordance with that which may suit the circumstances of his case.

W. O'HALLORAN.

THE RELIGIOUS EXAMINATION OF SCHOOLS.

A CLERICAL Inspector favours us with the following statement as to some of the beneficial results of the system of religious examination of schools by deanery inspectors as established in some dioceses of Ireland:—

The results are two-fold, direct and indirect.

The indirect results are:—

1°. An increase and a more regular attendance of children at Mass on Sundays. This happy result arises from the desire children have to be present at the catechetical instruction given by the priest after Mass for the purpose of learning the doctrinal subjects prescribed by the programme for the various classes.

2°. An increase and a more regular attendance of children

at school. This result is due (a) partly to the rule that renders ineligible for a prize, a child that has not made one hundred attendances during previous results' year, and (b) partly to another reason, which requires a little more extended explanation. Before the introduction of the system of regular examination, teachers were exposed to the temptation, if not of discouraging, at least of *not encouraging* the attendance of children whom they might foresee would not make one hundred attendances in the year. For such children would earn for them no results' fees, and very rarely do they pay school fees, while on the other hand, much time would be necessary for their advancement, which, from the teachers' stand-point, would be more profitably spent on children who would be eligible for the results' examination.

The religious examination acts to a great extent as a counterpoise to this temptation, as all children on rolls are eligible for, and are required to attend the examination. Hence it is that owing to these two causes acting concurrently, the difference between the daily average attendance and the number on rolls is fast disappearing. In this way too, may be explained the statement of secular Inspectors that the additional stimulus given recently to religious knowledge does not in any way interfere with the progress of schools from a secular point of view.

Before entering on the direct advantages of the system, a word may not be out of place on the enormous advantage of having a printed programme in each school. The advantages of such a programme carefully drawn up, and graduated to suit the capacity of children in the respective classes, will be manifest to anyone who has experience in the management of Christian Doctrine Societies. In such Societies the great difficulty of the person in charge is to prevent what may be called *desultory* teaching. This difficulty a programme entirely obviates. Nuns, of great experience in the training of the young, have been heard to say that even in convent schools such programmes have been of the greatest possible utility; and if this be so in convent schools, what must be the advantage of them in schools with less skilful and devoted teachers?

The direct results or the stimulus given to the desire for religious knowledge, and the consequent attainment of the same, may be traced to the enthusiastic spirit of emulation which the competition for prizes has excited.

1°. *In the children themselves.*—This spirit of emulation is so great that in some cases children study into the small hours of the morning some time previous to the examination. They sometimes go to the houses of their respective priests for the solution of their difficulties, and the spirit in many cases is caught up by their friends at home, to their own advantage and that of the children. The result of all this is that very often the inspector is perfectly unable to find out the best of five or six of the most advanced in a class, so well prepared do they present themselves in the subjects marked out for them.

2°. *In the Teachers.*—The prizes given to the two best Teachers in each parish are very much coveted, especially as the winners are announced from the altars on Sundays by the priests of the parish, with any comments they may think useful. Such a course has a very healthy influence in encouraging the industrious. Another thing which has a very good effect on teachers who will not be influenced by the hope of carrying off the coveted prize, is the presence during the examination of one of the priests of the parish, usually the manager, whose presence is a matter of duty. For, immediately after the close of the examination, the inspector, in presence of the manager and teacher, states his opinion, as to the satisfactory condition, or the reverse, of the school. These incentives have in several cases proved so effective that schools which failed the first year of examination, carried off in the following year the prize for excellence in the parish.

For the last place has been reserved notice of that part of the system which in the near future will be productive of the most signal and abiding results, viz., the Examination for Parish and Deanery Prizes. The best boy or girl in 4th, 5th, and 6th Classes from each school in the parish are competitors for the Parish Prizes; the best in the same three classes from each parish in the Deanery for the Deanery Prizes. The

amount of time and labour devoted by the candidates to the study of the subject matter for examination is marvellous, and the amount of knowledge they acquire is almost incredible to anyone who has not had actual experience of such examinations. The great advantage of such preparation is that some of the competitors at the Parish Competitive Examinations will be the future teachers of the parish, while others, as well as those at the Deanery Examination, will work their way into the Civil Service, and in these positions, it is clear that such an amount of religious knowledge as they bring with them will be of incalculable good to themselves and others.

It is needless to observe that the credit of the happy results above referred to, is chiefly due to the parochial clergy—to their regular visitation of the schools, to their simple impressive explanation of the catechism to the children, to the zeal with which they encourage and assist both teachers and pupils to prepare for the religious examination, and to their cordial co-operation with the examiners.

The following are the printed Regulations made with Episcopal sanction for the School Examinations:—

I.—PRESCRIBED COURSE OF RELIGIOUS INSTRUCTION..

INFANT CLASSES.—Under Six Years.

- | | |
|----------|---|
| PRAYERS | - Sign of the Cross, Our Father, Hail Mary, Creed, Prayer to Guardian Angel, Morning Offering (short form). |
| DOCTRINE | - *Instruction on God, Jesus Christ, Blessed Virgin, Heaven. |

Above Six Years.

- | | |
|----------|---|
| PRAYERS | - Act of Contrition, Confiteor, Glory be to the Father. |
| DOCTRINE | - *Instruction on the Trinity, Our Lord's Birth and Death, Guardian Angel, Death, Judgment, Hell, Heaven. |

CLASS I.

- | | |
|-----------|--|
| PRAYERS | - Grace at Meals, Morning Offering (long form), Hail, Holy Queen. |
| CATECHISM | - Short Catechism (to end of the fourth chapter.) |
| DOCTRINE | - *Instruction on Original Sin, Baptism, Incarnation, Passion, Sundays, Holidays, Fridays. |

CLASS II.

PRAYERS	- Act of Charity, Angelus, Prayer to St. Joseph.
CATECHISM	- Short Catechism (Chapters V., VI., VII., X.)
DOCTRINE	- *Instruction on Sin, Sacraments in general, Baptism, Penance, the Mass, Preparation for and Method of Confession.

CLASS III.

PRAYERS	- Acts of Faith, Hope, and Charity, Rosary of Blessed Virgin.
CATECHISM	- The whole of the Short Catechism.
DOCTRINE	- *Instruction on Prayer, Blessed Eucharist, Holy Communion, Benediction, the use of a Prayer Book.
SACRED HISTORY	- Catholic Child's Bible History—New Testament (from p. 9 to p. 27.)

CLASS IV.

PRAYERS	- Stations of the Cross, Memorare, Seven Dolours.
CATECHISM	- Large Catechism (first eleven chapters).
DOCTRINE	- *Instruction on Extreme Unction, Confirmation, Our Father, Hail Mary, Creed.
SACRED HISTORY	- Bible History—New Testament (from p. 27 to p. 40.)
" "	- " " " Old Testament (from p. 1 to p. 30.)
" "	- " " " Manner of Serving at Mass (for Boys only.)

CLASS V.—1st Stage.

PRAYERS	- Manner of Hearing Mass, the Ends of Mass.
CATECHISM	- Large Catechism (from Chap. XII. to Chap. XXI.)
DOCTRINE	- *Instruction on Indulgences, Purgatory, Invocation of Saints, Sacramentals, Feasts and Fasts.
SACRED HISTORY	- Bible History—New Testament (from p. 40 to p. 87.)
" "	- " " " Old Testament (from p. 30 to p. 40.)

CLASS V.—2nd Stage.

PRAYERS	- Litany of Blessed Virgin, Indulged Aspirations to Our Lord and the Blessed Virgin.
CATECHISM	- Large Catechism (from Chap. XXI. to Chap. XXX.)
DOCTRINE	- *Instruction on Matrimony, Holy Orders, Marks of the Church, Infallibility of the Pope, Rule of Faith, the principal Feasts of Our Lord and the Blessed Virgin.
SACRED HISTORY	- Bible History—New Testament (from p. 1 to p. 51.)
" "	- " " " Old Testament (from p. 1 to p. 91.)

CLASS VI.—1st Stage.

PRAYERS	- Accurate knowledge of above Course of Prayers, Promises, Figures, Prophecies, Miracles, and Parables of Our Lord.
CATECHISM	- The whole of the large Catechism.
DOCTRINE	- *Instruction on Ceremonies of Baptism, Confirmation, Extreme Unction, and the Viaticum.
SACRED HISTORY	- Bible History—Accurate knowledge of the History of the Old and New Testament.

CLASS VI.—2nd Stage.

PRAYERS	- Gospels of the Sundays, Litany of Jesus.
CATECHISM	- Abridgment of Catechism of Perseverance (Part IV.)
DOCTRINE	- *Instruction on the Ceremonies of the Mass.
SACRED HISTORY	- Popular Manual of Church History (the Persecutions, the Crusades, the principal Heresies, the General Councils.)

* The Teachers are recommended to follow Perry's "Full Course of Instruction."

In every Inspection, the Scholars will be expected to know the Course of previous Classes and Stages of Classes.

No Scholar shall be examined a second time in a Class in which he has already "passed."

II.—RULES TO BE OBSERVED BY INSPECTORS IN THE YEARLY EXAMINATIONS OF SCHOOLS.

1. The Inspection will take place in the months of January, February, and June, on the Mondays, Tuesdays, Wednesdays, and Thursdays, appointed by the Bishop for the Schools of each Parish.

2. There will be an Inspector or Examiner appointed by the Bishop for the Schools of each Deanery.

3. The Examiners will find their own conveyance in going to Schools on Mondays.

4. Parish Priests will provide them with conveyance to and from the several Schools of their respective Parishes; and at the close of the Parish Examinations, will send them either home or to a neighbouring Parish, as their appointments may require.

5. The Examiners will lodge and board with the Parish Priests whilst examining in their Parishes. No guests, except the Curates of the Parish, are to be invited to meet them.

6. The Inspection and Examination will commence each day at half-past nine o'clock, and continue with half an hour's interruption, till half-past three o'clock.

7. One at least of the Parish Clergy will attend each Examination from beginning to end.

8. The Examiners will observe the following rules in carrying on the Examinations:—

- (a) The Examinations will be exclusively oral in the Infant, 1st, 2nd, and 3rd Classes.
- (b) In the other Classes they will be chiefly oral—written, only in respect to Bible and Church History, Feasts, Ceremonies, and Catechism of Perseverance.
- (c) Each Pupil will have to answer orally or in writing on each portion of the programme assigned to his Class, for the year terminated by last Results' Examination.
- (d) The written and oral Examinations will be carried on simultaneously in different Classes.
- (e) The questions should be short and simple, never puzzling. The tone and manner of the Examiner should be paternal and encouraging.

- (f) Precautions will be taken by Examiners against prompting and copying.
- (g) The Inspectors will, in the course of each Examination, fill the examination columns of printed forms, and make all necessary notes respecting school and pupils.
- (h) Before leaving a School they will generally express their opinion of the Examinations in a few prudent words, without entering into details.
- (i) The marks for Examinations will be 1, 2, and 0.
 - 1—*Pass with distinction.*
 - 2—*Mere Pass.*
 - 0—*Failure.*
- (k) An asterisk [*] will be placed over the mark of the best pupil of each Class in each School.

9. On the eve of the annual Retreat, the several Inspectors will confer together, under the presidency of the Bishop, on the Examinations of the year, with a view to the employment of a uniform and efficient system of examination.

10. Each Inspector will address to the Parish Priests of his District, one month before the date of his inspection of their schools, printed forms—one for each School—under the following headings; the six first of which are to be filled by the Teacher before the day of inspection for the use of the Inspector.

HEADINGS.

- (1) Names of pupils on School Rolls in order of classes, beginning with Infants.
- (2) Age of each pupil.
- (3) Class in which last examined for *Results*, and *Marks* received.
- (4) Number of school attendances made in year terminating with last *Results* Examination.
- (5) Number of Books lent to each Pupil during same year from School Library.
- (6) Payments made by each for use of Books.
- (7) Subject for Religious Examinations :—
 - (a) Prayers. (b) Catechism. (c) Doctrine. (d) Old Testament History. (e) New Testament History. (f) Church History. (g) Serving at Mass. (h) Subjects of Examination of previous year. (i) General Marks of each Class, i.e., Marks given to two-thirds of Pupils whether 1, 2, or 0. (k) Number of Books in School Library. (l) Condition of Books. (m) Zeal of Teacher in reference to Lending Library.

11. At the close of the Examinations in each School, the Inspector will give a picture as a reward to the best Pupil in each Class who made the requisite number of school attendances.

12. On the morning of the last day of Examinations in each Parish, he will assemble in the School to be examined on that day, the *first* Pupils in 4th, 5th, and 6th Classes of each of the Parochial Schools; and after a *written examination* (which will take place during the oral examination of the lower classes of the School), he will give a Book Prize to the first of these various competitors in each of the three aforesaid Classes.

13. After the close of the Deanery Examinations, each Inspector

will send a report in prescribed form to the Bishop one week at least before the annual Retreat. The headings of this report to be as follows :

- (a) Names of Parishes.
- (b) Names of Schools.
- (c) Names of Teachers, Principals, and Assistants.
- (d) Number examined in each class and division of the School.
- (e) Numbers of Marks—1, 2, and 0—given respectively in each School.
- (f) Number of Books in School Library ; number lent during the year ; condition of books ; zeal of Teacher in reference to Library.
- (g) Observations on—Order and discipline of School ; Cleanliness and behaviour of Pupils ; Merits of Teacher.

14. There will be a Competitive Examination of the best Pupils of 4th, 5th, and 6th Classes of all the Parishes of each Deanery. It will take place before the Vicar and Clergy of the Deanery on the morning of the first Conference held in each Deanery in the month of March, and Prizes in Books will be distributed by the Bishop or Vicar to the successful competitors.

15. Besides the above rewards for superior knowledge of Christian Doctrine, &c., Certificates of Merit, signed and sealed by the Vicar of each Deanery, will be given to Monitors, Monitresses, and Sixth Class Pupils, who will have passed with merit, as well as to the best in the Deanery Examinations.

16 Prizes in Books will also be awarded, on the report of Inspectors, to the two most efficient Male and Female Teachers of Christian Doctrine in each Parish.

17. A card will also be hung up in each Parish Church, bearing the names of the three pupils, who will have won the prizes in the Parochial Competitive Examination of each year, and the names of their respective Schools ; and a Card in the Church of the Deanery Town will record the names of those who each year will have won the Deanery Prizes, and of the Schools in which they were taught.

18. The Bishop will provide the Prizes above referred to.

**FORM OF ANNUAL REPORT TO BE MADE BY CLERICAL INSPECTOR
TO THE BISHOP.**

PARISHES	SCHOOLS	TEACHERS	NUMBER EXAMINED IN EACH CLASS						TOTAL OF MARKS GIVEN IN EACH CLASS			SCHOOL LIBRARIES		MARKS OR OBSERVATIONS ON	
			Infants	1st Class	2nd Class	3rd Class	4th Class	5th Class	6th Class	Total	1	2	3	Number of Books Number lent in year Amount of Receipts Condition of Books Efficiency of Librarian	School Discipline Behaviour and Appearance of Children Behaviour and Dress of Teachers School Buildings, Office and Furniture

Date of Inspection _____

Signed _____

Clerical Inspector.

Parish of _____

Name of School _____

**RECORD OF INSPECTION AND EXAMINATION MADE IN EACH SCHOOL
BY CLERICAL INSPECTORS.**

This Form to be kept for reference by Inspector,

COLUMNS TO BE FILLED BY TEACHERS				RESULTS OF EXAMINATION AND INSPECTION TO BE FILLED BY INSPECTOR																	
Names of all Pupils on School Boards, beginning with the lowest class	Are last Birthday	Class in which last examined for Results and Mark	Number of Attendances in last <i>Month</i> year	SUBJECTS OF EXAMINATION:— <i>1 denotes Pass with distinction; 2 denotes mere Pass; 0 denotes Failure</i>																	
				MARKS OR OBSERVATIONS ON																	
				Number of Books lent from School Library to each Pupil	Prayers	Catechism	Doctrine	Old Testament History	New Testament History	Church History	Saving of Mass (for Boys)	Subjects of last Exam.	General Mark for Class	No. of Books in School Library	Condition of Books	Efficiency of Librarian	Order and Discipline of School	Cleanliness of Children	Conduct during the Inspection	Condition of School- house, Offices and Surroundings	Condition of School Furniture

Date of Inspection _____

Signed _____

Clerical Inspector.

III.—RULES FOR PAROCHIAL LIBRARIES.

1. A Library will be established in each School of each Parish, in charge of the Principal Teachers—the books to be selected from the printed lists prepared by Mr. Gill.

2. The books will be lent to the Parishioners through the school children.

3. The books should be small, of a size to be read through in a fortnight; they will be changed for each child once a fortnight.

4. The subscription may be one shilling in a year, payable in advance. The proceeds, after payment for first stock of books, will go partly to the Teacher, partly for the purchase of new books. The Parish Priest will be Treasurer of the Fund, and will be responsible to the Bookseller.

5. Each Library should contain one hundred books, of an average cost of one shilling each.

6. The books should be different, as far as practicable, in the different Schools, so that an exchange of books may be made between the Schools at the end of each year.

7. The books as soon as they shall have been all lent out from each of the Schools (i.e. after as many years as there are Schools in the Parish), may be sold by auction; and new sets of books provided from each School from the Library fund.

8. No book should be lent out that has not been sanctioned by the Manager of the School. The books should be such as will interest the readers, whilst making good moral impressions and conveying useful knowledge. Biographies, books of travel, and elementary works on Natural History, will be found most useful.

School Inspector.

THEOLOGICAL QUESTIONS.

"I respectfully submit the following difficulty and solicit its solution or a reference to past numbers where it may have been solved:—

"When a Catholic desires to marry an unbaptized person—*pars infidelis*—a dispensation from the impediment *Disparitas Cultus*, must be obtained for the validity of such marriage. For the validity of dispensation, two conditions at least are required—1st, that all danger of perversion of Catholic be excluded—by which, I presume is meant, 'all danger of an active, aggressive and intended kind;' 2nd, that the issue of marriage, male and female, be educated in the Catholic faith. The Church never dispenses from these two conditions, because they have their roots in the natural and divine law. *Vide* Gury.

"Because the *pars infidelis* refuses to accede to these requirements, the Church very properly denies the dispensation.

"Whereupon the parties go before a squire or minister, who cares nothing for the Church's obstacle and performs a marriage ceremony over them.

"Years have passed and children have been born and reared, *vel haeretici vel infideles*. The Catholic party's conscience is at last touched—in this case it is the mother; she applies to the priest for a valid marriage and the Sacraments. The husband, so-called, is however obstinate as ever in refusing to accept the Church's conditions.

"Can the marriage be validated *in radice*, this perverseness and obstinacy continuing? Can the *Sanatio in radice* require less than the dispensation in *Disparitas Cultus*, and dispense with the conditions that are declared indispensable, or may the dispensation in *Disparitas Cultus* be granted *post factum*, without insisting on the two conditions above mentioned? Will the good or bad faith of the Catholic, *ab initio*, influence the issue? Is the difficulty to be decided in this instance by the child-bearing of the Catholic mother? If she is actually rearing children and therefore the perversion going on, must the validation be refused? If her family is entirely grown and lost to the Church, and her defection from the faith not to be thought of, may the validation be granted? Must she disrupt a legal marriage, and abandon her children before she can be admitted to the Sacraments?

A diversity amounting to a contradiction in practice—some persons

admitting, others denying dispensations—prompts these queries. When the *pars infidelis* is willing to recede from his position, there is no difficulty and does not enter into the case.—J. W.”

Our Very Reverend correspondent proposes a series of interesting questions. *Disparitas cultus*, whether prohibent or diriment, is decidedly a most difficult impediment to deal with in practice, and under no aspect is it more embarrassing than when, after a marriage ceremony of some kind, the non-Catholic party rebels against the conditions required by the Church. In this respect the merely prohibent impediment, with the numerous hypothesis that must be made both for cases in which dispensations were procured and for others wherein no deference was paid to the Church's prohibition, is perhaps the more intricate subject to discuss and decide. It certainly calls oftener for a director's anxious care, “mixed marriages” being of much more general occurrence than “*Connubia cum infidelibus*.”

But where many disregard baptism, the diriment impediment will also demand a priest's attention from time to time, and it is for a case of this kind we are asked to assign the proper remedy. Our respected correspondent supposes that one of the parties is an unbaptised person. They went through a marriage ceremony before a “squire or minister” because the husband would not agree to the Church's conditions, and could therefore have no countenance from a Catholic priest. An unbelieving family is the issue of this marriage. At last the reputed wife, touched with compunction, seeks the tribunal of penance. Can anything be done for her by way of dispensation while her supposed husband continues unrelenting? Let us take our correspondent's queries in order.

I.

“*Can the marriage be validated in radice, this perverseness and obstinacy continuing?*”

As the diriment impediment was established by the Church, its annulling effect is perfectly under ecclesiastical control. Hence the marriage *can* be made valid *in radice* provided real consent was expressed and still continues on both sides. If a dispensation be actually granted, the Catholic party will

generally be asked to renew the consent. This is an absolute necessity if the latter was aware of the diriment impediment at the time of attempting marriage. For without renewal in such an event there could be no consent on the Catholic side. It never previously existed as a genuine act of "*acceptatio et traditio*," and *a fortiori* it does not continue in this character. Nay, should the full force of *disparitas cultus* come to the Catholic's knowledge only some time after attempting marriage the Holy See will still insist on one-sided renewal at least, whatever may be thought of the possibility of the old consent still continuing valid in the merely natural order.

It is assumed that the non-Catholic's consent was valid *ab initio* in this order and never retracted. Otherwise it could not be *healed*. If there were no difficulty about getting this person also to renew consent, a simple dispensation would of course suffice.

So far we have spoken only of what *can be* done by the Holy See. Even with obstinacy continuing, the Pope *can* set aside the diriment effect. It remains to say what His Holiness through his Tribunals *will* likely do and what Bishops *can* do in the same circumstances.

II.

"*Can the Sanatio in radice require less than the dispensation in disparitas cultus, and dispense with the conditions that are declared indispensable, or may the dispensation in disparitas cultus be granted post factum without insisting on the two conditions above mentioned?*"

Before as well as after marriage the Holy See *can* cancel the diriment effect irrespective of conditions. But with regard to what the Church *will* do, an important distinction exists between these periods. Before marriage she will never remove the annulling force of the impediment unless there be satisfactory evidence to show that the two conditions required by the Divine law for lawfulness are amply guaranteed. Nay, even in pagan countries, two other conditions are generally demanded, with the view of providing every possible safeguard.

Now, if the prescribed requirements be forthcoming, marriage with "*infideles*" are allowed for grave causes

in places where the Gospel is being preached to the heathen, or where at least a somewhat similar state of things or parity of reason is known to exist. But in old Christian countries a dispensation in diriment *disparitas cultus ante matrimonium* is of the rarest occurrence, no matter what terms the non-Catholic party would bind himself to accept. "*Post matrimonium*," however, the Holy See is more indulgent.

There is an obvious reason for this difference. Neither before nor after does the Church attempt to dispense in the requirements of Divine law. They are independent of her; but she makes her dispensation depend on them. It does not, however, follow that they are in every respect precisely the same in urgency for both periods. Of this something must be said further on. Here it is enough to point out that there is much greater reason for granting a dispensation after than before marriage. Even with the conditions, no good that might be hoped beforehand from the union is as a rule considered sufficient in Christian countries to compensate the evils it necessarily involves. But plainly the inconvenience of denying a dispensation is much greater if matrimony of any kind be in possession. Separation may mean a general shipwreck of the family. And yet, despite her faults, there must be some remedy for the unfortunate Catholic to take her out of the way of sin, and fortify her with the graces of the sacraments. Thus, in many cases, the unhappy union itself brings in its train an abundant supply of fresh reasons for granting a dispensation. Hence, where separation involves great evils, many persons, whose prayer would not be entertained, if they were still single, receive the favour, *ad majora mala evitanda*. Whether these "*greater evils*" can be considered to make the requirements of the Divine Law of a less exacting character after than before marriage, is a question which we allude to further on.

III.

"Will the good or bad faith of the Catholic '*ab initio*' influence the issue?"

If the Catholic considered her union valid *ab initio*, that assuredly renders her more deserving of the mercy of a dispen-

sation than she is in the contrary hypothesis. Moreover, if she knew the impediment was diriment from the beginning, she must, *ex natura rei*, give a fresh consent. The *sanatio in radice* cannot serve when the real consent of either party is now wanting. But should she from the beginning have thought, and still continue to think, the union valid, no renewal on her part will be needed, unless so far as the Church gives a dispensation, subject to that condition, as is usual in simple dispensations.

IV.

"If she is actually rearing children, and if therefore the perversion is going on, must the validation be refused?"

We are now come to a practical discussion of the difficulty mentioned above. Are the two conditions as rigorously demanded by the Divine and Ecclesiastical Laws after as before marriage? If so, the Church will not dispense, and separation would seem the only remaining expedient. Is there no other remedy? Well, the Catholic education of the children, like the security of the mother's faith, is made a clear, condition in every indult given to bishops of which we have been able to see a copy. The American bishops, whose faculties include *sanatio in radice* for impediments to which they extend, are restricted in this way. So are Vicars-Apostolic, according to the specimens which the most recent authors give of their powers. Speaking generally then, in a very difficult case, where separation is no practical remedy, we believe it is the wish of the Holy See that the whole circumstances should be explained to the Sacred Congregation. In this way alone can a pastor know what is best to be done. Possibly the conditions may not be so rigorously insisted on. In 1807, a difficulty, not unlike that under consideration, came before Propaganda from the Oriental Missions. The Sacred Congregation referred its querist to an instruction given in 1769. Now, on the matter at issue, that instruction requires of a missionary "*ut in concessione conjugii Catholico commendetur, atque injungatur Catholica quoque prolis educatio, et quod curare debeat, modo quo poterit, conjugis infidelis conversionem.*"

If, then, it could be alleged, on behalf of a petition, that priests rarely visited the district, or that the Catholic party had *bona fide* believed the marriage valid, the Curia might possibly dispense on condition of the *sponsa* undertaking, among other things, to do her utmost ever after to implant faith in her husband and family. But, independently of these hypotheses, in every such case *recourse* to Rome is the recognised remedy, at least if we suppose the bishops of a country to have no faculties for *disparitas cultus*.

But what is to be said if they enjoy this indult? May they follow the Missionary Instruction of 1769? Apparently anything, not distinctly prescribed for the exercise of their powers, may be construed according to the tenor of that instruction. Now, such indults as we have seen, require clearly the Catholic "*educatio*" of the children; but they do not seem to rigorously specify that the condition, in every case, must be guaranteed by a promise *ex parte infidelis*. Hence, if the Catholic rearing could be otherwise secured, and the Catholic parent were distinctly ordered to attend to this all-important duty, we do not think that power is wanting *quoad contracta*. This, however, is a point on which the Prelates concerned probably have obtained the certain guidance of an authoritative decision. In the same way, of course, they may have a declaration to the effect that in other cases, too, their faculties extend further than we apprehend from reading them. Of course the parent's faith must always be safe.

V.

"If her family is entirely grown, and lost to the Church, and her defection from the faith not to be thought of, may the validation be granted?"

For grave reasons the Holy See would grant a dispensation in this case. The condition of rearing children as Catholics, regards primarily the children that will be born if marriage be permitted; that is, in the present instance, born after validation. But, as the children are grown up, there is no concern for the offspring of *this marriage*. Hence, we think that, for this case also, the faculties given to

bishops are available, subject to the other conditions of the Indult.

Lastly, if the person is aware that her marriage is void, it follows at once that her way to the Sacraments lies either through separation or a dispensation. P. O'D.

LITURGICAL QUESTIONS.

THE CALENDAR OF FEASTS FOR THE IRISH CHURCH AS IT IS NOW ARRANGED, AND THE *ORDO DIVINI OFFICII*.

IN the following pages the fixed Calendar of the Feasts to be celebrated on the days of the month of February is given. For those who may be so inclined, there are some changes and translations which are sure to be interesting. The feasts of saints which were displaced in the month of January, by the occurrence of others on the same day, are fixed in the month of February, on days which now belong to them as their right. Thus, the Feasts of SS. Paul, Marcellus, Raymund of Pennafort, Peter of Nolasco, Albert and Munchin are placed on the days vacant for them in the month of February. A cursory glance through the Calendar for the month of February will show the days assigned for these feasts. The third of February is a day on which a perpetually transferred Feast cannot be fixed, as it must be left vacant for the translation of the Feast of the Purification of the Blessed Virgin, in case it coincides with Septuagesima, Sexagesima or Quinquagesima Sundays. In calculating the days which certain feasts should be transferred to and fixed upon, the changes which have taken place in the New calendar for the past few years must also be taken into consideration. Thus, we find that on the 11th February, the Feast of St. Raymund Pennafort, a semi-double from the 23rd January, is celebrated, whilst on the 19th of same month, St. Marcellus, also a semidouble, is fixed, but whose original feast day was the 16th January. The method by which the transferred feasts for the month of February are placed, is a subject which opens up a vast field of rubrical study, and which will well repay any time devoted to it:—

Litt. Dom.	Dies mensis	FEBRUARIUS
d	1	Brigidæ, Virg., dupl. 2 cl. In DD. Kildar. et Leighlin. Brigidæ, V., Patronæ, duplex 1 cl. omnia Octava
e	2	PURIFICATIO B.V.M., dupl. 2 cl.
f	3	Blasii, Ep. et Mart. In DD. Kildar., Leighlin. et Fernen. de Oct., SS. Patron., Com. S. M.
g	4	Andræ Corsini, Ep. et Conf., duplex In DD. Kildar., Leighlin. et Fernen., Com. Oct.
A	5	Agathæ, Virg. et Mart., duplex In DD. Kildar., Leighlin. et Fernen., Com. Oct.
b	6	Melis, Ep. et Conf., dupl. maj., Com. Dorotheæ, V. M. In D. Ardac, Melis, Ep. et Conf., Patroni, duplex 1 cl., et de oct. fit. com. usque ad 13. In DD. Kildar., Leighlin. et Fernen., Com. Oct.
c	7	Romualdi, Abb., duplex In D. Fernen., Octava die S. Edani, Ep. et Conf., Patroni, duplex In DD. Kildar. et Leighlin., Com. Oct.
d	8	Joannis de Matha, Conf., duplex In DD. Kildar. et Leighlin., de Octava die S. Brigidæ, duplex
e	9	Cyrilli Alexandrini, Ep. et D., dupl., Com. S. M. In D. Fernen., S. Romualdi, Abb., dupl. (7 Feb.) Com. S. Mart. In DD. Kildar. et Leighlin., Joannis de Matha, dupl. (8 Feb.) Com. S. Mart. In DD. Cassilien., Limericæ et Ardac, Ignatii, Ep. et Mart., duplex (1 Feb.) Com. S. Mart.
f	10	Scholasticæ, Virg. duplex
g	11	Raymundi de Pennafort, Conf., semiduplex (23 Jan.) In DD. Cassilien., Limericæ. Kildar., Leighlin., Ardac, Marcelli, M. semid. (16 Jan.) In D. Fernen., S. Ignatii, Ep. et M., dupl. (1 Feb.)
A	12	Titi, Ep. et Conf., dupl. (6 Feb.) In DD. Cassilien., Limericæ., Kildar., Leighlin., Ardac, Raymundi de Pennafort, semid. (23 Jan.) In D. Fernen., Marcelli, Ep. et Mart., semiduplex (16 Jan.)
b	13	Munchini, Ep. et Conf., duplex maj. (2 Jan.) In DD. Cassilien., Limericæ., Kildar. et Leighlin., Titi, E. C. dupl. (6 Feb.) In D. Fernen., Raymundi de Pennafort, Conf., semiduplex (23 Jan.) In D. Ardac, de Octava die S. Patroni, Melis, duplex
c	14	Alberti, Ep. et C., d. maj. (8 Jan.) Com. S. M. In DD. Cassilien., Kildar. et Leighlin., Munchini, E. C., d. maj. (2 Jan.) In DD. Fernen. et Ardac, Titi, E. C., duplex (6 Feb.)
d	15	Pauli, primi Eremitæ, dupl., (15 Jan.) Com. Ss. Mm. In D. Cassilien., Ite, Virg., dupl. (15 Jan.), Com. SS. MM. In DD. Fernen. et Ardac, Munchini, E. C., dupl. maj. (2 Jan.), Com. SS. MM. In DD. Kildar. et Leighlin., Alberti, E. C., dupl. maj. (8 Jan.), Com. SS. MM. In D. Limericæ., Petri Nolasci, C., dupl. (31 Jan.), Com. SS. MM.
e	16	Petri Nolasci, C., dupl. (31 Jan.) In DD. Kildar., Leighlin. et Limericæ., Pauli, Imi Eremitæ, dupl. (15 Jan.) In DD. Fernen. et Ardac, Alberti, E. C., dupl. maj. (8 Jan.)
f	17	Fintani, Abb., duplex
g	18	Ignatii, Ep. et M., dupl. (1 Feb.), Com. S. M. In DD. Cassilien., Fernen. et Ardac, Pauli, Imi Eremitæ, duplex (15 Jan.) Com. S. M. In DD. Kildar. et Leighlin., Petri Nolasci, C., dupl. (31 Jan.), Com. S. M. In D. Limericæ., Cyrilli Alexandrini, Ep. et Doct., dupl. (9 Feb.), Com. S. M.
A	19	Marcelli, P. et Mart., semid. (16 Jan.) In DD. Kildar. et Leighlin., Ignatii, E. M., dupl. (1 Feb.) In DD. Fernen. et Ardac, Petri Nolasci, C., dupl. (31 Jan.) In D. Cassilien., Cyrilli Alexandrini, E. et Doct., dupl. (9 Feb.) In D. Limericæ., de feria
b	20	De ea In DD. Kildar., Leighlin., Fernen. et Ardac, Cyrilli Alexandrini, E. et Doct., duplex (9 Feb.)
c	21	De ea
d	22	Cathedra S. Petri Antiochiæ, dupl. maj.
e	23	Petri Damiani, Ep. et Doct., dupl., Com. Vigilæ
f	24	Matthiæ, Apostoli, dupl., 2 cl.
g	25	De ea
A	26	Margaritæ de Cortona, Penitentis, dupl.
b	27	De ea
c	28	De ea

THE MOVABLE FEASTS AND THEIR INFLUENCE UPON THE CALENDAR FOR THE MONTH OF FEBRUARY, 1887.

In the paper for the last month we saw that the 4th Sunday after Epiphany occurs on the 30th January. There are ordinarily six Sundays given after Epiphany. Until the 1st Sunday of Lent, the following are the Movable Feasts which on any year are likely to intervene:—the 5th and 6th Sundays after Epiphany, Septuagesima, Sexagesima and Quinquagesima Sundays, the feria 4^{ta} Cinerum and the feria 6^{ta} post Cineres on which is celebrate done of the Feasts of the Passion of Our Lord.

In the coming year Septuagesima Sunday occurs on the 6th of February. What is then to be done with the 5th and 6th Sundays after Epiphany? We refer to the directions which are given in the rubrics of the Breviary. They say that these Sunday offices are to be celebrated on the Sundays after Pentecost, if it be feasible. Next year there will be twenty-five Sundays after Pentecost, and the 6th Sunday after Epiphany is the only one that can have place made for it. For the 5th Sunday after Epiphany we require to find place. The rubrics of the Breviary (tit. IV. de Dominicis no. 4. and 5). state “Cum vero interdum contingat ut Dominica 3^{ta} vel 4^{ta} vel 5^{ta} vel 6^{ta} post Epiphaniam supersit, nec possit poni etiam post Dominicam 23am Pentecostes, tunc de ea (Dominica quæ supersit) fit officium in Sabbato ante Dominicam Septuagesimæ ut dictum est supra no. 4.” In this we find it stated, that the Sunday office is to be said, or a commemoration made of it, “in præcedenti Sabbato quod non sit impeditum festo novem lectionum, alioquin in alia præcedenti die similiter non impedita, in qua fiat officium de feria cum commemoratione festi simplicis si occurrat.”

The Movable Feasts are :

V. Dom. post Epiph.

This office is to be celebrated on the 3rd of February, in all the dioceses except those of Kildare, Leighlin and Ferns. In these dioceses on that 3rd of February, the office is de octava patronorum cum com. S.M., and on the following Saturday, there is to be a commemoration of the office of the Dom. V. post Epiph., by its 9th lesson and a commemoration in lauds, etc. There are some other small changes, such as

the Scripture Lessons occurring during the week, which will be caused by this Sunday.

6th February, Dom. Septuagesimæ, 2 cl., semid.

The feast of St. Mel is transferred in all the dioceses except in that of Ardagh, where the feast of St. Mel who is the patron of the diocese, and whose feast is celebrated as a double of the 1st class, is held, and a commemoration is made of Septuagesima Sunday.

13th February, Dom. Sexagesima, 2 cl., semid.

The office for that day is thus regulated.

St. Munchin, a duplex majus, is transferred.

In the dioceses of Cashel, Limerick, Kildare and Leighlin, a commemoration is made in I and II Vespers at Lauds and Mass, of the occurring double feast of St. Titus. In the diocese of Ferns, a commemoration in like manner of St. Raymund of Pennafort, a semidouble, and in the diocese of Ardagh a commemoration of the octave day of the patron.

In the other dioceses, the office is of Sexagesima Sunday with a commemoration of St. Valentine.

20th February, Dom. Quinquagesima 2 cl., Semid.

The office in all the dioceses is de Dominica.

In the dioceses of Kildare, Ferns, Leighlin and Ardagh, St. Cyril, Doctor, is transferred.

Attention may be called, in passing, to such Sundays as Septuagesima, &c. They are of 2 cl. dignity and only of semidouble rite. The rubrics of the Breviary say regarding these Sundays: "*Dominicæ 2 cl. non omittuntur nisi occurrente Patrono vel titulari Ecclesiæ et ejusdem dedicatione. Dominicæ 2 classis sunt Septuagesima, Sexagesima, Quinquagesima, 2^a, 3^a, 4^a Quadragesimæ et 2^a, 3^a, 4^a Adventus.*" And in tit. IV. De Dom., No. 1, Rubr. Gen. Brev. we read "*De Dominica semper fit officium in Dominicis Adventus, et in Dominicis a Septuagesima usque ad Dominicam in Albis inclusive, quocunque festo duplici vel semiduplici adveniente, quia tunc Festum transfertur aut de eo fit commemoratio.*"

23rd Feb., Feria 4^a Cinerum.

The Feast of St. Peter Damian, Doctor, is transferred.

In tit. X., Rubr. gen., Brev. de transl. fest. "*Si aliquod festum duplex occurrat . . . in fer. 4^a Cinerum, transfertur in primam diem festo duplici vel semiduplici non impeditam.*"

During the whole of Lent, a commemoration of the feria is made, when a double or semidouble feast is celebrated, the ninth lesson is also de homelia feriæ.

25th Feb., Fer. 6^{ta} post Cineres, fit (duplici festo non impedita) Commemoratio Passionis D.N.J.C., duplex maj.

In the concession of these Feasts of the Sacred Passion of our Lord to Ireland, it is stated that they can be celebrated on the Fridays of Lent, "dummodo in iisdem feriis non occurrat aliud festum ritus duplicis etiam minoris, quo casu prædicta officia Passionis in primam diem non impeditam transferantur.

27th Feb. Dom. I^{ma} Quadragesimæ, 1 cl. semid.

The office is de Dominica.

In the Rubr. gen. Brev. it is stated, "Dominicæ majores et, 1 cl. quæ nunquam omittuntur sunt I^{ma} Adventus, I^{ma} Quadragesimæ, Passionis, Palmarum, Paschæ, in Albis, Pentecostes et Trinitatis."

It may be remarked that there are a few vacant days in February, to which transferred Feasts may be removed. These days are in the diocese of Limerick the 19th February, and in the other dioceses the 21st and 28th.

There can be no great difficulty in placing on their proper days the transferred feasts of SS. Mel, Munchin, and Peter and Damian, and the transferred feast of St. Cyril, in the few dioceses concerned.

PETER J. MCPHILPIN, C.C.

THE CHURCH ABROAD.

THE vast number of ecclesiastical questions and events that assume actual importance in the weekly and monthly history of the Church and that in themselves are of sufficient weight to require special treatment in an ecclesiastical Review, go so far in number beyond what the RECORD could contain after having published matters of more immediate interest and utility to its readers, that of course it would be impossible to introduce them at any length into its already heavily burdened pages. We trust, however, it will not be considered uninteresting if, under the above heading and with the kind permission of the Editor of the RECORD, we endeavour to give from month to month a summary of the most important among these questions and events. We shall therefore undertake to furnish, as

far as we are able, in connection with matters that concern the general direction and discipline of the Church, the details surrounding them which from either an historical or doctrinal point of view may prove to be of general interest. We shall also notice the leading points of Catholic dogma and facts of ecclesiastical history that come into prominent discussion abroad, and as much as possible indicate the results in each particular case of these controversies. Very often too at the Catholic congresses which are now becoming so frequent on the Continent, social questions of great importance are discussed with wonderful ability and clearness by ecclesiastics and Catholic laymen, and the principles of Christian philosophy and economy as well as of Moral Theology in its broadest and most comprehensive sense are applied to the social questions that require immediate solution. The whole department of English literature that embraces the wide field of social economy and to which the laity of Ireland might be expected to turn for guidance on the fundamental principles of political philosophy and morality, abounds so much in sophistry, and is at its very foundation so unchristian, that we trust it may be of practical utility to some if attention be directed to the Catholic literature of foreign countries, which is more abundant in these matters and which it is unnecessary to say is more according to the heart and mind of a Christian people than the works of Mr. Spencer or Mr. Mill.

The great event of the last month is the Encyclical establishing the Hierarchy in India. The indefatigable Pontiff, who immediately on his accession to the Chair of St. Peter raised up the ancient Hierarchy of the kingdom of Scotland, and who has watched with such paternal care and zeal over the churches of the United States, of Ireland, of Germany, and indeed of the whole Christian world, has recently devoted *special* attention to the affairs of the East, and, as the Encyclical attests, has mastered the details of affairs in the Coromandel, in Malabar, and Ceylon, as if they were just outside the walls of the Vatican. The whole question of India presented difficulties without number; but the Pontiff, assisted by the great diplomatic skill of his delegate, Mgr. Agliardi, has triumphed over them all. We shall mention only one in particular. Goa was and still remains to a certain extent the capital of *Catholic* India, and the Portuguese Government claimed besides the title of Primate of India for the Archbishop of Goa, the "*jus patronatus*" of all the Catholic churches of the vast Indian Empire for his most Faithful Majesty, the King of Portugal. To this latter claim both the Holy See and the British government were opposed; the Holy See

on the ground that Portugal was altogether incapable from a material point of view of fulfilling the charge, and England, because, whilst recognising the perfect right of the head of the Catholic Church to provide for the wants of Christian worship in these countries, refused to admit any rights of a foreign temporal sovereign on territory subject to the British crown.

"A strange anomaly," says Baron Hübner in his most interesting book of travels, *A Travers l'Empire Britannique*, "a curious spectacle is this struggle which threatens the old Christian landmarks of India and compromises in Europe the relations of a Catholic kingdom with the head of the Church. On the one side modern Portugal which gives to the philosophic doctrines of recent times so preponderating an influence over its legislation and the direction of its affairs, falling back on "Bulls" centuries old to preserve the appearance of a state of things that belongs to the past. On the other the Holy See, that conservative power among all others, claiming for the constitution of the Church in India reforms that cannot be delayed. Modern Portugal fighting under the banner of the middle ages, and Rome with her inevitable logic sustained in her resistance by the support of Protestant England."

The establishment of the Catholic Hierarchy throughout the Indian Empire has solved most of the difficulties, and the Portuguese bishops have written a joint letter to His Holiness expressing the satisfaction of their government and of their nation at the conclusion of the struggle between them and the Holy See.

A discussion of much importance has been raised in the *Revue de l'Eglise Grecque* by a learned scientist of St. Petersburg, M. Vladimir Solovico, who has addressed the following categorical questions to the Russian Archpriest Platovo and has published them besides in the above named Review.

I.

Do the canons of the Œcumenical Councils, which prescribe that the profession of Nice should be preserved intact, regard the sense or the letter of the Symbol of Nice—Constantinople?

II.

Does the word "filioque," added to the primitive text of Nice inevitably contain a heresy, and if so, what Œcumenical Council has condemned that heresy?

III.

If the said addition, which appeared in the Churches of the West in the sixth century, and in the Churches of the East towards the

middle of the seventh is, in reality, a heresy, how is it that the Œcumenical Councils held in 680 and 787 did not condemn that heresy, nor anathematize those who had accepted it, but, on the contrary, remained in communion with them?

IV.

If it be impossible to affirm with certainty that the addition is a heresy, is it not allowable for every orthodox Christian to follow, on this subject, the opinion of St. Maximus the Confessor, who, in his letter to the priest Marinus, justifies the said addition, and gives it an orthodox sense?

V.

What are, besides the "filioque," the other heretical doctrines of the Roman Church, and in what Œcumenical Councils were they condemned?

VI.

In case we recognise that the Roman Church is not guilty of heresy but of schism, and that schism, according to the exact definition of the Holy Fathers, takes place when a portion of the Church, composed either of ecclesiastics or seculars, on account of some question of rite or discipline, separates itself from the legitimate ecclesiastical authority, from what lawful authority has the Roman Church separated itself?

VII.

If the Roman Church is not guilty of heresy, and if she cannot be in a state of schism, having no authority over her from which she could separate, should we not admit that the separation of Churches has no religious motive, and is only the work of human policy?

VIII.

If our separation from the Roman Church is not based on any sound principle, should we not all—orthodox Christians who take more account of Divine than of human things—struggle with all our power for the re-establishment of unity between the Eastern and Western Churches?

The whole question between East and West is put very clearly and briefly in these questions, and the discussion of them cannot but do great good, and show that the only reason for the existence of the Eastern schism is to be traced to the ambition of Photius, and that its continuance is based on political grounds alone. When we remember that the work of union was so near being sealed at the Council of Florence, we need not yet despair of the final reconciliation of the great Church of the East to the mother and mistress of all the Churches.

J. F. HOGAN.

CORRESPONDENCE.

GUARDIANSHIP OF CHILDREN AND THE RECENT INFANTS' ACT.

IN a past number of the **RECORD** I attempted to give a brief and very imperfect summary of the provisions of the Civil Law affecting the important question of the custody and education of children. For undertaking that difficult task I had no warrant or claim to fitness, save that which a long and, in most instances, a painful experience of mixed marriages had given me. I have reason to know that, at least in one instance, the making known the legal rights of guardians and children, was the happy occasion, through the zealous action of a devoted young priest in a northern diocese, of rescuing a young Catholic family from the loss of faith, to which an unnatural mother would have doomed them.

I am thereby encouraged to undertake the somewhat delicate task of indicating in detail the momentous changes which recent legislation has wrought in the laws regulating the guardianship of children.

At the close of the last Parliament the Queen's Speech made the simple announcement that an Act had been passed for the better custody of children, and that Her Majesty hoped beneficial results therefrom. Now this simple announcement was practically the only notice the general public had of the most complete revolution in the government of the family that any legal enactment has effected for many generations.

As indicated in my former communication, the headship of the father, sole, exclusive, and all but absolute, was an admitted truism of British law. Nor did that unquestioned authority of his terminate with his life; even when in the grave his nominees, and they alone, possessed all the powers and exclusive authority which he enjoyed when living.

By the Infants' Act of this current year, a momentous change has been effected in all this. What these changes are I shall best indicate by briefly summarising its enactments.

First. While both parents are still living, the Act leaves untouched the sole and exclusive authority of the father in all matters affecting the custody or education of the children. This authority, though it cannot be renounced by deed or pre-nuptial agreement, may be forfeited either by "waiver," i.e., by a tacit acquiescence on the part of the

father in the matter of religion, or by such acquired fixity of religious convictions on the part of the children, as would render the exercise of the parental authority injurious to their religious interests.

Secondly. By the new Act the mother becomes on the death of the father *sole* guardian of the children, if the father has appointed none by will or deed.

In the case where the father has so appointed, then the mother is joint guardian with such appointees of the father; having co-ordinate authority with them in all matters affecting the custody of the children.

Thirdly. When both parents are dead, the guardians appointed by the mother, whether by will or deed, have in all matters co-ordinate authority with those appointed by the father, if such were appointed. If not, the mother's nominees become the sole guardians of the children. In this contingency, as well as in the preceding one, it is provided that in the event of a disagreement between the nominees of the father and those of the mother, an appeal to the *County Court*, with right of further appeal to the Court of Chancery, should always be the remedy.

Fourthly. When the mother is dead, and the father alone survives, then the guardians appointed by the mother have authority to act only when cause is shown to the Court that it is expedient, in the interest of the children, that they should so intervene, but not otherwise.

Such are the main provisions of this momentous enactment, and the question at once suggests itself: What will be its practical effects, especially in cases of mixed marriages, to which alone it will in practice be applicable?

I am aware that the opinion that the change will be advantageous to Catholic interests in England, is entertained by exalted personages whose views are entitled to all possible respect. It appears that opinion is based chiefly on the ascertained fact that in the vast majority of mixed marriages the husband is the Protestant, and therefore that any enlargement of the authority of mothers would be in so far a gain to Catholics.

It is with the utmost hesitation and diffidence I presume to offer any opinion on a matter of such difficulty and complexity; and in putting forward any view of the matter, it is rather with the hope of eliciting the opinions of others than asserting any of my own. Now, it seems to me, the real question of importance to Catholic interests is to what extent does the recent Act restrict the authority

of the Protestant father in the matter of religious education. ' In my opinion it restricts it in no sense, or at least to no appreciable extent. Pending a judicial interpretation which this enactment has not yet received, we must restrict its meaning and legal operation to its terms, and are not free to extend its meaning beyond the limits which its terms bear without straining. Now, in my opinion, the Act not merely does not in its terms and scope take from or diminish the authority of the father in the matter of religious education, but on the contrary leaves that authority untouched and unchanged.

We have seen that in the case of both parents being alive, the Act makes no change, does not in fact apply at all, and therefore in that case all the power and authority possessed by the father over the child's education, during life or after death, remains unaffected and undiminished. We have also seen that when the father survives the mother, her nominees can only interfere with the guardianship of the children on sufficient cause being shown to justify its necessity or expediency. As this could occur but rarely indeed, in practice, it follows that practically the Act leaves the father as it found him, sole guardian of his children, with all the rights appertaining thereto, including that of directing their education, certainly during his life, and in my opinion also after his death. The only contingency, as we have seen, wherein the guardians of the wife have, of right and without intervention of Court, co-ordinate authority with those of the husband, is when husband and wife are both dead. While both lived, the law gave her no share in controlling the education of the children. Is it probable it confers on her representatives, when dead, a power and authority it studiously refused to herself when living?

It is, moreover, a matter beyond doubt or question that guardianship of itself does not necessarily, or at all, carry with it any power or authority, to control or direct the religious training of children; for the mother always, in case of the intestacy of the father, became *ipso facto* guardian of the children, and yet she was legally obliged to educate them in the religion of the father, in obedience not merely to his expressed but also to his presumed wishes on that point.

And again, it has always been the policy as well as the presumption of law, that the religion of the child shall be that of the father; while it has ever jealously guarded any religious convictions once acquired, by prohibiting any exercise of the rights of guardianship, even on the part of the father, which may prove detrimental to them. Are we then to assume, though not coerced by its terms, that the recent enactment transfers to the mother an authority in the matter

of religious education, which, if exercised at all in the case of mixed religions, must be in opposition to that of the father?

It seems to me, therefore, the guardians of the wife though legally the custodians of the persons and properties of the children, will be bound under the new Act to comply in their religious education with any directions the father may have given by will or deed; and that the only protection it affords the Catholic mother is the securing her the custody of her children; while, on the other hand, in the cases where the father is a Catholic he will have no longer the power which he hitherto possessed of directing, as a means of safeguarding, their faith, that his children on his death should be sent to a Catholic school or Catholic relative, whenever that expedient was deemed necessary to guard against the influence of their non-Catholic mother.

This view of the Act and its probable results may be mistaken. But whether right or wrong, the new enactment in no degree diminishes the risks and dangers of mixed marriages, but rather, in my opinion, adds the element of largely increased uncertainty as to the future, to the many and wearying anxieties which already surround each unhappy case. It is, nevertheless, manifestly incumbent on the guardians of Catholic interests to avail themselves of any advantages it may afford by always securing, in cases where the mother is a Catholic, that she make a will or deed appointing Catholic guardians to her children in the event of her death. It is well to note that such appointment can be by deed as well as by will; deed being usually the more simple and less expensive means of securing her end.

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DOCUMENTS.

BULL OF OUR HOLY FATHER, POPE LEO XIII., ARRANGING THE DIOCESES, AND RE-ESTABLISHING THE HIERARCHY IN INDIA.

SUMMARY.

The preaching of the Apostles to the nations—St. Thomas, the Apostle of India—the recent revival and spread of the Catholic faith and practice in India, render the re-establishment of a Hierarchy very desirable.

A Resumé of the various missionary expeditions to India—the

Franciscans and Dominicans, undertake this mission in the beginning of the fourteenth century; at a later period the Jesuits enter on it, the wonderful success of St. Francis Xavier meriting for him the title of Apostle of the Indies.

Description of the very valuable help given by the kingdom of Portugal, when it extended its possessions in India. In token of its gratitude, the Holy See granted to the King of Portugal the right of presentation to various Dioceses—the decline of the Church in India.

Various efforts made by the Popes for the preaching of the Gospel in India. Their frequent interference to settle questions which were dividing the Missionaries among themselves.

What Gregory XVI. and Pius IX. did for the Church in India. Description of the arrangement come to between His Holiness Leo XIII. and the King of Portugal, in reference to the Archbishopric of Goa, and its suffragan Sees.

The division of the rest of India into various dioceses—among which are eight Archiepiscopal Sees.

**SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII.
LITTERAE APOSTOLICAE DE HIERARCHIA EPISCOPALI IN INDIIS
ORIENTALIBUS INSTITUENDA.**

LEO EPISCOPUS

SERVUS SERVORUM DEI AD PERPETUAM REI MEMORIAM.

Humanæ salutis auctor Iesus Christus, cum nos sanguine suo de servitute redemisset, et in coelos ad Patrem proxime esset rediturus, iis, quos Apostolos nominavit, alumni disciplinae suae, et testibus rerum quas Ipse fecerat et docuerat, imbuendum coelesti doctrina mundum commisit. Sanari enim oportebat, consilio gratiaque Dei, omnes homines: nec sanari nisi oblato veritatis lumine potuissent. Illi itaque nobilissimi muneris memores, accepta Spiritus Sancti virtute, in varias orbis partes magno animo abeunt, Evangelii sapientiam quacumque nuntiant, longius etiam progressi, quam quo arma domitoris terrarum populi penetrarant; ita ut vel ab Ecclesiae primordiis, verissimum illud extiterit, *in omnem terram exivit sonus eorum, et in fines orbis terrae verba eorum.*

Apostolici muneris obeundi officium in latissimis Indiae regionibus Thomae obtigisse, memoriae proditum est. Hic sane, uti vetera litterarum monumenta testantur, Christo in coelos recepto, cum in Aethiopiam, Persidem, Hircaniam, ac demum in peninsulam ultra Indum migrasset, diffieillima peregrinatione suscepta, gravissimisque

exantlatis laboribus, primus eas gentes Christianae veritatis luce colustravit, redditoque summo animarum Pastori sanguinis sui testimonio, ad sempiterna in coelis praemia evocatus est.

Exinde Apostolum praeclare de ea regione meritum colere India non omnino intermisit: in vetustissimis libris liturgicarum precum aliisque illarum ecclesiarum monumentis Thomae nomen et laudes celebrari consueverunt, atque insequentibus saeculis, post ipsam errorum luctuosam propagationem, nequaquam est eius deleta memoria; itemque fides, quam ille disseminarat, tametsi intermortua jacuit, non tamen extincta funditus esse visa est. Quare, novis virorum Apostolicorum excitata curis, latius manavit, egregiaque florens virtutum exemplis, et martyrum oducta sanguine, gentes illas ab immiti feritate revocatas sensim ad humanitatem excoluit. Hac vero aetate Christianum nomen tanta apud Indos prosperitate vulgatum est, ut Ecclesiae filii per universam peninsulam ad sedecim centena millia feliciter creverint: sacerdotes magno in honore habentur, Catholica doctrina in scholis summa cum libertate traditur, imaque certa spes affulget copiosiores ex ea gente manipulos ad Iesum Christum accessuros. Itaque decrevimus firmiore ordine et modo rem Indorum Catholicam constituere: ea enim, quantumvis magnum et constans Decessorum Nostrorum extiterit studium, nondum illam adepta est constitutionem ordinatam et stabilem, cuius tanta vis est ad tutandam vitae Christianae disciplinam, salutemque populi pariendam.

Ut aliquid de praeteritorum temporum memoria perbreviter attingamus, initio iam saeculo xiv., antequam fidem velut ab interitu vindicare conati sunt nobiles ex Franciscana et Dominicana familia alumni: qui auctoritate missuque Romanorum Pontificum, ad Indias transgressi, plurimum operae in sanandis haereticorum opinionibus abolendaque ethnicorum superstitione posuerunt. Ubi vero expeditior per promontorium Bonae Spei patuit Europae gentibus ad oras Indiarum transitus, una cum virorum Apostolicorum adcursum salutare crevere fructus. Singularem laudem eo tempore consecuta est Societas Iesu: in primisque ad miraculum excelluit magnus Indiarum Apostolus Franciscus Xaverius, qui incredibiles labores perpeusus, et maximis periculis terra marique excelso animo superatis, Crucem sacrosanctam iis regionibus quasi triumphator intulit, et ingentem hominum multitudinem, nedum in ora Malabarica, sed et in Coromandelica et in Ceylanensi insula, immo et in remotioribus provinciis usque ad Iaponios, multiplici superstitione sublata, ad Iesum Christum adiunxit.

Ad tantam Christiani nominis propagationem, praeter laborines

Missionariorum curas, plurimum valuit illustrium Portugalliae et Algarbiorum regum opera : quibus merito contigit, ut ab hac Apostolica Sede perhonorifice collaudarentur, quod eorum ministerio tam lata orbis terrae pars antea ignota Europae innotuisset ; maxime vero quod Ecclesia Dei per agnitionem Christianae veritatis aggregaretur.¹

In provinciis vero, quas vel in ora Malabarica vel in Coromandelica Lusitani obtinuerant, cum latius fides Catholica manavisset, praecipua Pontificum maximorum cura fuit, sacerdotes ad sacra officia iis in regionibus obeunda undique advocare, aliaque sapienter et utiliter, praesertim quod ad Christianorum regimen pertineret, constituere. Aucta vero Lusitanarum possessionum amplitudine, novae Dioeceses in iisdem coloniis constitutae sunt. In iis eminet Goana, quam Paulus IV., archiepiscopalis throni honore et iuribus auxit : accedit vero Cochinensis et Cranganorensis : item in ora Coromandelica Meliaporensis, quam in urbe Sancti Thomae Paulus V. instituit. Portugalliae vero atque Algarbiorum regibus, quod rei Catholicae incrementis profuissent, nominatimque Dioeceses, quae commemoratae sunt, aere suo munifice dotassent, Romani Pontifices grati animi causa ius patronatus in novensiles episcopales Sedes concessere. Quae quidem cum in veteris ac recentis Christianorum societatis utilitatem provide decernerent, spe erigebantur, brevi futurum ut extremi Orientis gentibus lux Evangelii longe lateque affulgeret, quaeque ex illa sequuntur beneficia, tamquam abundantissimus amnis, in ipsam civilem societatem influerent. Sed prospere coeptorum cursum fortuna retardavit. Coortis enim bellorum aliorumque casuum procellis, magna clades Ecclesiae apud Indos succrescenti imminere videbatur. Itaque ne Evangelii interciperetur propagatio, ne in tot hominum millibus sempiterna animorum salus periclitaretur, Romani Pontifices ad regna illa amplissima, praesertim quae Lusitanis coloniis nequaquam continebantur, providentiam suam transtulerunt, summaque cura studuerunt, quanto plures ex ingenti illa multitudine possent, ad instituta Christiana traducere, item munire adiumentis iis quae ad excolendos animos pertinent, et haeretica pravitae depulsa, in sancta religione retinere.

Quo autem cura difficilior ob immensa locorum intervalla, regionum latitudinem, incommoda itinerum, eo accuratius vel evangelicis operariis deligendis vel Missionum regimini ordinando operam dare magna cum libertate consueverunt. Saeculo XVII. et XVIII., praesertim opera virorum religiosorum, quos sacra Congregatio Christiano nomini propagando ad Indos miserat, plures Christianorum

¹ Leo X.—*Summam Nobis laetitiam*—1518.

communitates coaluere; linguae earum gentium variae per Missionarios perceptae; libri vernaculo populi sermone conscripti; plurimorum animi spiritu Catholicae institutionis imbuti atque in spem coelestium erecti. Quibus in rebus nobilitati sunt labores sodalium Carmelitidum, Capulatorum, Barnabitudum, Oratorianorum, qui quidem in iis gentibus ad Christiana instituta erudiendis non eodem omnes tempore, sed idem studium collocavere constantiamque parem.

Gubernandis interea fidelibus moderandisque sacrorum operariorum expeditionibus, idoneo antistitum regimine constituto, provisum est. Decessores autem Nostri singulari studio in id in primis animum intendebant, ut Apostolici viri doctrinam Christianam India tota sancte inviolateque servarent, nec ullo unquam ethnicarum superstitionum vestigio inquinari paterentur. Revera nemo ignorat quam vigilanter incubuerint ad evellenda radicibus vanarum observationum rituumque a fide Christiana abhorrentium zizania ab inimico homine disseminata in novellis iis ecclesiae germinibus, quae praesertim in regnis Madurae, Mayssourii et Carnatici adoleverant: item quam provide studuerint, quaestiones omnes inter regionum illarum Missionarios in re gravissima excitatas Pontificia auctoritate dirimere. De quibus ut Clemens XI. apprime cognosceret, Carolum Thomam Tournonium Patriarcham Antiochenum cum potestate Legati a latere in Indiis orientalibus Commissarium ac Visitatorem Apostolicum anno MDCCI. destinavit. Sapientibus Tournonii decretis Clemens XI. auctoritatis suae robur adiecit, eisdemque Innocentius XIII., Benedictus XIII., et Clemens XII., ut quam diligentissime obtemperaretur, graviter sanxerunt. Benedictus vero XIV., edita Constitutione *Omnium sollicitudinum*,¹ amotis dubitationum caussis additisque opportunis declarationibus, controversiam dimidio fere saeculo acriter agitatam sustulit.

Aliquanto serius, cum de Indiarum bono Romani Pontifices plura cogitarent, tranquillitas Ecclesiae per Europam turbulentis est afflicta temporibus: quae tempora vel apud Indos Christianae fidei incrementum prohibuere. Praeterea in provinciis peninsulae Australibus plaga gravis accessit, auctore tyranno Tipou Sahib, qui Catholicum nomen multimodis vexavit. Quamvis vero post id tempus Apostolici viri pro nomine Christiano multum et utiliter elaboraverint, tamen Gregorius XVI. rem omnem animo et cogitatione complexus, intellexit et declaravit, *regiones illas necessario requirere ut Apostolica Sedes, mutatis temporum adiunctis, religioni in iis periclitanti succurreret, et ecclesiastici regiminis formam ea ratione moderaretur, quae*

¹ Prid. Id. Septemb. 1741.

*obtinendae fidei incolumitati par esset.*¹ Statimque ad rem aggressus, non pauca constituit Christianis ex India hominibus salutaria, amplificandaeque per eos tractus religioni valde opportuna.

Verumtamen Apostolicae Sedis curas, utique communis salutis gratia susceptas, multis longe secus interpretantibus, cum funestum illud dissidium deflagravisset quod in maiora mala erupturum videbatur, Pius IX. cum Petro rege Fidelissimo semel atque iterum egit, ut quaedam communi consilio decernerentur, quae tot incommodorum remedium afferrent. Itaque conventio est inita anno MDCCCLVII. cuius tamen condiciones quominus perficerentur, variae difficultates impedimento fuere.

Ubi vero Nos, summa Dei benignitate, Ecclesiae gubernacula suscepimus, de gravissimo hoc negotio diligentissime cogitantes, auctores fuimus regni Lusitani administris ut ea de re Nobiscum agere, novasque conditiones, quales tempora suasissent, scribere ne recusarent. Quod iis cum placuisset, mentem Nostram consignavimus litteris ad dilectum Filium Nostrum regem Ludovicum missis hoc anno, die VI. Ianuarii, explorataque eius aequitate cum concordiae studio coniuncta, conventionem rite pepigimus, per quam licuit plura utiliter communi sententia statuere, quae litteris, uti mos est, mandata sunt.² In primis vero ius patronatus regum Lusitaniae aequo modo definitum est: Archiepiscopus Goanus dignitate Patriarchali ad honorem auctus, eiusdemque cum Dioeceses Suffraganeae designatae, tum iura cetera constituta. Praeterea convenit, ut gubernatores Lusitaniae singulis Dioecesibus supra dictis censum in tuitionem Canonicorum, Cleri, Seminariorum publice assignent: iidem operam suam cum Episcopis conferant ad scholas pueris, domus altrices pupillis comparandas, aliaeque pie instituenda, quae vel Christianorum saluti prodesse, vel tollere ethnicorum superstitionem posse videantur. His de causis cum animorum concordiam in Christianis ex India populis tranquillam ac firmam fore non iniuria confidamus, ideoque maturitatem venisse censemus rei Catholicae in universa cis-Gangem peninsula constituendae, ut illae gentes ad montem domus Domini praeparatum accedentes, stabilis beneque ordinati regiminis beneficia sentiant.

Septentrionalis Indiarum tractus tres excipit Vicariatus, quod antiqua missio Indostana a Gregorio XVI. in duas partes anno MDCCCXLV. divisa³ et a Nobis his postremis annis⁴ tripartita, Agrae,

¹ Litt. Ap. *Multa praeclara*, die 24 Aprilis, 1838.

² Concord. an. 1886.

³ Litt. Apost. *Pastoralis Officii*, die 7 Febr. 1845.

⁴ Litt. Apost. *Intendentes*, 21 Sept. 1880.

Patnae et Punjabii veluti ecclesiasticas regiones separatas modo complectitur. Prior veteri territorio constat, exceptis partibus alteri assignatis: altera constat regionibus, quae appellantur Nepal, Behar, parva provincia Sikkim, vetus regnum Ayadhya, Bundelkand; aliisque principatibus finitimis. Tertia vero Punjabensi regione continetur, cui regnum Cashmire deinde additum est.

His subiacet ad Indum Missio Borabayensis, quam Pius IX. anno MDCCCLIV. bifariam dispertiens, regionem australem, seu Poonensem a boreali seiunxit: Haec vero, praeter insulas Bombay et Salsette habet provincias et regna Broack, Ahmedabad, Baroda, Guzerate, Marwar, Gatch, Sindhi, Beluchistan usque ad Cabul et Punjab: australis autem regna et provincias Konkan, Kandeish et Dekkan usque ad terminos regnorum Nizam, Maissour et Canara Septentrionalis, exceptis ex utraque territoriis et provinciis Archidioecesi Goanensi nec non Archidioecesi Damanensi seu Granganoris nuper assignatis. Subsequuntur per oram Kanarensis et Malabaricam praeter Archidioecesim Goanam Vicariatus tres inter montes Ghates et mare occidentale siti, nempe Mangalorensis, anno MDCCCLIII. a Verapolitano¹ seu Malabarico separatus, per provinciam Kanarae ad flumen Ponany; Verapolitanus ab eo flumine ad terminos Dioecesis Cochinesis nuper a Nobis restituta, et Quilonensis ab eiusdem Dioecesis finibus ad meridiem sitis ad promontorium Comorinum usque pertingens, exceptis paroeciis Dioecesi Cochinesi assignatis.

Ad plagam peninsulae orientalem decem pertinent Missiones. In sinu Bengalico tres ad ostia fluminis Ganges: nimirum Vicariatus occidentalis in Calcuttae urbe constitutus, et orientalis, ambo anno MDCCCL. ab unico Bengalensi derivati.² Qui autem ad iurisdictionem Episcopi Meliaporensis pertinere dicti sunt, ex numero subditorum utriusque Vicariatus excipiendi. His accedit in centro provinciae civilis Bengalensis Praefectura Apostolica anno MDCCCLV. erecta. Finitima est Vicariatus occidentali Bengalico missio vastissima de Vizagapatam nuncupata, quae universum territorium inter fines Vicariatus Bombayensis et mare Bengalicum usque ad flumen Godavery ad austrum comprehendit, et anno MDCCCL. a Madraspatana divisa³ est. Hyderabadensis proxima missio per regnum Nizam et provinciam Masulipatam ad flumen Krichna protenditur quam a Gregorio XVI. designatam, Pius IX. anno MDCCCL. ad dignitatem vicariatus evexit.

¹ Litt. Apost. *Ex debito*, 15 Mart. 1853.

² Litt. Apost. *Exponendum Nobis*, 15 Febr. 1850.

³ Litt. Apost. *Ex pastoralis officio muneris*, 3 Aprilis, 1850.

⁴ Litt. Apost. *Ad universalis Ecclesiae*, 20 Maii 1851.

In ora Coromandelica praecipua extat Madraspatana civitas quae ab anno MDCCCXXXIV. Vicarium Apostolicum obtinuit, cuius iurisdictio a flumine Krichna ad Palar inter fines missionis Bombayensis et mare extenditur, eo praerepto tractu qui nuper a Nobis Meliaporensi dioecesi assignatus est. Ad australes vero eius fines antiquus Vicariatus orae Coromandelicae in tres quoque missiones anno MDCCCL. divisus fuit,¹ nempe Pondicherianam inter flumen Palar ad Septentrionem et flumen Cavery ad meridiem : Mayssourensem ad regionem occidentalem, huius nominis regnum et provincias Coorg, Collegal, et partem Winaad et Salem complectens ; demum Coimbatourensem quae inter Missiones Verapolitanam, Mangaloreensem et Madurae ad orientem montium Ghates continetur. Extrema iacet ad austrum peninsulae magna Madurensis Missio quae mari Coromandelico, montibus Ghates et fluminibus Cavery et Vettar clauditur, iis sublatiis regionibus et locis quae Episcopo Meliaporensi tribuimus : eamque anno MDCCCLXVI. paucis ante obitum diebus Gregorius XVI. in Vicariatum constituit.²

Ceylanensis vero insula in triplicem Vicariatum distinguitur, Columbensensem, Jaffnensem, et Kandyensem ; quorum priores ex unico antea extante, assignatis alteri provinciis occidentali et meridionali, alteri vero reliquis insulae territoriis, an. MDCCCLXIX.³ a Pio IX. erecti sunt : tertius a Nobis, anno MDCCCLXXXIII.⁴ separato ex primis in centro insulae territorio constitutus est.

Cum igitur in universis Indiae missionibus, quas commemoravimus, Evangelicorum nuntiorum studio et laboribus, eo iam res Christiana provecta sit, ut non modo Salvatoris Nostri nomen summa cum libertate invocetur, sed Ecclesiae plures numerentur, eademque multis sapienter et utiliter institutis floreat. Nos quidem primum omnium Deo optimo maximo pro parta catholico nomini prosperitate singulares gratias et agimus et habemus. Deinde vero quod Decessoribus Nostris diu in optatis fuit ut ecclesiastica hierarchia in India utque in insula Ceylanensi constitueretur, id Nos ad efficiendum aggredimur. Quo facto consequutura bona, Deo iuvante, confidimus non pauca nec exigua, nominatim concordiae caritatisque incrementum, similitudinem et firmitatem disciplinae, populorum cum Episcopis maximeque cum Romano Pontifice stabiliorem coniunctionem, expeditiorem Catholici nominis propagationem una cum ampliore virtutum Christianarum cultu,

¹ Litt. Apost. *Pastorale ministerium*, 3 April, 1850.

² Litt. Apost. *Exponendum Nobis*, 19 Maii, 1846.

³ Litt. Apost. *Exponendum Nobis*, 13 April, 1849.

⁴ Litt. Apost. *Quo satius*, 20 April, 1883.

Itaque rogata, ut negotii gravitas postulabat, Venerabilium Fratrum Nostrorum S.R.E. Cardinalium sacro consilio Christiano nomini propagando praepositorum sententia, fusis in humilitate cordis Nostri ad omnipotentem Deum precibus, implorataque ope Immaculatae Dei Matris, sanctorum Apostolorum Petri et Pauli, sanctorum Thomae Apostoli ac Francisci Xaverii, qui eas gentes sicut olim ad Evangelii lucem traduxere, ita nunc patrocinio coelesti tuentur ac tegunt; motu proprio, certa scientia ac matura deliberatione Nostra, de Apostolicae potestatis plenitudine, ad maiorem divini nominis gloriam fideique Catholicae incrementum, harum Litterarum auctoritate, in universis Indiae orientalis Missionibus Episcopalem hierarchiam ad canonicarum legum praescripta instituiamus.

Porro Decessorum Nostrorum vestigiis inhaerentes, qui primum Archidioecesim Goanam eique suffraganeas sedes Cochinensem, Meliaporensem et Cranganorensem erexerunt, easdem iuxta eam rationem quae in recenti conventionione cum illustri Portugalliae et Algarbiorum rege Fidelissimo inita significatur, confirmamus et in unam ecclesiasticam provinciam iterum coalescere volumus.

Praeterea, omnes totius peninsulae atque insulae Ceylan Vicariatus Apostolicos, uti a Nobis supra descripti sunt, nec non Praefecturam in centro Bengalicae provinciae sitam, in Episcopales Ecclesias, auctoritate Nostra Apostolica, tenore praesentium erigimus et constituimus. Ex novarum vero Diocesium numero quae sequuntur, nempe Ecclesiam Agraensem, Bombayensem, Veripolitanam, Calcuttensem, Madraspatanam, Pondicherianam et Columbensem ad Archiepiscopalis dignitatis honorem evehimus. Quod autem pertinet ad provinciales seu suffraganeas ecclesias designandas, integrum Nobis erit quod magis expedire videatur statuere.

Archiepiscopi vero et Episcopi de suarum singuli Ecclesiarum statu, iustis temporibus, ad Nostram Congregationem de propaganda Fide referant: quae peculiarem de iis regionibus curam, uti hactenus gessit, ita in posterum geret, cognoscetque de iis omnibus quae sacrorum Antistites muneris sui causa proposuerint.

Archiepiscopus vero Goanensis eiusque Suffraganei Episcopi de statu ecclesiarum ad sacram Congregationem negotiis Ecclesiae extraordinariis pertractandis referant. Iidem summa cura studeant res pie atque utiliter, iuxta memoratam conventionem instituere, fidemque Catholicam in finibus iurisdictionis quisque suae omni ratione tueri et amplificare.

Universis vero Indiae Episcopis integrum erit sensim ea decernere, quae ad inducendum commune ius, prout tempora siverint, conferre

queant, quaeque ex generali Ecclesiae disciplina Episcoporum auctoritati permissa sunt. Nostrae autem et huius Apostolicae Sedis partes erunt Episcopis in perfunctione munerum suorum opera, auctoritate, consilio adesse, et quaecumque ad animorum salutem utilia et opportuna videantur omni qua fieri poterit ratione adiuvari.

Reliquum est ut Clerus populusque universus, id quod vehementer hortamur, retineant voluntatum concordiam, inviolate servant caritatem, Episcopis atque in primis huic Apostolicae Sedi libentes atque alacres in omni vita pareant, virtutibusque Christianis ita se ornatos atque auctos impertiant, ut qui adhuc a veritate misere deerrant, eos ipsi vel exemplo suo vocent ad admirabile Christi lumen et regnum.

Decernimus tandem has Nostras litteras nullo unquam tempore de subreptionis aut obreptionis vitio, sive intentionis Nostrae alioque quovis defectu notari vel impugnari posse, et semper validas ac firmas fore, suosque effectus in omnibus obtinere ac inviolabiliter observari debere, non obstantibus Apostolicis atque in Synodalibus, Provincialibus et universalibus Conciliis editis generalibus vel specialibus sanctionibus ceterisque contrariis quibuscumque, peculiari etiam mentione dignis: quibus omnibus, quatenus supra dictis obstant, expresse derogamus. Irritum quoque et inane decernimus si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari. Volumus autem ut harum litterarum exemplis etiam impressis, manuque publici Notarii subscriptis et per constitutum in ecclesiastica dignitate virum suo sigillo munitis, eadem habeatur fides, quae Nostrae voluntatis significationi ipso hoc diplomate ostenso haberetur.

Nulli ergo hominum liceat hanc paginam Nostrae erectionis, constitutionis, institutionis, restitutionis, dismembrationis, suppressionis, adsignationis, adiectionis, attributionis, decreti, mandati ac voluntatis infringere, vel ei ausu temerario contraire. Si quis autem haec attentare praesumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli Apostolorum Eius se noverit incursurum.

Datum Romae apud S. Petrum, Anno Incarnationis Dominicae millesimo octingentesimo octogesimo sexto, Calendis Septembribus, Pontificatus Nostri Nono.

C. CARD. SACCONI, *Pro-Datarius.*

M. CARD. LEDOCHOWSKI, *Visa.*

De Curia I. De Aquila E Vicecomitibus.

Loco ✠ Plumbi

Reg. in Secret. Brevium.

I. CUGNONIUS.

NEW PRAYERS TO BE SAID AFTER EVERY LOW MASS.

Prayers which, by order of the Pope, are to be said aloud and *flexis genibus*, after every Low Mass.—The people will give the responses in answer to the priest.

The Bishops will publish this order, in due course, in their dioceses, and the prayers in use at present are not to be set aside before the episcopal promulgation of the new prayers is received.

We understand that application has been made to Rome, to allow the new prayers to be said in English in this country, and when the permission has been received, an authorised translation, having the episcopal *imprimatur*, will be published.

PRECES JUSSU PAPAE LEONIS XIII. IN OMNIBUS ORBIS ECCLESIS
POST PRIVATAE MISSAE CELEBRATIONEM FLEXIS GENIBUS
RECITANDAE.

Sacerdos ter dicat cum populo: *Ave Maria* deinde; *Solve Regina* cum *V. Ora pro nobis, etc.*; et *R. Ut digni, etc.*

OREMUS.

Deus refugium nostrum et virtus, populum ad te clamantem propitius respice: et intercedente gloriosa et immaculata Virgine, Dei Genitrice Maria, cum beato Josepho Eius Sponso, ac beatis Apostolis tuis Petro et Paulo et omnibus Sanctis, quas pro conversione peccatorum, pro libertate et exaltatione sanctae Matris Ecclesiae, preces effundimus, misericors et benignus exaudi. Per Christum Dominum Nostrum. Amen.

Addatur invocatio: Sancte Michael Archangele, defende nos in praelio; contra nequitiam et insidias diaboli esto praesidium.—Imperet illi Deus; supplices deprecamur; tuque, Princeps militiae coelestis, Satanam aliosque spiritus malignos, qui ad perditionem animarum pervagantur in mundo, divina virtute in infernum detrude. Amen.

Sanctissimus Dominus Noster Leo PP. XIII. omnibus preces, ut supra, recitantibus tercentum dierum indulgentiam largitur.

DECISIONS RELATING TO THE GAINING OF THE JUBILEE.

1. Regulars cannot make the Jubilee visits to their own private chapels, unless privileged by an Indult or in virtue of a Commutation.
2. The Ordinary cannot grant such permission to Regulars, without having got special faculties for the purpose. It is the Confessor who is to make the Commutation.

BEATISSIME PATER,

Fr. Maria-Ephrem, Prior Abbatiae B. M. de Bonacumba Ord. Cisterc. in Gallia, Dioec. Ruthen., ad pedes S. V. provolutus, insequentium dubiorum humillimis instantissimisque precibus solutionem exposulat, ad suae multorumque aliorum Regularium conscientiae securitatem circa quamdam ex praesentis Jubilaei obligationibus praemittendis, nempe:

I. Utrum Regulares in claustris degentes Indulgentiam Jubilaei lucrari valeant, ex sola dispositione Litterarum *Quod auctoritate Apostolica*, visitando propriam Ecclesiam, quin opus sit aliqua *concessione* vel *commutatione*?

II. Et quatenus negative ad primum, utrum Ordinarius id ipsis concedere valeat?

III. Utrum potius, recurrere debeant singuli ad confessarium pro *commutatione* obtinenda?

IV. Utrum sub titulo *Ecclesiae publico cultui addictae* adscribi valeat Ecclesia vel Cappella alicujus Monasterii, in qua singulis diebus per annum Missa conventualis et Horae Canonicae publice celebrantur, etsi mulieres, ex consuetudine, ab ingressu hujus Ecclesiae arceantur?

Et Deus

Sacra Poenitentiaria ad praemissa respondet:

Ad 1^m. *Negative*.

Ad 2^m. *Providebitur in sequenti*.

Ad 3^m. *Affirmative*.

Ad 4^m. *Respondebitur cum recurrerit Ordinarius*.

Datum Romae in Sacra Poenitentiaria, die 24 Aprilis 1886.

F. SIMONESCHI EP. S. P. REG.

HIP. CANGUS PALOMBI, S. P. Secr.

DECREES OF THE S. PENITENTIARY, REGARDING CERTAIN CONDITIONS OF THE JUBILEE.

I.

SUMMARY.

The two fasting days need not be in the same week.

DUBIUM I.

Quando in litteris Apostolicis, quibus indicitur hujus anni Jubilaeum, duo jejunia praecipuntur, nihil expresse statuitur, an ipsa fieri debeant in *una eademque hebdomada*; quaeritur ergo, duo haec jejunia fieri ne debent duobus diebus unius ejusdemque hebdomadae?

Cui dubio S. Poenitentiaria Ap. die 11 Martii 1886 respondit:
Negative. Die 11 Martii 1886.

II.

SUMMARY.

The works prescribed for gaining the Jubilee may be commuted more than once in favour of a penitent, *justis de causis*.

DUBIUM II.

Quum, justis de causis, commutari possint opera, a S. Patre præcepta, quando *prima vice* quis Jubilæum lucratur; quæritur an commutari possint eadem opera favore eorum, qui Jubilæum iterare cupiunt? Proposito dubio Sacra eadem Pœnitentiaria die 18 Martii 1886 respondit: *Affirmative*. Die 18 Martii. 1886.

THE PARISH PRIESTS OF IRELAND AND THE OBLIGATION OF
OFFERING THE HOLY SACRIFICE IN THEIR OWN CHURCHES
AND FOR THE PEOPLE, ON RETRENCHED HOLIDAYS.

His Grace the Archbishop of Dublin last month addressed a letter, in the name of the Bishops of Ireland, to the Sacred Congregation of Propaganda, asking the renewal of a Decree issued "ad decennium," on the 1st of September, 1876, by which the Parish Priests of Ireland were dispensed from the obligation of celebrating Mass in their own churches, and for the people, on retrenched Holidays.

We subjoin the Archbishop's letter, and the Rescript of the Sacred Congregation.

LETTER OF HIS GRACE THE ARCHBISHOP OF DUBLIN.

EŃO. E RŃO. SIGNOR MIO OSSŃO.

Vengo con questa a disimpegnarmi di un onorevole incarico impostomi dai Vescovi d'Irlanda, all' adunanza loro che ebbe fine la settimana scorsa.

Da prima, mi sia permesso far consapevole V. E. che col Decreto "ad decennium" della S. Congregazione di Propaganda Fide in data 1 Settembre, 1876, i parrochi d'Irlanda vennero dispensati dall' obbligo di celebrare la santa messa nelle proprie loro chiese, e di offerirla "pro populo," nelle feste di precetto levate dall' autorit  della S. Sede. I termini del suddetto Decreto prescissero che i Vescovi nel servirsi avessero riguardo alle circostanze sia di luoghi, sia di persone.

Ora, il decennio anzidetto essendo percorso, e durando tuttavia i motivi che richiedero la prima concessione, i Vescovi mi hanno

incaricato di umiliare a V. E. l'istanza loro, perché il prelodato Decreto venga rinnovato.

Chiedendo scusa del fastidio che Le do, Le bacio umilmente la mano, e passo a dirimi con costante ossequio.

di Vostra Eminenza Rñna.

Umillmo. devmo. servo

✠ GUGLIELMO,

Arcivescovo di Dublino, &c., &c

Dublino li 14 Settembre 1886.

All' Eño. e Rño. Signore

Il Sig. Card. G. SIMEONI,

Prefetto della S. Cong. de Prop. Fide. Roma.

THE RESCRIPT.

BEATISSIME PATER,

Ex parte omnium Hiberniae Sacrorum Antistitum, Gulielmus, Archiepiscopus Dublinensis et Hiberniae Primas, ad pedes Sanctitatis Tuae provolutus humiliter exponit:

Per Decretum S. Congregationis de Propaganda Fide sub die 1. mensis Septembris, anni 1876, Indultum concessum fuit ad decennium, quo omnes Hiberniae Parochi dispensati sunt ab onere celebrandi in propriis Ecclesiis et applicandi Missam pro populo, in iis festis diebus quibus Fideles ab obligatione Missam audiendi Apostolica auctoritate soluti sunt; pro arbitrio tamen et conscientia Episcoporum, qui eo Indulto uti valerent perspectis locorum et personarum adjunctis.

Cum vero statutum decennium jam expiraverit et circumstantiae eadem adhuc perdurent, instanter petitur a Beatitudine Tua ut idem Indultum benigne prorogare dignetur. Quare, &c., &c.

EX AUDIENTIA SANCTISSIMI, HABITA DIE 3, MENSIS OCTOBRIIS,
ANNI 1886.

SSmus. Dominus Noster Leo, Divina Providentia PP. XIII., referente me infrascripto Archiepiscopo Tyren, S. Congregationis de Propaganda Fide Secretario, praevia sanatione quoad praeteritum, memoratum Indultum benigne prorogare dignatus est ad aliud decennium in forma et terminis Decreti diei 1, mensis Septembris, anni 1876, contrariis quibuscunque minime obstantibus.

Datum Romae ex aedibus dictae S. Congregationis, die et anno ut supra.

Pro R. P. D. Secretario

HENRICUS GUALDI,

Officialis.

**RESOLUTIONS OF THE IRISH BISHOPS, ADOPTED
AT THEIR MEETING, HELD AT MAYNOOTH
COLLEGE, 8TH SEPTEMBER, 1886.**

THE following are the Resolutions on the Home Rule and Education Questions, adopted by the Bishops assembled at Maynooth College on the 8th September of the present year.

“The Bishops, before closing their annual meeting, desire to record in their own names and that of their flocks, their most grateful appreciation of the services so generously rendered to Ireland in the last session of Parliament by the Right Hon. Mr. Gladstone. They hope and pray that God will bestow on this great and good statesman health and years to prosecute to a successful issue the policy which he has so wisely inaugurated for the just and peaceful government of Ireland. It is now more than ever the conviction of the Bishops and of their clergy that it is only by the recognition of Ireland's right to make and administer her own laws, that her miscalled union with England can cease to be a source of trouble and disorder to both countries; and in the name of the Catholics of Ireland they indignantly deny the oft-repeated, though utterly unfounded assertion, that the Catholic majority in Ireland would abuse the power they would derive from a native Legislature to harass or persecute the non-Catholic minority of their fellow-countrymen. In the past, as at present, persecution has disgraced Ireland only where non-Catholics were in the majority.

“The Bishops rejoice that the people of England and Scotland, and a large proportion of their representatives in Parliament, have already come to understand the claims and to recognise the rights of Ireland to her Home Legislature; and they hope that when the influence of passions and prejudices shall have subsided, and when the demands of Ireland and her honest desire to live in sisterly union with the rest of the empire are more fully and generally known, all parties will unite in giving effect to the just and wise policy of Mr. Gladstone.

“The Bishops consider they should be wanting in their duty were they to omit declaring the deep anxiety they feel in witnessing the harsh exaction of rents practised on several estates in this season of deep and general depression and the evictions of tenants, many of whom are now unable to pay the entire amount of their rents. Such a course, if persevered in by landlords, especially if they are sus-

tained therein by the Executive, cannot fail to produce social evils of the gravest character; and the Bishops would humbly and earnestly entreat those who are responsible for public order to adopt temporary measures, whilst awaiting permanent remedies, in order to prevent the outrages and disorders which they apprehend.

"The Bishops regret and complain that the educational grievances of Catholics, so frequently brought by them under the notice of Government, still continue to a great extent unredressed. They reiterate their complaints in this matter, and shall not cease to do so until their just demands shall have been fully complied with. They simply ask that in every grade of education—primary, intermediate, and university—Catholics shall enjoy, in common with their non-Catholic fellow-countrymen, and in proportion to their numbers, all the advantages derivable from the public grants available for the purposes of education in Ireland."

Signed,

✠ WILLIAM J. WALSH, Archbishop of Dublin.	} <i>Chairman.</i>
✠ BARTHOLOMEW WOODLOCK, Bishop of Ardagh and Clonmacnoise.	
✠ MICHAEL LOGUE, Bishop of Raphoe.	} <i>Secretaries to the Meeting.</i>

NOTICES OF BOOKS.

THE CATHOLIC TRUTH SOCIETY'S PUBLICATIONS.

WE have received with genuine pleasure another little bundle of the publications of the Catholic Truth Society. The subjects treated are very varied—some refer to the great question of Total Abstinence—some to the elucidation of points of Catholic doctrine and practice for the enlightenment of the less well instructed Catholics, and of those who are held back from the fold because of ignorant prejudice; others are little prayers, such as short morning and night prayers, prayers before and after Communion, and prayers at Mass, &c., admirably put together, for the young; others are books of Catholic poetry; others, in fine, touch such pertinent questions as Socialism put to the test of reason. The writers are nearly all men of note. The prices are merely nominal—the highest is twopence, while packets containing one-hundred booklets can be got for a half-crown.

The Society is doing its noble work of supplying a cheap religious and Catholic literature with a zeal and ability that deserve practical support. We would earnestly recommend the clergy to procure a package or two of these publications, and we have no doubt that having seen a specimen they will try to help their diffusion among the people.

The progress of the good work up to the present has prepared us for the recent announcement that our Holy Father, in his desire to encourage the good work, has granted various plenary and partial indulgences to all members and helpers of the Catholic Truth Society.

THE VALIANT WOMAN. Conferences addressed to Ladies living in the World. By Monseigneur Landriot, Archbishop of Rheims. Translated from the French by Alice Wilmot Chetwode. Dublin: M. H. Gill & Son.

THE author aptly remarks, in the first Conference, that "nothing indeed is deeper, more beautiful, more simple, and, at the same time, more attractive, than the teaching of the Divine Scriptures. The words of the Holy Books have a special flavour, a light peculiar to themselves, a warmth and a clearness which penetrate the heart, which attract it with a strong yet gentle force."

The seventeen Conferences, of which the book before us is composed, partake of these qualities. They are a simple and beautiful commentary on the thirty-first chapter of the "Book of Proverbs," from the tenth verse—*Mulierem fortem quis inveniet?*—to the end. It would seem that in these verses is summarised the teaching contained in the various passages of Scripture which treat of woman and her duties; and, indeed, without straining of the text, but following the literal, and occasionally attributing a spiritual, sense, the author assigns to woman her proper place in life, and points out, in language of much sweetness and great force, her various and even most detailed duties.

There is nothing dull or old-fashioned about these conferences. On the contrary, they may be taken as a hand-book of etiquette—of that highest form of etiquette which is more appropriately called "Christian Politeness."

The public are much indebted to the translator for having brought so admirable a book within their reach, and we heartily and confidently recommend it.—J. C.

THE IRISH ECCLESIASTICAL RECORD.

DECEMBER, 1886.

SKETCH OF THE HISTORY OF THE COUNCIL OF TRENT.

L

IN every age of the Church's chequered career her life has been one of continual warfare. In every age she has been called upon to withstand and conquer persecution. In every age heresy has endeavoured to rend her unity of faith, and schism has striven, but in vain, to tear the mystic body of Christ asunder. In her infancy, the jealousy of the Jew and the blind hatred of the Roman attempted to crush her by spilling the blood of her children, but, in spite of jealousy or hatred, she stood before the world as an Institution at once of power and of numbers. From the ashes of her martyrs sprung new bands of her Saints.

The warfare changes; the opposition of the wisdom of the world assumes a new shape, heresies and false systems of Philosophy cross her path. The Church arms herself with new weapons to suit the altered mode of attack, she gathers her Bishops together in Council, and under the guidance of him who holds Christ's place on earth, she manifests in sharper and clearer outline that faith that was hers from the beginning. The beauty of her doctrine then appears in a brighter light when contrasted with error, the symmetry of her entire system of dogma becomes more evident when compared with the contradictions of heresy, and her teaching appeals with greater force to the belief of her children. Thus in her conflict she has developed her inherent strength, and she has made in every

epoch her warfare a source of gain rather than of loss: she has been of necessity victorious. The world cannot overcome an Institution which received from its Divine Founder the mission of conquering.

Of the history of that long combat, of that bitter strife between truth and error, her Councils are the best instructors. The history of the Church is the history of her Councils. We cannot view these Councils as isolated facts in her history. We must look upon them as effects of causes which are to be sought in the history of their times; we must examine them as causes producing wide-spread effects on the after-current of history. In every age they mirror faithfully to us the life of the Church. These Councils in their history mark out for us, at every stage, the progress of the development of her doctrine. They contain the history of the excesses they condemned, of the abuses they corrected, of the discipline they enacted. They show us the Church, as age advanced after age, widening her sphere of action, bringing fresh peoples beneath her gentle sway, calming the turbulent passions of man, civilizing uncouth races, building up from savage hordes the foundations of prosperous nations, animating all with a love of everything that is sublime and virtuous, encouraging the growth of learning, of refinement, of piety. Such do we behold the life of the Church down along the range of centuries, and on through that period so inaptly styled "The Dark Ages," ages so often despised through ignorance, so often idolized through excessive admiration, so seldom understood.

To the historian taking his stand at the close of these so-called Dark Ages, and glancing back, what scenes come up before him, scenes of triumph for the great Old Church. He sees the stirring incidents of the first seven centuries, he sees the mediæval period with its Charlemagne and Hildebrand, its Crusades, its gathering of nations, dissimilar and sometimes antagonistic, within the fold, its development of Religious life, its noble Cathedrals, its untold services to society by its monks, its seed time of learning—its great results, and greater promise still of intellectual progress. He sees in those days, the Church's influence felt and revered in the extensive tracts along the Danube

and the Rhine. as well as in distant Britain, and our own remoter isle of Saints. From the sunny lands of Spain to the ice-bound coasts and dreary steppes of Russia everything seems to him to promise a long cessation of polemical strife; everything bears the appearance of serenity. The effects of the Great Schism of the West are scarcely felt, the Lollards and Hussites have ceased to threaten the peace of the Church. The disturbed relations between France and the Holy See have been adjusted by the Concordat of Bologna (1515), angry controversy regarding dogmatic teaching and not less angry controversy touching the rights of Bishops and the prerogatives of the Holy See have given way to friendly rivalry in the revival of letters and the pursuit of knowledge. Such is the state of Christendom to the eye of the observer who looks only to the surface and abstains from a more inquiring search.

Beneath the surface evil influences are at work. The religious orders, which had given to the world so many striking examples of sublime virtue, which had given to the Church so many great men and so many great saints, were for the most part falling away little by little from the first fervour of their foundation. The secular clergy, the shepherds of the flock, were in many instances unmindful of their high mission. Many of them, however, as in every age, remained faithful to their calling. But some, promoted to orders without preparation, dishonoured the Sacred Ministry by their corruption or ignorance. The decrees which were frequently passed against concubinage and simony did more to make public those evils than to repress them fully. Some of the Bishops looked upon their flocks more as vassals than as spiritual children; their flocks in turn regarded them more as temporal lords than as pastors. Many Bishops kept in their dioceses the lamp of faith still brightly burning, but others not residing amidst their people deprived their Churches of their chief pastors, without evincing at the same time any want of solicitude for the revenues of their Sees. Even at the court of Rome there existed abuses which not merely hostile writers criticised but saintly personages called attention to, and deplored. When the shepherds of the flock are wandering

through unhealthy pastures what is to become of the flock entrusted to their care? Gradually the faith is growing weak, its hold on the hearts of the people is becoming loosened. Sanctity with the decline of faith is growing dim, and where it shines out brilliantly, as of old, it deepens the dark shadows that surround it. The nations of Europe had fallen away from that high standard of holiness which in past ages had been their greatest glory.

The decay of piety and relaxation of discipline were increased by the circumstances of the times. "The humanists had long since drifted into indifferentism, and had long substituted for the Spirit of Christianity the empty forms of an idolatrous and sensuous worship."¹ With the advancement of refinement and the growth of letters there gradually sprang up a spirit of scepticism. The old truths of Christianity were not sufficiently philosophic for the leaders of the new train of thought. Already Vincent Ferrer had raised his voice in protest. "The golden light of a holy life," said he, "is no longer visible in the world, the glowing effulgence shed upon souls by the teachings of the Gospel has faded away, and in interpreting Holy Scripture it has become fashionable to adopt a sort of poetic refinement and philosophic flavour that make the preacher less a disciple of Christ than a worshipper of Cicero or Aristotle." Against such teachings which preferred "the eloquence of Cicero, or the music of the poet's song, the mellifluous language of Plato or the subtle reasoning of Aristotle," to the simple truths of Holy Writ, the Schoolmen quickly ranged themselves in opposition. A contest, embittered by all the resources of invective and satire, ensued between the Humanists and the Champions of orthodoxy. Whatever may have been the faults on either side, the result of the contest was to weaken faith and to foster a spirit of intellectual independence. The nobles of the Empire had long plundered the property of the Church. Needy and rapacious, they had long blotted out of their souls any feelings of religion or justice. Living upon private wars, plundering when opportunity offered, they had long learned to hate the

¹ Alzog. "Church History," vol. 3, p. 136.

Church which resisted their rapacity. The wild robber knights, of whom Francis of Sickingen and Ulric von Hutten were the chiefs, were men of little faith, many of them positive unbelievers : hating the Church, hating order, hating everything that opposed their wishes for change and revolution. United with the Humanists by the common bond of hatred of the Church they gradually formed within the Church a reaction against her teaching and against her system. In such circumstances, could the faith retain its old vigour, could piety exist in the hearts of the faithful with its old fervour? The pen of the Humanist and the sword of the licentious baron were leagued against the Church.

The growing coldness of faith, the decay of morals, and the increasing laxity in discipline are making themselves felt; year after year the signs of coming revolt against ecclesiastical authority become more visible and, as time passes, the causes of that revolt are growing in strength silently, yet not without premonitory symptoms. True children of the Church interpret those symptoms and raise their voices in prophetic, but unheeded, warning. Men understand not such warnings until the storm has burst upon them and having raged with all its fury has spent its strength and subsided. Thus did the great revolt of Luther startle the seeming security of the sixteenth century.

Receveur (vii. 250) has described most graphically these great social and religious changes :—"A great part of Europe was precipitated into heresy and violently torn from Catholic unity, a spirit of independence was diffused everywhere, errors and sects without number started into existence, the foundations of the faith were shaken or destroyed, the authority of the Church contemptuously set aside, its doctrines resisted, misrepresented and defamed, the decisions of Councils and the unbroken tradition of the Church subjected to the examination and control of every private person, the Scripture proclaimed by the sectaries as the sole Rule of Faith and invoked by each in support of errors the most conflicting and revolting, all the excesses of fanaticism justified by this principle, and horrible blasphemies propounded as dogmas of faith, the Pope under the odious name of Anti-Christ devoted

to the execration of the mob. Then followed the disorders of insurrection and civil wars, the pillage of Ecclesiastical property, the profanation of the cross, of sacred images, of relics, and of all holy things; a change in public worship, the abolition of celibacy, of monastic vows, of fasts, of abstinence, and of all the laws of the Church: in a word, anarchy and licentiousness under the pompous title of Reform."

The Church is plunged into the greatest conflict which she has yet met with. Neither the violence of the persecutions of ancient Rome, nor the cunning and cruel snares of the Arian despots, neither the early heresies, though assailing fundamental doctrines, nor the great Eastern schism which left a once fair portion of the Church of God to wither and decay; neither the devastating inroads of Goth, or Hun, or Turk, nor the fierce contests between the Empire and the Papacy, had been so dangerous as this new phase in the continual warfare of the Church. All the old heresies are revived, every important dogma is attacked and misrepresented. Reform is demanded not less for doctrine than for discipline. It becomes necessary for the Church to ring out with clearest tone the great doctrines of her faith to a falling world, it is necessary to correct the abuses which had checked her outward growth. As of old she will gather her Bishops together, and under the guidance of the Divine Spirit, who guards her in every danger, she will take counsel how she may, amidst new difficulties and darker prospects, pursue with success her Divine Mission amongst men.

To sketch in a brief and necessarily imperfect manner the assembly of her great Council of reform—the Council of Trent—is the object of the present series of papers.

In treating this great subject, we shall have to deal with it rather as a part of the History of the so-called Reformation than as a great event considered by itself and disconnected from other transactions and incidents of the time. The History of this great Council is not a bare report of its convocation and celebration; the least critical mind demands more. To form an adequate idea of the Council requires, at least, some such account of the state of society, before its

convocation, as we have already briefly sketched; some explanation of the causes and events which preceded the sessions; the history of the several sessions, of their prorogations and suspensions; and finally a just estimate of the influence of the Council on the History of the Church.

Luther was the first who demanded a General Council to settle the questions at issue. He is summoned by the Pope in 1518 to appear at Rome. He is pressed by the legate in Germany to retract his propositions. The heresiarch is determined neither to answer the citation of Leo nor to submit himself to Cardinal Cajetan, and foreseeing that such action is sure to bring upon him the condemnation of the Holy See, he appeals, in advance of the sentence, from the Pope ill-informed to the Pope better-informed. Should, however, the Pope even better-informed pronounce sentence against him, which sentence doubtless he would regard as contrary to Canon Law or Scripture, Luther declared he would appeal from the judgment of Rome to a future General Council. Though to such a Council he at one time attributed supreme power and consequently infallibility, yet in controversy with Eck at Worms he declared that General Councils are not infallible, and that he would not submit his judgment to them.

Luther's appeal could not have any effect on the course of proceedings which prepared the way for a General Council, except indeed so far as it might have been desired to test his sincerity, or his appeal might have directed attention to a General Council, as the best means of combating the new doctrines. But whether Luther's action had this effect or not, the desire for the convocation of a Council spread rapidly throughout the Church. Soon two words were in every mouth, two wishes were in every heart—a General Council and Reform—yet all are not agreed upon what they mean by Reform. Some call out for a Reformation having for its end the amelioration of morals, the redress of abuses—not of discipline but of the neglect of discipline—the abolition of oppressive usages, and the repeal of regulations difficult to be maintained. These did not desire, as the followers of Luther did, a reform in Dogma, or in the principles of morality; neither did they seek the destruction of the

divinely instituted power of the Church. For the followers of Luther a reform in morals was but a means; the end to be attained was the reconstruction of the body of dogmatic truth, effected by taking the Sacred Scriptures, interpreted by private reason, as the sole rule of faith, or rather the end was the liberation from all religious obligation, the freedom to think and act as each one pleased.

Rome does not at once accede to this general desire; it hesitates to summon a General Council. It employs other means less cumbrous than the machinery of a Council to cope with the difficulties. But when Leo's condemnation and excommunication of Luther had proved a failure, when the edict of the diet of Worms (1521) could not be carried into effect for the repression of the Heresiarch and his adherents, the rapid growth of the evils which harassed the Church made this general desire stronger and its demand more earnest. It is soon put in definite shape and given expression to by the assemblies of the time. The diet of Nuremberg which opened in December, 1522, under the presidency of the Emperor's brother, Ferdinand, Archduke of Austria, in reply to the instructions presented by the Legate, Cheregato, recommended the convocation of a General Council as the most effectual remedy for the disorders of the times, and suggested several towns as suitable for the place of meeting. Negotiations ensue, but the death of Adrian VI., on the 14th of September 1523, brings them to an abrupt conclusion.

Julius de'Medici succeeds him on the papal throne, the 19th of November, and occupies it for ten years under the name of Clement VII. His entire reign was clouded by the saddest events. Heresy spread far and wide, and established itself; twice was Rome taken and pillaged by the Imperial troops, the Pontiff himself after being shut up for several months in the castle of St. Angelo, and afterwards in Orvieto, was obliged to surrender; schism tore England from the Church, and Henry VIII. usurped in that Kingdom the spiritual power of the Holy See.

We have seen that the states of the Empire, assembled in 1522 at Nuremberg, had counselled Adrian to commit the task

of correcting the evils of the times to a General Council. Clement however was not disposed to call a Council, and motives which do him little honour are assigned by unfriendly writers, as the reasons for his dislike of the proposed Council. Sarpi puts forward these motives, and Pallavicino (lib. i., c. 10.) examines the question and signally refutes the foul aspersions of Fra Paolo. He demonstrates that Clement could not have feared a General Council on account of illegitimacy, as a formal proof of the marriage of his mother Floretta with his father Julian de'Medici had received the sanction of Leo X. Neither could he have dreaded a charge of simony, as had such a charge even the appearance of probability, Pompey Colonna, his relentless enemy, whom he had lately degraded from the rank of Cardinal, would have published such a charge to the world.

Clement had other reasons for not consenting to the immediate convocation of the Council. He remembered the course which the Fathers of Basle had adopted in regard to the Holy See, how the authority of the legitimate Pope Eugene IV. was invaded, and how an antipope Felix V. was elected. He had reasons drawn from the experience of the past to apprehend that the future Council would raise questions touching the respective rights of Popes and Councils. Disputes of a deplorable kind might follow, and the attempt to heal one disorder might only create a greater. He feared that a Council could not satisfy the followers of Luther, envenomed as they were against that authority which alone could convoke it, and preside over it. Luther's action but confirmed him in this view. The heresiarch had refused to submit to past Councils, had denied their infallibility; would he be more willing to submit to a Council of the future than he was to obey the teaching of those of the past? Clement saw it would be impossible to assemble a Council. Already the King of France and the Emperor had begun that war which so long deluged with blood the fairest portions of Europe. The Turks, masters of Rhodes, were continually menacing the coasts of Italy, and, having captured Belgrade, were threatening Hungary. In the midst of such events, how could the Bishops from all parts of the Christian world

assemble? How could a place of meeting be chosen which would not be objected to by rival princes? Moreover, the Reformers demanded the Council under such conditions as would insure the victory of heresy and the downfall of the Church of Christ. In face of considerations such as these, Clement hesitates to summon a General Council.

To explain these reasons, Clement dispatched Campeggio, formerly nuncio in Germany, to the new diet assembled at Nuremberg. The legate arrived at that city, entered it without any ceremony, presented himself before the diet, and laid before the assembled states, the motives which led the Holy Father to judge a General Council inexpedient at the time. A long and stormy debate ensued. At length on the 18th April, 1524, the assembly issued a decree in which it urged the convocation of a Council in Germany; agreed to an assembly at Spire, where the doctrines of Luther would be examined; and resolved to put in force the Edict of Worms. The legate protested against this contradictory decree, represented that the wars then raging were unfavourable to the assembling of a Council, but promised to induce the Roman Pontiff to summon one as soon as a fitting opportunity should offer. The Emperor Charles V. censured the decree of the diet, but added that he would use his influence with Clement, to procure the convocation of a Council at which he had the intention of assisting.

Soon new difficulties sprung up. The relations between Clement and Charles from being simply unsatisfactory became at length openly hostile. Papal interests and Imperial interests became opposed. In the midst of circumstances such as these, the diet of Spire opened, 25th of June, 1526. The Emperor, eager to conciliate the Lutherans, changed his intention of enforcing the Edict of Worms, and demanded that things should remain as they were until the assembly of a General Council.

Matters assumed a more threatening aspect, when Clement, in June, 1526, joined England, Venice, and France in the Holy Alliance against Charles. The Emperor bitterly complained of Clement's action, and solicited him to abandon his new confederates. He accused Clement of ingratitude, of

ambition, and appealed to a General Council. War breaks out. Rome is attacked by the imperial troops under the Constable Bourbon, and taken, 6th of May, 1527, after a feeble defence of its ill-disciplined garrison. Clement is taken prisoner, and kept in confinement. These events naturally suspended all negotiations concerning the anxiously-awaited Council. The account of the cruel manner in which the Supreme Pontiff was treated filled Europe with astonishment. Yet it needed other causes besides the universal indignation, to compel Charles to come to terms with Clement. Austria and Hungary are invaded by the Turks, and the Emperor felt it was necessary to make terms with Francis and Clement, that he might the more successfully resist the onward march of Solymán. The Emperor came from Spain to Italy, and met the Pope at Bologna (1530). At the interview, Charles obtained a promise from Clement of assistance against Solymán. The question of the Council was reopened. Clement may have expressed his fears about the advantages which the Emperor hoped for in having a Council. But he was not quite opposed to it (Pall., lib. iii., c. 2). We have evidence of this in a letter written 31st of July, 1530, to the Emperor, on the proposed Council. "Certus sum, a te . . . minime dubitari nullam unquam a me prolationem interponendam."

After his interview at Bologna, Charles set out for the diet at Augsburg, which he opened, 30th of June, 1530. Here there was a general wish in favour of a Council. Some of the heretics, the more needy, hoped that, in the excitement and confusion to which it might lead, they might enrich themselves, others avowed a readiness in its favour that they might cloak their contumacy (Pall., lib. iii. c. 5.), yet anxious that their simulated wish would not be granted. "Both these classes made their appeals to a Council perpetually, and were loudest in their clamours for its convocation; because thus they gave a show of equity to their provisional claims—a show of subordination and loyalty to all their proceedings."¹ There were, however, among the Reformers men candid enough to

¹ Waddington's *Reformation on the Continent*, vol. iii., ch. 38, p. 121.

resist the proposal of a Council, which they rightly apprehended would condemn them and compel them to restore the goods of the Church they had already seized. The Catholics were earnest in their wish for the Convocation of a Council. They had detected the simulated wishes of the Lutherans, they had beheld with regret the failure of all other remedies to repress the revolt, they were determined to leave no plea of excuse open to the party of Luther in not acceding to, and joining in, its demand for a Council.

Charles communicated this general demand to Clement. The Pontiff replied. He declared that, though there were several grave reasons against assembling a Council, he would yield to the wishes of the Emperor and signified his permission that the Emperor might in the Pope's name promise that a General Council would be held, but on the conditions specified by Charles. These conditions were—that in the interim the heretics would abstain from promulgating their errors, and that they would promise to submit to the decisions of the Council (Pall., lib. iii., c. 5.)

The diet of Augsburg was brought to a close, November, 1530. Its decree was opposed most bitterly by the Protestant princes; so bitter was their opposition that civil war in Germany was daily expected. But the moderation of Charles preserved his empire from the impending bloodshed. Though the Protestants had formed a league at Smalkald in Hesse Cassel for armed mutual defence, and had solicited aid from the kings of England, Denmark and France against the Emperor, he persevered in his peaceful policy. He still had hopes of settling religious discussions amicably by the intervention and authority of a General Council. He continued negotiations with Clement for the convocation of the Council. Clement still retained his old convictions of the uselessness of the Council for the end anticipated by the Emperor. "He represented to Charles that hitherto General Councils had been summoned to condemn novelties in faith, whereas the errors of Luther were little more than the revival of opinions long since condemned, that Luther had already refused to submit to these General Councils, and there seemed no likelihood of his yielding to any other that might be convoked;

that there were no solid principles in this new system on which to build a hope of convincing and reclaiming those who professed it, for the Scripture alone was with them the record and rule, and only such portions of the Scriptures as they chose to account authentic and inspired, and that in the translation which they took upon themselves to declare faithful, and according to that interpretation which pleased their fancies, without regarding, nay contemning the exposition of the Fathers of antiquity, and of the Church, and those interpretations which the usages of so many centuries had sanctioned and confirmed. He also reminded him, that it would be impossible that the Council should be convoked and constituted otherwise than according to the pattern of past Councils and, that as neither Scripture nor precedent allowed of laymen or heretics having a vote in such an assembly, the most that could be granted to the Protestants would be to hear them, and to hear them but to condemn them; and thus would the schism be rendered final and unchangeable, and all further negotiations impracticable."¹

To these representations the Emperor replied, that his Imperial word was pledged to the convocation of a General Council, that this Council, the only means as yet untried, if it would not bring back the obstinate, would at least confirm the wavering. The Pontiff yields in deference to the wishes of the Emperor, and forwards to the Bishop of Portona the conditions on which he will convoke the Council, and a statement of the objects to which its attention is to be confined. Clement requires that the Emperor be present, influenced not improbably by considerations derived from the recollection of the presence of Constantine at Nice, of Theodosius at Constantinople, of Marcion at Chalcedon; that the Lutherans petition for a Council, and be prepared to submit to its decrees, that the place of meeting be some city in Italy such as Rome, Bologna, Piacenza, or Mantua, a feudatory city of the Empire, and finally that only those shall have votes who may be entitled to them, in virtue of the canons and customs of the Church. The objects of the

¹ Waterworth quoting Pall., lib. iii., c. 5.

Council were to be :—(a) to devise the best means of repelling the inroads of the Turkish forces, (b) to consider the religious troubles in Germany.

Charles sent, in October, 1531, a reply to Clement. He suggested Milan or Mantua as the place of assembly, and with regard to the petition required from the Lutherans, declared that their obstinacy should not prevent the assembling of a Council, from which such great results were expected. Clement, on receipt of this communication, wrote to accept the proposals. Henceforth he resolved to act without delay. He addressed on the 1st of December, a Brief to all the Christian princes, announcing his determination to convoke a Council in some suitable city in Italy, and at as early a date as possible. A few days after the publication of the Brief, letters arrived from Francis King of France, urging the Pontiff to convoke a Council. It was fated however that the Council would not yet meet.

Fresh obstacles presented themselves. Solyman advances against the Empire. Francis is engaged in intrigues. The Protestant princes, assembled at Frankfort, refuse their aid, even threaten to make common cause with the Turk. Sigismund of Poland declares his intention of joining Solyman, if measures are taken against the apostate Albert of Brandenburg. Negotiations follow, and the peace of Nuremberg enables Charles to vanquish the invaders. These events, for the time, excluded all preparations for the Council. When however he had saved his Empire from the threatened dangers, Charles again directed his thoughts to the Convocation of the Council. He had promised at Nuremberg to procure the Convocation within six months. To fulfil this promise, he had an interview with Clement at Bologna early in 1532. They discussed the project of the Council, and agreed to the arrangement that the Pope should send a nuncio, and the Emperor an ambassador, to the princes of Germany to declare to them the conditions on which it was agreed that the Council would be held, and to obtain their assent to these conditions.

A Brief, containing a promise of the Council, was issued on the 19th of January, and transmitted to the Catholic

princes of the empire. In pursuance of the agreement at Bologna, two nuncios were despatched by Clement on the 20th of February; Ugo Rangone, Bishop of Reggio, was sent to Ferdinand and the Catholic princes of Germany, Ubaldino Ubaldini to the kings of France and England. The nuncios were instructed to inform these princes that: (1) the Council should be free and celebrated according to the usage of the Catholic Church in her General Councils; (2) those who would assist should submit to its decrees; (3) those absent from just causes could appear by proxies duly authorized; (4) meanwhile there should be no innovation in matters of faith; (5) the place of assembly would be agreed upon, the Pontiff proposing Mantua, Bologna, or Piacenza—cities which were safe and situated in a fertile country; (6) the refusal of any prince should not arrest the undertaking; (7) any resistance to the Council was to be checked by the united efforts of the concurring princes; (8) in a space of six months after the reception of a favourable answer to the foregoing conditions, the Council would be convoked by the Sovereign Pontiff to meet twelve months from the date of its convocation.

When the Imperial ambassador, Lambert de Briarède, waited on the Protestant princes of Germany, these princes took alarm and assembled at Smalkald. On the 31st of July, 1532, after a long discussion, they replied to the communication of Charles's representative. They declared they could not submit to a Council summoned under the conditions named. This Council, they said, could not be free, if convoked and presided over by the Roman Pontiff. It would be a source of error, if it followed the usages of more recent Councils. These Councils, they contended, had often abandoned the methods of primitive Councils. They had often substituted as a rule of Faith, for the Sacred Scriptures, the authority of the Pontiff and the opinions of the Scholastics. Still the Princes continued to demand a council to define the true doctrine, and settle the religious disturbances, and even consented to take part in the proposed Council, but on condition that they might receive or reject its decrees, according as they judged them consonant or not with their sole rule of Faith, the Sacred Scriptures.

Whilst the Papal nuncios were fulfilling their difficult mission, Clement hastened to Marseilles to interview Francis. At this interview Clement and Francis were engaged in negotiations concerning the marriage of Catherine de' Medici and the Duke of Orleans, but occupied themselves principally with affairs connected with the convocation of the Council. Clement returned to Rome. He found fresh difficulties in his path. The attacks of the Turks on the coasts of Italy, and the insurrection in Westphalia were events demanding instant attention. A consistory counsels the establishment of concord among the Christian princes, and the convocation of the Council.

In the midst of his negotiations for these two objects, Clement dies, the 25th September, 1534, recommending as his successor the dean of the sacred College Alexander Farnese. He is unanimously elected, and ascends the papal throne as Paul III. What his dispositions were towards the proposed Council, what efforts he made to assemble it, and the difficulties he had to contend with, we must reserve for future consideration.

C. DAILEY.

(To be continued.)

OUR LADY OF ABSAM.

IN a recent number of the RECORD¹ I attempted to give a faint idea of the simple, child-like faith of the Tyrolese and its influence upon their daily lives. My reason for this, I think, was obvious: not a Protestant penny-a-liner comes among these grand old hills for his week of holidays but on his return to England (he is always an Englishman) he sends forth his little book filled with the most wonderful tales, gathered of course "from the best authority," of the dark idolatry and lamentable ignorance which overhang this beautiful but unhappy land in thick, impenetrable clouds.

¹ August, 1886.

In every village this keen-scented explorer has found a degraded people under the thumb of an ignorant and crafty priest; in the magnificent Churches he has grown actually heart-sick of seeing well-dressed and "seemingly" intelligent men and women "praying to and worshipping gaudily draped statues of the Virgin;" and, alas! too often has his chaste soul been horrified by the gross immorality that is everywhere rampant. Books of this kind, it is true, are not widely read and exert no influence beyond the narrow circle of bigots for whom they are written; to intelligent people, whether Catholic or Protestant, they are simply amusing so long as the author refrains from crossing the Rubicon of decency.

Well aware of this fact I still sent my little paper to the *RECORD*, urged on by a spirit of justice and a desire to contradict, for the sake of Catholic readers, the base calumnies cast upon a people whom I have long since grown to love and admire.

As a sequel to that article I would like to show how the faith and piety of the Tyrolese are rewarded even in this life; how the Sacred Heart, for which they have an unparalleled devotion, throbs with such divine love and compassion for its humble adorers that in their little trials and tribulations they seem to hear its gentle, fond pulsations; how Mary, "the Help of Christians," hovers near them to bear their simple prayers to the throne of her Divine Son, and obtains with such readiness the desired favours that their applications to her might well be one continuous "Memorare."

But the subject, I fear, would be exhaustless; for Tyrol is a land rich in blessed memories of God's unspeakable love. Many of its unpretentious villages have given birth to saints, many of its cities guard sacred dust; holy shrines and miraculous pictures everywhere abound, and beautiful legends, that wear the garb of truth, are related here and there, showing how the Almighty, in His infinite wisdom, has been pleased at times to prove in a marvellous manner His watchful care over His faithful children and His fatherly regard for even their temporal wants.

I shall content myself, therefore, in this number with a short account of a miraculous picture, famous even beyond

the mountainous walls that gird the Tyrol, and known to the faithful far and near as

"OUR LADY OF ABSAM."

Between Innsbrück and the ancient city of Hall, on the north bank of the Inn, lies a cluster of six villages,¹ whose initial letters, beginning with the village nearest Innsbrück, form the name of Martha. A ramble along the shady road that winds through and unites these villages is a most delightful treat on a summer's afternoon. Vast orchards of pear and apple trees lift up their luxuriant foliage on right and left; the birds sing gaily in their secret bowers, and the bees hum drowsily around the low, woodbine-mantled cottages; troops of rosy-cheeked, bright-eyed children accost you at every turn, and, if you are in clerical dress, rush forward with eagerness to kiss your hand; in the fields below the peasant lightly carols at his work, and the merry sounds of cheerful life and healthful labour come to you from the surrounding farms.

After a leisurely walk of two hours amid these scenes of peace and contentment, you reach the last village of the group, Absam—the village of our Lady's love.

In the large, substantial, and not unhandsome Church of the village, above the altar of the Blessed Virgin on the "epistle side," still visible by the light of the six wax tapers that burn continually before it, is the Miraculous Picture, and this is its history as I have heard it told:—

In the month of January, 1797, when the Austrian forces under Wurmser and Alvinczy were suffering such dreadful repulses from the army of Napoleon at Rivoli and Mantua, the prayers of the faithful Tyrolese besieged the throne of the Almighty day and night for mercy and succour. But their prayers seemed all in vain; battle after battle was lost; every day brought its disheartening report of the victories of the French, and at last the dreadful news came that Mantua, reduced by all the horrors of famine, had capitulated, leaving the Corsican Alexander master of all north-eastern Italy. It was almost enough to shake the strongest faith in the efficacy

¹ Mülhan, Arzl, Rum, Thauer, Heilig'kreuz, Absam.

of prayer, but the sturdy mountaineers of the Tyrol never for a moment wavered.

Then God having tried his chosen ones and found them steadfast, was pleased to show His mercy; then the "Comforter of the afflicted," who had borne so many an anguished mother's prayer from earth to heaven, was sent by her Divine Son to console her earthly children and assure them that, although the tide of war had turned against them, they still were cherished in the Sacred Heart.

On the afternoon of January the 17th, 1797, a window-pane in the house of John Bucher, an Absam peasant, received suddenly and in an unaccountable manner the impression of a woman's face. From the forehead a veil fell back over the shoulders; the eyes wore a strange expression of mingled sorrow and compassion, and the cheeks were stained with tears. This mysterious apparition was discovered by the eldest daughter of the house, a girl of sixteen years. The moment her eyes fell upon it she gave a piercing scream, and the mother and other children, fearing some accident had occurred, hastened to the spot. They, too, were startled when they saw it, and wondered in silent consternation what new evil it foreboded.

The mother then attempted to efface the impression with soap and warm water, but in vain; for although it disappeared while the glass was wet, it returned immediately the water evaporated. Soon the report spread throughout the length and breadth of the village, and the people gathered from the neighbouring fields and woods to behold the marvellous picture.

A few days later, to the joy and wonder of the entire neighbourhood, a man who lived hard by the house of Bucher, and who had been bed-ridden for years, was suddenly restored to health and strength. The people gave thanks to God, and began to look upon the picture as a harbinger of heavenly blessings. While this wonder was still a theme for fire-side talk, another inhabitant of the village was relieved of a painful disease, which had long made his life a misery, by the application of some clay, taken from the wall of Bucher's house, to the afflicted parts. An investigation was thereupon

instituted by the authorities, and the conclusion arrived at was that neither the picture nor the aforesaid cures could be accounted for by natural causes.

On the week following the second mysterious cure another investigation, at the request of his Grace the Prince-Bishop of Brixen, was determined on, and the "Marienbild"—as the people now loved to call the picture—was for this purpose removed to Innsbrück.

Careful, long, and thorough was this second examination, at which learned men of every class—doctors, lawyers, priests and scientists—were present, and the following may be given as a synopsis of the testimony given thereat:—

(a) Several reliable people of Absam testified that the window in which the picture appeared faced the street and was but a few steps from it; still no one had ever seen the picture until the afternoon of January the 17th, 1797.

(b) A glazier of Hall gave testimony that he had put in all the windows of Bucher's house some years previously; the windows were of common glass; he had seen no picture on any pane, nor anything to distinguish one pane more than another. Furthermore, he had put in some new window-panes for Bucher a few days before the apparition was seen, had noticed nothing unusual in this particular pane, although he examined closely all the windows; could swear that the pane on which the picture appeared was *not* one of the new ones he inserted.

(c) There was no artist in the village capable of painting such a picture, nor had any stranger been seen there for months.

(d) The police who removed the pane declared the lead and wood which held it in position were old and weather-stained, and bore no mark of recent tampering.

(e) Every chemical means were used to destroy the impression but without avail; nitric acid had no more effect upon it than common water.

After the investigation the bishop permitted the picture to be brought back to Absam and erected over the altar of the Blessed Virgin, to be venerated by the faithful *secundum mentem Ecclesiae*. The village soon became a place of pilgrimage and many miraculous cures were effected, many friends

long estranged were re-united, and many bright and apparently visionary hopes were realized through the intercession of "Our Lady of Absam." Nearly a century has rolled by since the house of poor John Bucher and the village of Absam were so highly favoured, and yet the faith of the people in their miraculous picture has never received a shock. The tender, compassionate face of their dear Mother still beams down upon them as they kneel in fervent prayer before her humble shrine. Day after day come people of every class to the peaceful little village to proffer their request, and the card they leave behind bearing the joyful inscription

"Maria hat geholfen!"

is a testimony that their prayer of faith was not in vain.

The walls inside the Church are hung with little waxen arms and legs, crutches, children's dresses, pictures and other votive offerings, from those who have found relief in sorrow and affliction; and as the Christian soul gazes upon these simple tokens of faith triumphant over every obstacle, he murmurs softly and like a prayer—

"This is indeed the Blessed Mary's land,
Virgin and Mother of our Redeemer!
All hearts are touched and softened at her name;
Alike, the bandit with the bloody hand,
The priest, the prince, the scholar, and the peasant,
The man of deeds, the visionary dreamer
Pay homage to her as one ever present!"

RICHARD J. MCHUGH.

DISPENSATIONS OF GRACE.

II.—THE MOSAIC LAW.

THE communication of the "Eloquia Dei" to Moses and the Hebrew people must, one would naturally think, have effected marvellous miracles of reformation amongst that people, when, after a short while, they steadied themselves sufficiently to take in the very words which God Himself had spoken, to realize the imperial splendour of the promises now so distinctly and formally re-affirmed in the

midst of such awe-inspiring solemnities, and to learn from the lips of inspired teachers the details of the Law which God required them to observe. If the Period of the Unwritten Law resembled the period of tangible, palpable darkness that follows the sudden extinguishing of a lustrous and dazzling luminary, it is natural to suppose that the giving of the new and explicit revelation on Mount Sinai, was regarded as a lifting of the clouds and a second manifestation of the pristine light, so far at least as impaired human vision could bear its brightness. We are accustomed to attribute much of the abiding freshness and fervour of Christian piety to the circumstance that men now live in an environment of manifest sanctity and holy lives; that their prayers ascend, like the incense of sacrifice, beneath the domes and cupolas of majestic cathedrals, whose illuminated windows and symbolic sculpture are so many "vast epics" pregnant with supernatural inspirations. Should we apply the same system of external grace to the circumstances of the Hebrew people, we must feel that we are powerless to conceive the height and breadth and depth of the devotion one should naturally look for amongst them, since the very air they breathed and the sight of the Holy Mountain suggested the personal presence of the Most High.

In this way the second Covenant of Grace, hallowed by such a sacred inauguration, would seem to infallibly portend a protracted period of peace and amity between God and man—as God most certainly desired that it should. But when we recollect that this new Dispensation was, notwithstanding, no more real and permanent than the shadow which indicates—but is not—the solid substance whose dimensions it, in some fashion, portrays; that it was to be, moreover, a season of painful discipline and purification—we cannot wonder that much of this most hopeful promise was fated to be never verified. Stranger still: we learn from St. Paul that, while the Mosaic Dispensation promoted many of the spiritual interests of the people and conferred upon them many most valuable privileges, nevertheless, in the words of the erudite Commentary of Thomassinus (*De Adventu Christi*), "cum depopulabatur

exitialis morbi vis genus humanum, veram et efficacem medicinam procrastinavit Deus, legem autem edixit, qua adeo non levabatur, ut vehementissime malum exacerbabatur. *Lex subintravit ut abundaret delictum. Nihil ad perfectum adduxit lex. Conclussit Scriptura omnia sub peccato. Virtus peccati lex, &c.*" Nothing assuredly can give a more striking demonstration of the manifold calamities and perverse tendencies entailed by original sin, than the fact that many centuries of purgation and humiliation were necessary, in order that fallen men should be raised to a condition not wholly unworthy of the coming of our Lord and the offering of the Sacrifice of the Messiah. Before His actual advent it was indispensable "ut sua aegroto aegritudo pateret, ut medicum vel cunctantem invocaret, vel invocatum et spontaneum saltem pateretur . . . Non ergo moras nectebat medicus, non tergiversabatur . . . sed properabat imminebatque, quantum morbi nostri natura patiebatur. Si enim repentinus irruisset, repulsus utique fuisset ab homine morbi sui nescio, et de suae sibi valetudinis prosperitate intus plaudenti." (*ibid.*) St. Augustine had long before expressed the same idea: "Data est lex hominibus, non quae salvaret eos jam, sed per quam cognoscerent in qua aegritudine jacebant . . . veniret gratia post legem, inveniretque hominem non solum jacentem, sed etiam jam confitentem et dicentem: *Miser ego sum, quis me liberabit de corpore hujus mortis?*"

While, therefore, the design of the Mosaic Dispensation was to raise man to some degree of preparedness for the coming of Our Redeemer, that elevation was to be accomplished by conducting him along the *via dolorosa* of most exacting and almost unendurable discipline. Three codes of laws were elaborated to test his patience and obedience—the moral, the ceremonial, and the judicial. The precepts of the Natural Law (many of which had practically lapsed into desuetude) were religiously collected and so expounded that the excuse which ignorance or inadvertence sometimes furnishes, was entirely taken away. Countless ceremonial and civil enactments were added, and the exact observance of them all was stringently enforced. Punishments of the severest character—including, in very many instances, the

infliction of an ignominious death sentence—were assigned for the chastisement of the law-breakers. St. Paul himself describes the whole *congeries* as forming a “jugum quod neque patres nostri, neque nos portare potuimus” (*Act. xv.*)—the number of affirmative precepts being 218, while the negative ones were no fewer than 365. What intensified the difficulties of this most trying discipline was, that the Law which imposed it gave no correlative natural or supernatural assistance which would render its fulfilment less onerous: it did not contain, and therefore did not impart, any new title to that divine aid without which the discharge of those multiplied obligations would be a sheer impossibility. As Suarez explains it: “Humana natura per originale peccatum facta est indigna omni gratia, et ideo quamdiu redemptionem præsentem non habuit, non habebat, secundum illum statum, unde gratiam obtineret ad quamcumque legem implendam.” (*De Leg. lib. x., c. viii., n. 2.*) In this, as in many other particulars, it was immeasurably inferior to the Law of the Gospel, the imposition of whose precepts is invariably accompanied by the conferring of supernatural grace.

During all that protracted period of probation, however, the divine “voluntas salvifica” was at all times present, and not unfrequently fruitful, amongst the Hebrew people, as is abundantly attested by that “cloud of witnesses” amongst whom were the Prophets and unnumbered Patriarchs. “Quamvis lex vetus,” writes St. Thomas, “non sufficeret ad salvandum hominem, tamen aderat aliud auxilium a Deo hominibus simul cum lege, per quod salvari poterant; scilicet fides Mediatoris, per quem justificati sunt antiqui Patres, sicut etiam nos justificamur; et sic Deus non deficiebat hominibus quin daret eis salutis auxilia.” Manifestly, therefore, the Mosaic Law *per se et de suis* was all that St. Paul’s words imply—“infirmata et egena”—and all its riches were borrowed wealth. It is, nevertheless, equally manifest that those who lived under that Dispensation were mercifully supplied with means more or less efficacious for the procuring of the “unica causa formalis justificationis”; and it may be of interest to review some of the theories by which theologians undertake to set forth in what manner of rites, and with what principles of fecundity, that “unica causa” could be secured.

Influenced by our own experiences under the Christian Law, our first inquiry would naturally be—whether or not in the Hebrew economy sacraments, in any way like ours, were provided; what special spiritual requirements were satisfied by those sacraments; and with what degree of security and measure of efficiency they operated. But here—at the very outset of the inquiry—that absence of certified Scriptural and traditional teaching which exhibited and emphasised the poverty of the Unwritten Law, proclaims with equal emphasis the poverty of the Mosaic. That sacraments, in some legitimate acceptance of the name, did exist by divine institution, is undoubtedly the more common and (as Drouin says) the “ferme certa” opinion of theologians; although not a few Scotist and Jesuit writers have held “in lege Mosaica nulla extitisse sacramenta proprie dicta.” It is, however, very much a question of definition; and, by adopting one sufficiently comprehensive (such as that given by Franzelin), we can easily recognise something of a sacramental nature in many of those rites and ceremonies of fixed and unalterable character, which were prescribed in the Old Law. They were sacraments or sacred symbols thus far at least, that they conferred “legal” or external sanctity, and prefigured the internal and true justice that was to be given by Christ. “*Omnia in figura contingebant illis.*” In truth we cannot well deny the existence of sacraments in this wider sense, for the Councils of Florence and Trent contrast the sacraments of the New Law with what they distinctly designate as the “sacramenta veteris legis.”

Plainly, however, the conferring of mere “legal” grace which, at the best, removes only penalties and disabilities, and does not directly affect the soul, cannot be reputed an effective aid towards salvation; and sacraments that neither contained nor imparted supernatural favours, would be of comparatively little worth. Thus far all are agreed; but thenceforth our best theologians attach themselves to directly conflicting opinions.

The question of the efficacy of those sacraments is generally treated by endeavouring to fix and define the special efficacy of circumcision, for it is conceded that the *remedium*

peccati originalis was invested with at least as high a degree of efficacy as any other. With what efficacy then was circumcision invested? "*Duæ sunt sententiæ in hoc puncto celebres,*" replies De Lugo, "*in quas scholastici antiqui et recentiores divisi sunt. Prima affirmat per circumcisionem datam fuisse gratiam ex opere operato ex infallibili decreto, et promissione divina.*" Some of these writers enthusiastically maintain that the proposition is *de fide*; Durandus seemingly affects an edifying degree of moderation when he teaches that the opposite opinion is only in conflict with the "*dictum omnium sanctorum,*" while Suarez at one time strenuously maintained that this same proposition "*non posse nunc negari sine aliqua temeritate, propter communem sensum SS. Patrum et scholasticorum omnium.*" This is assuredly a strong statement of case, and one against which it would need steady nerves and great courage to contend. Nevertheless (De Lugo continues) "*sententia contraria est etiam satis celebris, et habet pro se magnum pondus auctoritatum et rationum. Eam videtur docere S. Thomas. Eandem sequuntur Bellarminus, Vasquez . . . et quamplures recentiores.*" Here is an equally strong and uncompromising expression of view; and the reader may feel assured that in no combat of scholastic theology have the giants and chivalry of the schools crossed lances in more interesting tournament. For those, however, who have no desire to "rush in where angels fear to tread," it will be sufficient to indicate in outline a few of the arguments relied on in sustainment of each opinion.

Those who claim for circumcision an *ex opere operato* efficacy, depend principally on the authority and arguments of St. Augustine; and De Lugo strings together a long catalogue of references to the various works of the great Saint and Doctor, in which that theory is distinctly and most forcibly affirmed. The same doctrine pervades the writings of St. Ambrose and St. Bernard; and numerous experts in patristic theology assure us that none other was admitted by the Fathers generally, at least after St. Augustine's time.

In addition to this we are referred with confidence to the quasi-dogmatic assertion of Pope Innocent III.: "*Baptismum*

circumcisioni successisse, *per* illam enim originale remittebatur." The same Pontiff states in his "epistola decretalis dogmatica *Majores*," as Franzelin calls it, "originalem culpam remissam fuisse *per* circumcisionis mysterium;" and every theological student knows the quality of causation indicated by the use of *per*, which is more than once repeated. Nor do the patrons of this opinion rest its defence solely on the authority of the Fathers; they argue with insistence that their opinion is explicitly propounded in the famous fourteenth verse of the seventeenth chapter of Genesis: "Masculus cujus præputii caro (octavo die) circumcisa non fuerit, delebitur anima illa de populo suo; quia pactum meum irritum fecit." This text seems to declare that all uncircumcised "masculi" of nine days old and upwards, are subject to a penalty of eternal death. That penalty cannot be imposed in punishment of disobedience or any other personal sin, of which those children are incapable; it must therefore overhang them in consequence of the non-remission of original sin which remains unremitted for the manifestly implied reason, that the ceremony of circumcision had not been performed. This, they say, is explained in the text itself,—"*delebitur anima illa quia pactum meum irritum fecit*,"—they are liable to eternal death because of their having sinned in Adam, by violating the "pactum" regarding the forbidden fruit. Such is the Scriptural argument urged by St. Augustine in his controversy with the Pelagians; and the same argument is put forward in substantially the same form by very many subsequent Fathers, all of whom find in it the exact parallel of the "*Nisi quis renatus fuerit*" of St. John. Ferraris testifies that this, in substance and detail, is the view of "*Scotus et Scotistæ passim, cum plurimis aliis*;" and we cannot deny to a doctrine so patronized some portion at least of the "*magnum pondus rationum*" which De Lugo ascribes to it.

It must be admitted, nevertheless, that the argument thus derived from the authority of the Fathers is fairly neutralized by the counter argument in which Bellarmine, De Lugo, Franzelin, &c., exhaustively show (in the words of the last-named writer) that the Fathers "*a Justino et Irenæo usque*

ad Pelagianas controversias uno velut ore, et deinceps etiam, æque diserte docent circumcisionem fuisse signum tantum justitiæ; fuisse datam ad significandam justitiam, quæ per fidem obtinebatur; fuisse signum ad discernendos filios Israel a cæteris gentibus; ad figurandam magnam circumcisionem spirituales in baptismo, at non fuisse datam ad justificationem; non sanctificationis gratia, &c., &c., hancque ejus inefficaciam apparere aiunt tum ex ipsa institutione, tum ex eo quod cæremonia illa ad *unum tantum sexum* pertineret, cum ea, quæ sunt salutis, præsto sint omnibus." This last consideration—coupled with the fact that no substitute was provided for *masculi* dying before the eighth day, as also with the fact that circumcision was not conferred during the protracted sojourn in the desert—goes a long way to unsettle our faith in the opposite doctrine. That opinion, so forcibly propounded by Bellarmine, receives strange and unexpected corroboration of a negative character from the works of such Jewish writers as Philo and Josephus, who, having searched Jerusalem with torch-light for the purpose of finding materials for extolling the religious rites of their people, have no word to say of circumcision as a remedy for the primal sin. The obvious inference to be drawn from all this is—that tradition and patristic theology afford no conclusive argument to either party.

As to the argument from Genesis, it derives all its force from postulating (1) that the words *octavo die* form an authentic portion of the sacred text; (2) that the "*delebitur anima illa de populo suo*" involves a sentence of eternal death; and (3) that the "*pactum*" of which there is question must be understood of the covenant entered into with Adam in the Garden of Eden. All these postulates, however, are vigorously—and, many think, successfully—disputed by St. Thomas, Bellarmine, Vasquez, and a long array of celebrated writers who refuse to recognize in circumcision a power, *vi ritus*, of remitting original sin. They, at the outset, direct attention to the fact that the words "*octavo die*" are not found in the Hebrew version, nor in the Chaldaic Paraphrase, nor in the Vulgate. This suggestive absence warrants us in doubting their genuineness; and, should we remove them from the Text, the

whole argument collapses. Without these words, which are suspected to be the interpolation of some Greek scholiast, the law becomes general in its terms,¹ and merely indicates that a certain grave and lamentable disaster will befall those—whether infants or adults—who fail to be circumcised. The fact of this neglect being punished by eternal death affords no evidence whatever that circumcision removed original sin, or conferred grace *ex opere operato*; “*millies enim Deus minatur mortem non servantibus praecepta*,” and no one dreams of inferring that the observance of these precepts conferred grace otherwise than as meritorious works. Again: the “pactum” of the text cannot, without subverting one of the universally recognised laws of criticism, be interpreted as an allusion to the primeval covenant of Eden; for, in no fewer than eight passages of the same chapter, the same word refers distinctly and exclusively to the compact of circumcision, made between God and Abraham. Furthermore, it is fairly questioned whether the punishment menaced in the text is eternal, rather than temporal or civil, death. The qualifying appendage “*de populo suo*” naturally points to either of the last two forms of death; and we are told by many antiquarian writers that the Jewish people themselves signified their interpretation by depriving of life, sometimes the uncircumcised children, sometimes the uncircumcising parents. Social and civil ostracism “*de populo suo*” was the inevitable penalty of neglecting that law. But, even assuming that eternal death is threatened, it merely follows that the breach of a *praeceptum grave* is a *peccatum grave*, and is punished accordingly.

It cannot be denied that this text is of itself too debatable and uncertified to form the foundation of any solid superstructure of argument. Neither is it easy to reconcile the doctrine of St. Augustine and his followers with the description which St. Paul gives (*Rom. iii.*) of the privileges and

¹ The law, according to Cardinal Franzelin, is general even though we retain those words, which, if not expressed, are necessarily understood. Circumcision should be performed on the eighth day, or not at all. According to Bellarmine, the passage simply means that “he who is not, in due course, circumcised does not become a member of the Hebrew Community:” non-compliance with the law entails what would be effected by positive expulsion. The Septuagint of Sixtus V. confirms this interpretation.

prerogatives conferred by circumcision. In the chapter referred to, the Apostle undertakes to expound its "utilitas;" and he tells us that the first and chief of these utilities was that the circumcised received in charge the sacred treasure of Revelation. Assuredly if the remission of original sin were one of the benefits received through that rite, St. Paul would have commenced his enumeration of those benefits by giving the most honoured place to that which would be incomparably the most valuable of them all. At any rate he would not have wholly omitted it from a calendar which professed to be complete: "*Quid ergo amplius Judæo est? aut quæ utilitas circumcisionis?*" Again: if circumcision operated *ex opere operato* the remission of original sin, and *virtute sua* endowed the soul with sanctifying grace, how could St. Paul designate it (*Gal. iv.*) as one of the "*infirmæ et egenæ elementa*" of the Mosaic Law? It is no answer to say that circumcision was not strictly included amongst the Mosaic rites, inasmuch as it had been in use, 'by divine institution, fully four hundred years before Moses was constituted law-giver; for St. Paul ranks in the same category of "*infirmæ et egenæ elementa*" all those observances which his converts had abandoned, and into which there was a danger of their relapsing—"quibus iterum servire vultis." Following the same line of argument, St. Paul devotes from the seventh to the tenth chapter (both inclusive) of his Epistle to the Hebrews, to certifying that there was a "*reprobatio præcedentis mandati propter infirmitatem et inutilitatem ipsius*"; that its ceremonies communicated merely the "*justitia carnis*"; and that its law—the whole *complexus* of its ceremonial—was no better than an "*umbra*," devoid of all intrinsic power over sin.

There is, however, some force in the reply—that these and similar pronouncements of St. Paul, if interpreted in the special and qualified sense in which the Apostle seems to apply them, do not clash with the doctrine of St. Augustine. True, he speaks of them as "*infirmæ et egenæ elementa*;" and they should be regarded as unsubstantial and valueless observances, *when divorced, as the Jews divorced them, from the mystery of the Cross*. No one could find fault with us if we

spoke in language of equal disparagement regarding the Sacraments of the New Law—provided that the *subintelligitur* of our argument was that they likewise were assumed to be dissociated from the Passion and Merits of our Redeemer. Those writers maintain that it was in this sense, and subject to this reservation, that St. Paul reprobated the Sacraments of the Old Law; and that no inference discrediting their absolute efficacy can be legitimately drawn from the Apostle's qualified words.

This paper has already "dragged its slow length" so far beyond reasonable limits, that many points and arguments of considerable interest must, of necessity, be omitted. Two positions, however, seem to be unassailably established: (1) that the justification of infants was infallibly secured by the application of some external rite, and that that justification was effected "*absque actu proprio infantium, et citra suum proprium opus operantis*;" (2) that this external rite, or sacrament, was one of the "*infirmis et egenis elementa*," neither containing nor conferring sanctifying grace. "*Novae legis*," says the Council of Florence "*septem sunt sacramenta . . . quæ multum a sacramentis differunt antiquæ legis*. Illa enim non causabant gratiam, sed eam solum per passionem Christi dandam esse figurabant: *hæc vero nostra* et continent gratiam et ipsam digne suscipientibus conferunt." "*Hæc autem duo*," writes Franzelin (referring to the two positions just stated), "*videntur inter se pugnantis*. Caput utrumque tamen tam gravi auctoritate et tam certis argumentis stabilitur, ut neutrum possit existimari falsum; atque adeo utriusque conciliatione non autem alterutrius negatione. . . veritas ac plenior intellectus quaeri debeat." To reconcile them, Suarez held "*circumcisionem non dedisse gratiam ex opere operato, quamvis esset signum necessarium, quo posito, justificaretur parvulus, sub qua ratione dici potest conditio sine qua non*." But a "*conditio sine qua non*" is something of unquestionably greater influence than a mere *umbra* or *signum*; and the opinion does not satisfactorily cohere with St. Paul or Florence. De Lugo maintained that circumcision removed original sin *because* it was the *universally adopted* "*signum quo protestabatur fides parentum*," and that

it thus became the "*unicum remedium originalis*." But here too there is a difficulty, for, assuming that it was thus universally adopted, it became, from the moment of its universal adoption, a *ritus gratiae sanctificantis collativus*, which worked in absolute independence of every *opus operantis*: it would be immeasurably more than a *signum* or *figura*: and this opinion would be in still plainer conflict with the Council. The fact that these two views succeed in harmonising the dicta of the Fathers, is not sufficient compensation for their divergence from Florence and Trent; and, notwithstanding that these opinions are guaranteed by such high and venerated names, they are not easily maintained.

The theory which comes to us entangled in the fewest complications is that to which Suarez, at least at one time, seemed to give a preference, namely, "*circumcisionem non habuisse majus privilegium vel majorem vim quam, ante Abraham et post illum in cæteris hominibus extra Israëliticum populum, habuerit sacramentum seu remedium illud quo parvuli justificabantur . . . Parvulos justificabat ex gratia Dei per fidem Christi et in ejus virtute.*" (*De Leg.* lib. ix., c. vii., n. 5.) We may therefore hold that, even throughout the Mosaic Dispensation, infants were justified *propter fidem parentum*; that circumcision was perhaps pretty generally selected, in the case of masculi, as the method by which that faith was externated; that the *remedium Naturæ*, "*juxta arbitrium parentum*," was applied in all other cases; and that thus far, but no farther, circumcision was intimately associated with the remission of original sin.

Returning, *tandem aliquando* to the inquiry—with what measure of efficacy were the so-called sacraments of the Old Law invested?—we may unhesitatingly affirm that, since circumcision was in no true sense the *cause* of grace, so—and *a fortiori*—neither were the other quasi-sacramental rites. The inevitable inference is, that at no time before the coming of Christ were men provided with *veræ causæ gratiæ* of sacramental or other sensible form; and that the giving of the Law to Moses did not, in the matter of rendering justification more directly attainable, improve upon the situation of affairs as existing under the *Lex Naturæ*. "*In lege nemo justificatur apud Deum.*" (*Gal.* iii.)

It is not easy to form a just conception of the multitudinous and ever-recurring difficulties with which the attainment and conservation of grace were beset under a Dispensation that possessed no true sacraments. With us, if a man desire to recover, or to augment his store of sanctifying grace, he has only to approach the Sacraments which, by an immutable divine law, cannot fail to impart it "*non ponentibus obicem.*" If the illustration be not irreverent, we may say that every Christian carries with him an inexhaustible book of cheques on the Divine Treasury, which he may fill almost at pleasure, and which must of necessity be honoured. Under the Law of the Gospel men luxuriate in the plenitude and profusion of God's bounty; all their burthens are lightened by supernatural agency, and their spiritual miseries are of their own making. All this is in direct contrast with the indigence of men under the Mosaic Law—a return to which would resemble a transition from a landscape softly draped in sunshine and verdure and irrigated from "*fontes aquae in vitam salientis,*" to a "*terra deserta, et in via, et in aquosa,*" where men were condemned to live "*sicut vulnerati dormientes in sepulcris, quorum Deus non est memor amplius.*" We shall have no just idea of the character of that contrast till we have succeeded in realising the depths of almost hopeless poverty in which we should feel ourselves abandoned, should God some day suspend the action of our Sacraments, and withdraw from us the privilege of appealing to His mercy through the Sacrifice of the Mass. No doubt, the divine "*voluntas salvifica*" at all times supplied men with an abundance of "*sufficient grace*"—yielding to prayer and patient enduring travail the recompense of ulterior graces, and accepting with complacency the oblation of contrite and humbled hearts. But, notwithstanding all this merciful condescension on the part of God, we can easily picture to ourselves with what fervent and wistful entreaty the most favoured of the Patriarchs and Prophets of the Mosaic Dispensation would, when blessed with a vision of the Law of Grace, tearfully supplicate, "*Quis me liberabit de corpore hujus mortis? Fac me sicut unum de mercenariis Tuis.*"

C. J. M.

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INVOCATION OF SAINTS IN THE EARLY IRISH CHURCH.

“Do not these very words clearly prove that to invoke saints, or at least to invoke Elias, was a somewhat unusual thing in St. Patrick's time? . . . But the text of the Confessio, from which they copied, must have had Eli not Elias.” (Todd's *Saint Patrick*, pp. 371-73.)

IT is difficult to speak disparagingly of one who, like Dr. Todd, by his influence, sacrifices, and literary labour, did so much for Irish literature. By his literary labours I do not mean his *St. Patrick*, for a more disappointing biography I seldom met with. But it would be no easy task to find in any book a passage more faulty than the above. It is fraught with prejudice, with pretentious ignorance, with error as well in fact as principle, and self-contradiction.

First of all, his text is questionable; secondly, it need not and should not, such as it is, bear Dr. Todd's meaning; and thirdly, he tampers with the very sources of proof in order to support a wrong interpretation. St. Patrick, after escaping from captivity in Ireland, and before he reached home, suffered terribly one night in sleep, so much so that in his old age he never could forget it. Whether the result of natural or preternatural causes—he himself was disposed to attribute it to Satan—he fancied he was being crushed to powder under the weight of huge rocks, so that he could not move a limb; and in this strait he invoked the name of Elias. At once he opened his eyes, saw the sun rising, and his strength was restored. The saint is made to say, “but I do not know how it came into my mind to call Elias! Elias!” On this remark Dr. Todd grounds his proof against the invocation of saints.

Dr. Todd arbitrarily makes his quotation an independent sentence; but, with due appreciation of his Latin and Irish qualifications, others have reason for making it dependent for its meaning on what precedes. “Et nihil membrorum prevalens *sed* unde mihi venit in spiritum ut Heliam vocarem.” He attached the ordinary meaning to “*sed*” but; however others detect in it an Irish idiom, and translate it by *unless* or *except*.¹

¹ *Transactions of the R. I. A.*, vol. xxvii., part vi., p. 76.

Thus understood, the phrase is translated, "not retaining in my limbs any power unless as much as brought into my mind the thought of crying out Elias." In proof of the prevalence of such an idiom pervading St. Patrick's writings, who acknowledges that the very little he learned, owing to the circumstances of his youth, was forgotten by reason of the constant use of a foreign language, we can point to a similar phrase in a line, the hundred-and-sixty-first in the *Confessio*.¹ Here the saint says that he was not worthy that the Lord should so far favour him after all the toils, heavy hardships, and captive years borne among the Irish, as to bestow graces on him such as he never in his youthful dreams dared to think of, much less hope for, till he came as a missionary to Ireland. "Quod ego in juventute mea nunquam speravi neque cogitavi *sed* postquam in hiberione deveneram." The *sed* then, as in its corresponding Irish word, it is maintained, has an exceptive rather than an adversative meaning. Dr. Todd's text then, or rather his translation of it, is questionable.

2. Nor would it follow from Dr. Todd's translation, "how came it into my mind to call on Elias," that the invocation of saints had been unusual. Why at the very moment St. Patrick invoked Elias, St. Jerome, for aught we learn from Dr. Todd's book, was either entreating Heliodorus, when in Heaven, to pray for him,² or comforting Paula by the assurance that her daughter whom she mourned was then praying for both of them in heaven.³

But Dr. Todd may have meant that we had a more Protestant religion here than elsewhere. Now there is a Latin hymn written in praise of St. Patrick by Secundinus his nephew, who died before him. Of this Dr. Todd writes (p. 430), "this hymn here mentioned is undoubtedly the Latin hymn by Seachnall or Secundinus." But what are the last words of this hymn? "Patritius sanctus episcopus oret pro nobis omnibus ut deleantur protinus peccata quæ commisimus." Dr. Todd did not question the antiquity of the hymn in order to show that it was unfavourable to the Roman Mission. Unusual to pray to saints in St. Patrick's time!

¹ *Transactions of the R. I. A.*, vol. xxvii., part vi., p. 74. ² *Ep.* 5. ³ *Ep.* 24.

In the famous Irish Stowe Missal there is a Mass which opens with an invocation or short Litany of the Saints. "Holy Mary, St. Peter, &c., pray for us." Then in the next folio there is a prayer establishing the primacy of St. Peter, and invoking his intercession.

"O God! Who have invested with the Pontifical prerogative of binding and loosing souls your blessed Apostle Peter, by giving him the Keys of the Heavenly Kingdom, mercifully receive our prayers, and through *his intercession* we ask, O Lord, for help and freedom from the bonds of sin." (fol. 13.)

Now there is authority for stating this to have been written in the sixth century, and our authority is no other than that of Dr. Todd himself.¹

All that could fairly be deduced from Dr. Todd's translation is that there had been no special devotion to Elias, or no assignable reason for singling him out of the Litany of Saints. But the words would show that the invocation of saints had not been unnatural to him, and, as a result, relief came to St. Patrick.

Dr. Todd says that the feast for Elias in the Roman Breviary cannot be older than the 14th or 15th century.

If he had consulted the Stowe Missal whose age he undertook to determine, he would find not only the principle of invocation vindicated, but even Elias commemorated after the Canon of the Mass, and linked with Abraham, Isaac, and David.² Then in a Mass found in the venerable *Leabhar Breac* there is a commemoration of the martyrs, from those in the primitive church down to the latest and back to "Eli and Henoch."³

So natural was the invocation of Saints, and of Elias in particular, in moments of distress, that the Jews understood our Redeemer on the Cross as invoking Elias; and they answered, "let us see will Elias come to free Him." Accordingly Fathers of the primitive church, Justin Martyr with others,³ and our own Irish doctors, have represented Elias as living, and prepared to help the faithful against the last

¹ *Transactions of the R. I. A.*, vol. xxiii., part ii.

² Fol. 31.

³ *Leabhar Breac*, p. 251, col. a. l. 13.

attacks of hell, and in the meantime to aid them by his intercession.¹

3. Dr. Todd in support of an interpretation at variance with the practice and writings of the Irish Church would tamper with the very sources of history. He maintains that Eli² not Helias was found in the *Confession*, and that Irish writers not understanding its real meaning, 'as the exclamation of our Redeemer on the cross, made it Helias! Nothing could be more false in fact and principle than this assertion. Helias is the word found in the Armagh copy of the *Confession*, in the Bollandists,' and in the Bodleian copy. There is no authority for stating that there had been another ancient copy; and even though there should have been another copy, there are no grounds for a sober historian to state that this differed from the other copies only in this one unimportant word. The Lives of the Saints which mention the incident give Helias and not Eli.³

But Dr. Todd appeals against the versions of the *Confession* and of the Lives to that in the *Vita Secunda*, which states that St. Patrick "prayed to Eli to remove the stone from him."

Yes, but Eli meant Elias; and it was so understood by the writers of the lives. This is acknowledged by Dr. Todd himself, but he says they did not understand the word. When they tell us that Elias was to be understood as spoken of, whether they used Eli or any other form, for language is only the symbol of an idea, why not believe them? If you take the liberty of saying that they did not understand the meaning of words, why we can reject the entire passage and their testimony. Besides the Irish writer could not have used with any propriety the exclamations of our Saviour. He

¹ *Dialog. cum Tryphone. Leabhar Breac*, passim.

² The learned editor of the Irish "Corpus Missal," p. 114, says in reference to the exclamation, that the common Vulgate gives Elii. But it does not give it there nor in the Psalm (xxi. 2) to which reference is made by our Saviour's cry. In the *Codex Amiatinus* it may be Elii, and this may account for Helias being rendered in Irish Elii as much as Eli.

³ The letter H is given in ancient writings to words beginning with a vowel: not only so but it is added to consonants, as in Hraban, Hrathram-nus = Raban, Ratram.

said "My God." If the Irish writer put this into the mouth of St. Patrick, he would have absurdly given the suffixed pronoun (*i*), *my*, as an exclamation, whereas he gives it in a narrative form: "he prayed to Elias (not to my God) to deliver him."

But Dr. Todd says that the Irish writer and Colgan fell into a *natural mistake*. The mistake is on the part of the learned professor. If the use of the exclamation in the Gospel had been familiar to St. Patrick who styles himself the most clownish of sinners (*rusticissimus*) surely it ought to be known to writers of his life in an age when Ireland was called the land of Doctors as well as of Saints. The Irish *Book of Hymns* shows that they could distinguish between *El* and *Eli*.

"Tu Dei de corde Verbum, Tu Via, Tu Veritas,
Jesse Virga, Tu vocaris, Te Leonem legimus,
Dextra Patris, Mons et Agnus, Angularis Tu Lapis,
Sponsus idem, *El*, Columba, Flamma, Pastor, Janua."

To put it plainly, Dr. Todd was not the best Irish scholar. The Irish writer, in translating from the Latin *Confession* the word *Elias*, does indeed use *Eli*. But what does this prove? Is it that *Eli* was in the original, as stated by Dr. Todd, in order to support an assertion doctrinally and historically wrong? No; but *Elias* was found in it as in all the other writings which refer to the incident, and *Eli* was the Irish of *Elias*. Of this I give now some proof.

I have already referred to the old Mass in the *Leabhar Breac* where *Eli* or *Elias* was commemorated. Besides this there is a very old treatise on the Transfiguration in the same venerable book; naturally enough the name of *Elias* occurs in it.¹ The writer after giving the words of the Evangelist comments on them in the Irish language. As in the Irish *Lives* and *Confession* the word *Elias* occurs six times in Latin, but it is given in the Irish as *Elii*.

In page 226 of the same ecclesiastical repertory (*L. B.*), there is a discourse on *Elias*, and its heading is *de Elii et Enoc*. To be sure the form *Elias* is once used there, but this arose from the fact of its being connected with the adjective

¹ *Leabhar Breac*, p. 107.

Thesbites, referred to several times in the 3rd and 4th books of Kings by the Vulgate as *Elias Thesbites*.

In the epilogue to the *Felire* of Aengus Ceile De, the holy writer prays: "Free me, O Jesus, Lord of chaste assemblies, as You did free *Eli* and Enoch from the world."¹

So too an Irish writer in sketching the career of the prophet *Elias*,² describes him as, among other wonders, giving during a fearful drought rain sweet as honey, and as inebriating as wine; but in giving the name of the prophet eight times he always calls him *Eli*.

The ancient Festologist in the ninth century commemorates the passion of St. John the Baptist (*L. Breac*, p. 94) and the 900 virgins on the ascension of *Elii*. All these instances clearly prove that Dr. Todd was egregiously mistaken in principle; and the following instance will prove that he is manifestly mistaken on the particular matter of fact or the passage under discussion.

The old Irish writer on the Passion, after giving the exclamation of our Divine Lord on the Cross, represents the Jews assaying in the language of the Vulgate: "*videamus an veniat Elias liberare eum*;"—but before commenting on it, he translates it for his Irish reader: "Let us see if *Eli* will come to free him."³ Here *Elias* is translated by the Irish *Elii*.

To all the instances adduced I venture to add another as a proof not so much of the Irish point in question, as of the devotion to the prophet *Elias*, and particularly, to the Immaculate Virgin and St. Patrick. An ancient Irish writer after having described the dress and attitude in which our Redeemer used address the Jewish people, with the book of *Ezechias* in his hand, proceeds to sketch the Virgin Mother:—"Her dress was of purple and linen generally, and she held the book of *Ezechias* in her hand, from which she recited her prayers and used thus pray: 'I pray to the Father through the Son: I pray to the Holy Ghost, I invoke the seven Patriarchs; I invoke all the Apostles, I invoke the holy Angels, I invoke John the Baptist, I invoke the new Church, I invoke Enoc

¹ *Leabhar Breac*, p. 106.

² *Ibid.* p. 181, cols. a, b.

³ *Ibid.*, p. 167, col. a.

and Elias,¹ I invoke the perfect Prophets, I invoke the chosen Martyrs, I invoke that great *Patrick*, I invoke St. Ciricius, I invoke the Saviour of the world, I pray to my Redeemer that he would deign to save my soul at its departure from my body. I owe you my heart from the innermost: do not leave my soul, the worst, in hell; but may it be with you for ever in joy that I may hear the voice of Angels praising God.' These were the words which Mary constantly repeated with the book of Ezechias in her hand."²

This curious passage is important in more respects than one. While it sets at rest the assertion of Dr. Todd, that Elias '*was never invoked as a Saint*,' old as it is it points to the still older tradition as to the invocation of Saints being co-eval with Christianity. It inculcates in a most striking manner devotion to our glorious apostle, St. Patrick. For while the Irish writer dwelt in rapt meditation on the merits of St. Patrick and felt dazzled at the bright aureola that encircled him, he allowed himself under the play of a fine imagination to picture the Virgin Mother as catching the spirit of the great prophet whose roll she kept in her hands. He represents her as peering into the womb of the future, and singling out from among millions of Saints our own great National apostle, and offering his virtues and services as not unworthy the acceptance of her Divine Son. Devotion to and confidence in the great Saint appear through Irish writings thus strikingly acceptable to the Immaculate Virgin herself.

And right well did St. Patrick reciprocate devotion of a higher kind to the Virgin, and bequeath it to his children. The usual manner of speaking of our Redeemer was as "the Son of the Virgin." Devotion to her was not confined to the mere hours of prayer but was bound up with the ordinary actions of life: and hence from time immemorial no form of re-salutation, even between utter strangers, other than "Mary and Patrick to (bless) you," has been known in the Irish language, which thus indissolubly binds us in devotion to both of them. *Esto perpetua!* SYLVESTER MALONE.

¹ This part of the prayer is in Latin.

² *Lebor Ezecias inallaim. Ibid. p. 148, col. b.*

MOYTURE OF THE FOMORIANS.

MOYTURE, the Plain of the Towers, skirting the northern shore of Lough Arrow in Sligo County, is one of a thousand similar places in Ireland on which the genius of the late Eugene O'Curry has shed a flood of light. True, the antiquarian who trod its surface at any time, and beheld the number of pillar-stones and giants' graves scattered plentifully around, must have come to the conclusion that a tough fight was once fought here, and that every mound beneath his feet marked "a soldier's sepulchre." Still even that prince of topographers, John O'Donovan, confounded the two battles of Moythurè, the one fought near Cong, and the other on the shore of Lough Arrow in Sligo.

Should the tourist *en route* for the Western Killarney—Lough Gill—break his journey for a little at the town of Boyle, he will be well repaid for his trouble. The ruins of the Cistercian Abbey, and the ford and burial-ground of Assylin, with a hundred points around Lough Key, will afford him rare *morceaux* for his sketch-book. Then about an hour's drive over as appetizing a county as any in Ireland will land him on Moyturè the celebrated Plain of the Towers. Lough Arrow, like liquid silver, reposes at his feet, studded with numerous islands and fringed with a belt of beautiful planting. Yonder across the lake, nestling at the base of the Curlew Mountains, lies Hollybrook, the residence of Colonel Ffolliott and the scene of Carleton's popular novel Willy Reilly. Tradition, corroborated in this instance by the ballad inserted by Carleton in his preface, makes a certain Miss Ffolliott the celebrated "Colleen Bawn," while Willy Reilly, the Romeo of the episode, gets "a local habitation" on the north-western shore of the Lake. Almost within stone-throw lies the ruined castle of MacDonogh with the ruins of the pretty Dominican abbey nestling within its shelter. Quite near the chapel of Highwood some curious giants' graves and remains of stone circles are to be seen. Some of the graves measure from headstone to foot fully nine feet, proving that if the fallen warriors were buried in the same

manner as our dead, they must indeed, as M'Gee states, have been

"Taller than Roman spears."

There is a wonderful rocking stone, weighing perhaps about twenty tons, and yet a small boy seated on the top will make it vibrate. These are "signs and wonders," visible to the most superficial observer, but the lamented Eugene O'Curry has peopled the Plain of Towers with hosts of contending warriors; so under his guidance we shall go back fully two thousand years and view the deadly onset.

One of the Bardic Tales of "undoubted antiquity and authenticity," as O'Curry states, gives us an account of how the Firbolg and Danaan warriors contended in two terrific battles for the mastership of the Isle of Destiny. The first battle was fought near Cong, and is known as the Southern Moyturè. It lasted during four days, and the Firbolg King, who fled from the field with a hundred warriors, was overtaken and slain on the Beltra Strand near Ballysodare. The cairn raised above his remains was considered one of the "*Mirabilia Hiberniae*," and existed down to 1858.

Some of the fugitive Firbolgs appealed to their brethren in Scandinavia and the Hebrides, and returned to the Green Isle so reinforced, that their ships we are told "formed an unbroken bridge from the Hebrides to the north-west coast of Erin." After landing they marched to a plain in the present barony of Tireril, in the county of Sligo—a spot surrounded by high hills, rocks, and narrow defiles—and having pitched their camp awaited the Danaan attack. Nuad, King of the Danaans, had his shield-arm cut off at the battle of Southern Moyturè, but a cunning artificer having made a silver arm for the monarch, he was again at the head of his troops. The battle was fought on the 31st of October, and was most obstinately contested. The chief physician of the Tuatha-de-Danaans had a healing bath or fountain prepared, in which he had mixed the essences of most of the healing herbs and plants of Erin. Into this he plunged the wounded Danaan warrior, and as in the case of Conor Mac Nessa—

"Built him for battle once more."

The silver-handed Nuad fell in the conflict, but the superior

skill and science of the Danaans again turned the day in their favour. The routed Firbolgs retreated to their ships or retired into remote islands on the western coast, where they erected those wonderful forts and earthworks, such as Dun Conor and Dun Aengus, to keep their conquerors at bay. It would be interesting to know what became of Nuad's silver hand. Tradition points to a large green mound on the western extremity of the plain as his last resting place. Like the tomb of Achilles it is now

“ A lone and nameless barrow,”

around which the cattle graze and the winds whistle and wrestle at pleasure.

Some of the tombs in Moytura have been opened and gold ornaments, at least in one instance, discovered. Cremation seems to have been the popular method of disposing of the dead at the date of the battle of Moytura, for the human bones discovered were all calcined, the skull reposing on the top. It would be a curious confirmation of the Bardic tale if in the grave of Nuad some silver substitute for a hand or arm should be discovered. There seems to be no spring at present which could have been the “ healing bath ” alluded to. Some are of opinion that the Firbolg warriors in retreating to their ships at Ballysodare and Sligo, made a last desperate stand at Carramore in Culirra. O'Curry admits that the manuscript is imperfect at the end, and perhaps it may be taken as some confirmation of the theory above-mentioned, that there is a well in Carramore called Tubber-na-veen, or the well of the warriors.

Old Sam Johnson, it seems, felt a thrill of delight shooting through his unwieldy frame when he found himself among the ruins of Iona. One of the most graceful masters of English, Washington Irving, tells us in his own charming style what charms antiquity had for him. “ I longed to wander over the scenes of renowned achievement, to tread as it were in the footsteps of antiquity, to loiter about the ruined castle, to meditate on the falling tower, to escape in short from the commonplace realities of the present, and lose myself among the shadowy grandeurs of the past.”

Standing on the plain of Moyturè, which by the way has never lost its old name, it is not difficult to lose oneself among the shadowy past. Almost without an effort the mind wanders back to the time when the angelus bell from Ballindoon sent its hallowed tones across the lake; when, on the opposite slopes of Doonaveragh, Hugh Roe O'Donnell sent the English scampering before him; nay, even to that distant date reaching almost to the "twilight of fable," when, as Darcy McGee sings,

Long, long ago, beyond the misty space,
Of twice a thousand years,
In Erin old there dwelt a mighty race,
Taller than Roman spears;
Like oaks and towers they had a giant grace,
Were fleet as deers,
With winds and waves they made their bidding place,
Those Western Shepherd Seers.

T. CONNELLAN, C.C.

THE IRISH IN BELGIUM.—VI.

THE TRIBES AT LOUVAIN: FRANCIS MARTIN, S.T.D.

"Galvia, Polo Niloque bis aequas, Roma Connachtæ;
Bis septem illustres, has colit illa tribus."—OLD LEGEND.¹

THE History of Galway, the *Citie of the Tribes*, has been written by the learned Hardiman, but the History of the Tribes has not been written. This paper is not intended in any way to supply the want, as it merely deals, by way of introduction, with some of the tribal names to be found in the "Fasti Academici of Louvain." To those not intimately acquainted with the history of Galway, a word may be necessary as to the Fourteen Tribes; for their names are of frequent occurrence, not only in the annals of Louvain and

¹ "Rome boasts sev'n hills, the Nile its seven-fold stream,
Around the pole sev'n radiant planets gleam;
Galway, Conatian Rome, twice equals these;
She boasts twice sev'n illustrious families."

HARDIMAN'S VERSION.

the Netherlands, but also in those of France, Germany, Spain, the American Republics, and the West Indian settlements. Hardiman gives the origin, arms, and motto of each tribe. The names were—

Athy	Deane	Lynch
Blake	Ffont	Martin
Bodkin	Ffrench	Morris
Browne	Joyce	Skerret
D'Arcy	Kirwan	

The stranger visiting Galway to-day will find but few of the tribal mansions, and will not meet with very many bearing tribal names. The tribes and their grandeur, like the Wardenship with its prerogatives, are "as the remembrance of a guest of one day that passeth by" (*Wisdom* v. 15.) The causes that effected their decay were those which sent them as merchants to Lisbon, Nantes, Bordeaux, the Netherlands, and the Indies; as soldiers in every army of Europe; and as alumni to the halls of every University, from Salamanca to Louvain. Besides the evidence supplied in various printed works, there is abundance to be found in the valuable Archives of the Diocese of Galway, as well as in the private papers still preserved in many of the tribal families.

In 1652 Colonel Peter Stubbers, as Governor, began the expulsion of the old families; and the work was completed in 1654, when, by virtue of a Special Act, the Corporation was abolished, and it was ordered that none but English and Protestants should hold office in the town. Then began the great exodus, and from this date the tribal names grow frequent in the registers of the foreign universities, convents, and colleges. The establishment of the Galway merchants on the Continent, and their social and business relations with Galway, would form a volume. The records of the exiled priests occupy a great portion of O'Heyne and many pages of De Burgo.

Anno 1675. Franciscus Martin, *Galviensis*. This entry occurs in the *Fasti* recording Martin's promotion in the Faculty of Arts. He was entered in the *Paedagogium Lili*, and got honourable mention, which is expressed in the

technical language of the University, as "in 2^{da} Linea 3^{ta} promotus e paed : Lili."¹

Francis Martin (also Martyn) was born at Galway in 1652. His tribe was of early origin in the Citie, and at one time was well known in connection with the Martins of Dangan and Ballynahinch, who were the Princes of Connemara. The tribe is represented at present by county families of Galway and Mayo. The Martins of Tullyra Castle, Ardahan, County Galway, were allowed by Act of Parliament (the Act of Explanation, 8 Anne, c. 3) to retain their estates, and to profess at the same time the Catholic religion. The motto of the tribe is: *Auxilium Meum a Domino*. As to the arms and crest, the following is the heraldic description:—"Arms: Azure, a Calvary cross, on five degrees argent, between the sun in splendour, on the dexter limb, and the moon in crescent, on the sinister or. Crest: An etoile wavy, of six points or."

As to the subject of the memoir, he held in 1682 the office of Lector of Theology in the Convent of St. Martin, of the Augustinian Order at Louvain. In the year 1683 he took his chair as Professor of Greek in the *Collège des Trois Langues*. In the year 1688, on the 12th October, he was, as well as Marcellis, declared a Doctor of Theology. In 1696 he was appointed Regius Professor of Sacred Scripture, and installed as a Canon of St. Peter's Collegiate Church at Louvain (1^{re} Foundationis.) For a short time he taught as Professor in the Archbishop's Seminary at Malines, and shortly afterwards was appointed Vice-President of the *Collège du S. Esprit*, which office he held for many years.

He was also elected into the Body of Eight, who formed the Regents of the Faculty of Theology. He gained a well-merited reputation for scriptural and classical knowledge; and even his enemies admit that he was endowed with quick intellect and a stupendous memory; as to his judgment, they are silent: "In sacris litteris et linguis sacris versatissimus; ingenio prompto acritissimoque nec non memoria stupendâ donatus erat (de judicio nihil dicitur). Plurima eleganti,

¹ This phraseology is explained in J. E. RECORD, current volume, p. 439.

quâ pollebat stylo, opuscula edidit.”¹ Thus, his talents and eloquence are praised ; but his life, and one of his works, the *Motivum Juris*, prove that he inherited the defects as well as the virtues of his tribe. He was litigious.² It would not be interesting to inquire into the origin, progress, and conclusion of his legal troubles. He alludes to them in the preface to the *Scutum Fidei*: “Ego molestâ lite pulsatus, otio refellendae isti Concioni necessario usque ad finem mensis Februarii praesentis (1713) anni carebam.” The *Motivum Juris* was written against his opponents; and it dealt with them in no delicate fashion. He acted up to a dictum contained in the epilogue of another of his works: “Scapham semper licet appellare Scapham.” In alluding to his *Motivum Juris*, Bax makes the following statement: “Multa etiam atra bile conscripta titulo *Motivum Juris* adversus academicos quosdam, eaque Romae per S. Congregationem Indicis damnata.” His most important work, the *Scutum Fidei*, is dedicated to a former pupil of his at the University, the then Bishop of Bruges, Doctor Henry Joseph van Sustern. In the dedication, Dr. Martin does not forget to introduce a few passages which tell heavily against his adversaries. He also thanks the Bishop for his protection: “De me ipso, quem semel iterumque de laqueo venantium eripuisti, et a potentibus adversariis impetum gloriose vindicasti, nihil modo dicam.” As the *Scutum* was extensively read in its day, the reader may be interested by the following notice of it. There are no less than four copies of it preserved in the Diocesan Library in Galway. The title is, “Scutum Fidei contra Haereses Hodiernas; seu Tillotsonianae Concionis sub Titulo: Strena Opportuna contra Papismum, Refutatio; Auctore Eximio Domino, ac Magistro Nostro Francisco Martin, Ibero-Galviensi, Presbytero,

¹ Historia Universit. Lov. Sacr. Theol. Doct. II. 1586-1797, pp. 402-3. In MS. Bibloth. royale, Brussels.

² Besides the noble qualities expressed in the mottoes, the Tribes had lesser characteristics, which were as follows :—

ATHY—Suspicious.	FFONT—Barren.	LYNCH—Proud.
BLAKE—Positive.	FFRENCH—Prating.	MORRIS—Plausible.
BODKIN—Dangerous.	JOYCE—Merry.	MARTIN—Litigious.
BROWNE—Brave.	KIRWAN—Stingy.	SKERRET—Obstinate.
D'ARCY—Stout.		

Sacrae Theologiae Doctore Regente, et Regio Professore, ac Linguae Graecae Interprete in Academia Lovaniensi. Lovanii, 1714."

To appreciate Dr. Martin's work, we must consider the occasion which called it from his pen, and the ruthless spirit shown towards the Catholics in England and Ireland at that time. The Penal Laws were being passed by the Parliaments the Protestant pulpit was daily calling for further persecution of the Papists; and the newly-enriched transplanters and conformists feared that the homeless, beggared, and outlawed Catholics might gain strength and reclaim their homes and lands. Martin, who hoped by his work to convert as well as to confute his opponents, appeals to his co-religionists in England and Ireland to abandon their claims to their forfeited property, hoping to conciliate the heretical possessors. But they were beyond conciliation, as the Statute Law of the Realm, and the blood-stained history of the Catholics testify. Martin wrote:—

"Interea, ne metu restitutionis a Catholicâ fide suscipiendâ retrahantur, ego quidem optarim, ut Catholici bona omnia sibi per illos erepta eis condonarent; et Summus Pontifex Ecclesiastica bona, quae illi possident, ipsis fruenda relinqueret; donec illi ipsi conversi vel eorum liberi Ecclesiam rursus largis muneribus ditarent."¹

John Tillotson, Archbishop of Canterbury, preached before the Court of Charles II., in London. His sermon was a strenuous appeal against Popery; which, as we have seen, meant an appeal to the fears and prejudices of the newly-enriched, and to the hopes and passions of those who expected to lay hold of something yet untouched. The sermon was printed and circulated about the year 1710; and in the summer of 1712, many Catholics sent copies of it to Dr. Martin asking him to refute it, or have it done. But, as he tells us in the preface, legal affairs, ill-health, the offices of his Canonry, and his duties as a professor, hindered him from acceding to the request. However, at the beginning of 1713, a messenger brought him word that the English bishops had lately given orders to the clergy of their dioceses to redouble their attacks on the Catholics—"in solos Catholicos, velut

¹ *Scutum*, p. 221.

jam unice timendos." He immediately compiled his reply, and submitted it for approbation to De Quareux, the Apostolic and Royal Censor.

The work was written in Latin, but it is stated in the preface that it would be translated into, and published in French, Flemish, English and Irish, and that certain other arrangements of type and matter would be followed in all future editions. But, as far as the writer can learn, the promises were not fulfilled; however, the edition of 1714 was largely circulated. The work was written in, and dated from, the *Collège du S. Esprit*, of which Martin was vice-president. "Lovanii e Majori Sancti Spiritus Collegio, die 16 mensis Junii, Anni, 1713."

The plan of the *Scutum* is as follows:—It divides Tillotson's Sermon into Chapters and these it sub-divides into Periods. The Doctrines attacked were the Invocation of Saints; the Infallibility of the Pope; the Devotion to the Blessed Virgin; and the Liturgy of the Church. One extract is presented to the reader from Cap. xxxiv., Reflexio xiv., super Period. xiv. :—

"Jam restat diluenda accusatio, quam ille movet §. 6. de *decem Ave Maria* pro uno *Pater Noster* in *Rosariis* Beatae Virginis. Sed observare deberent Calvinistae, quod in singulis *Ave Maria* laudetur Christus: nec aliunde laudetur Deipara Virgo, quam propter benedictum Fructum ventris ejus. Quod autem decies imploremus B. Virginis intercessionem, non idcirco facinus, quod eam Deo praeferamus; sed quod indignitatis nostrae conscii, ejus intercessionem vehementissime desideremus."

Besides many pamphlets in connection with the Irish Colleges, which chance has preserved in the Archives at Brussels, he wrote the following works:—

1°. "Refutatio justificationis editae pro defendenda doctrina Henrici Denys, S. T. L. ac nuper professoris in seminario Leodiensi." Lovanii, 1700. In 4^{to}.

2°. "Statera Quaestionis: an ad fidem pertineat sanctis in coelo notas esse mortalium preces?" Lovanii, 1710. In 8^{vo}.

He was for many years Archiepiscopal examiner in the archdiocese, and also Censor of Books. Whatever were his virtues or defects in his public life, it is certain that many an exiled countryman was befriended by him. His ample

revenues were devoted to the poor, and often he gave away clothing and other necessities which he himself required. We have these facts recorded in the MSS. at Brussels.

The closing years of his life were spent in the Collegio Buslidiano, where his career as professor began. He suffered much from the calculus, and in order to obtain relief went to the Hospital of St. John at Bruges,¹ where he underwent a difficult operation, but his strength gave way, and he died on the fourth day following, which was the Feast of his Patron, St. Francis. He was buried in the chapel of the hospital with this inscription :—

HIC JACET
ADMODUM REVERENDUS AC EXIMIOUS DOMINUS
FRANCISCUS MARTIN.
GALVIENSIS HIBERNUS.
S. THEOLOGIAE, DUM VIVERET, DOCTOR ET PROFESSOR REGENS
STRICTAE FACULTATIS LOVANIENSIS.
INSIGNIS ECCLESIAE COLLEGIATAE S. PETRI LOVANII CANONICUS,
SACRAE SCRIPTURAE ET LINGUAE GRAECAE PROFESSOR PUBLICUS,
ERAT IN LATINIS ET GRAECIS VERSATISSIMUS ET DOCTISSIMUS,
AMPLOS QUOS HABUIT PROVENTUS ANNOS
DISTRIBUIT INTER PAUPERES CHRISTI
NIHIL SIBI RESERVANS.
AETATIS SVAE ANNO LXX.
OBIIT 4 OCTOBRIS MDCCXXII.

But his adversaries were unrelenting although the grave had closed over him, so they wrote and circulated what to their minds ought to be his epitaph :—

EX GRATIA SPECIALI
MORTUUS EST IN HOSPITALI
DOCTOR F. MARTIN.
4 OCTOBRIS, 1722
EXPECTANS JUDICIUM.
R.I.P.

JOSEPH P. SPELMAN.

¹ A member of the Lynch tribe is buried in the Church of Notre Dame at Bruges with this epitaph :—

“Jacobus Lynch armiger Henrici Lynch armigeri filius, Stirpe antiqua ac Fidei Catholicae semper annexa oppidi cui nomen Galway in Hibernia ortus.

* * * * *

Obiit, MDCCCLXXXIII. aet. 78. Ponitur hic marmor Per viduam ejus Anastasiam Joyes, Jaspari Joyes Armigeri Filiam, ejusdem oppidi civis.

R.I.P.

THEOLOGICAL QUESTIONS.

“A parish priest, from delicacy or other cause, resigns the administration of his parish. An administrator is appointed by the bishop.

1. Is the administrator's jurisdiction *ordinary*? 2. Can he delegate his authority to assist at marriages? 3. Can a parish priest or an administrator delegate authority to assist at marriages for a definite or an indefinite period of time? *E.g.* starting on his holidays for a month, he says to the curate: “Please assist at any marriages occurring in the parish in my absence.” Or he says to his three curates who are present: “I authorise each of you to assist at all marriages occurring in your respective districts.”

I.

The administrator's jurisdiction is not ordinary. He does not hold it *jure proprio* in virtue of *office* or dignity. Neither law nor custom has determined that the position of administrator should confer on the holder a right to exercise jurisdiction over subjects *munere proprio*. It is only as the vicegerent of another that he acts. His jurisdiction, therefore, is *delegated* and not *ordinary*.

To this conclusion, however, there may be one exception. It is a disputed point among canonists whether the jurisdiction of a vicar or administrator, sent in accordance with the provisions of the Council of Trent (sess. 24, cap. 18) to a *vacant* parish pending the appointment of a new parish priest, is *ordinary*, *quasi-ordinary*, or *delegated*. In 1884 the Sacred Congregation considered this question, in conjunction with another, as to whether, in case his jurisdiction was pronounced to be *delegated*, a vicar appointed in virtue of the said ordinance, might, notwithstanding such a decision, delegate another priest *ad omnia officia*. The Sacred Congregation deferred its answer from 9th May to 12th September, and seems to have pronounced on the second question alone. It stood in these words—“An Oeconomus curatus, vacante parochia, ab episcopo constitutus in vim dispositionis concilii

Tridentini. (sess. 24, cap. 18), possit alium sacerdotem delegare ad omnia officia, vel ad aliquos tantum actus ? ”

The reply was—“Affirmative ad primam partem nisi obstet voluntas ordinarii.” Hence such an administrator may delegate *ad omnia* unless he be positively restricted by his Ordinary. In short, by whatever name we designate his jurisdiction, he enjoys the delegating power of a parish priest, subject to the condition just mentioned. But our correspondent, we are certain, has an administrator of a totally different class before his mind ; for he not only does not say that the person was appointed in compliance with the Tridentine Decree, but he expressly states that he was sent to a parish whose *administration* had been resigned. It need scarcely be said that giving up the administration falls short of resigning the *title* to a parish.

II.

An administrator can delegate his authority to assist at marriages, but not the whole of it. Being a “*delegatus ad universitatem causarum*” he enjoys the right of sub-delegating for particular cases. That is, he may give another priest *licentia* to assist at marriages for a case or two at a time, while retaining the general right exclusively in his own hands.

III.

As regards our correspondent's third question, a wide difference exists between the power of parish priests on the one hand and of administrators on the other. There is nothing to prevent the former from validly giving general permission to their curates to assist at marriages. As their authority is ordinary, it may be delegated by them either for a time or indefinitely. Moreover, in some parts of Ireland, each curate has, as a matter of course, permission from the bishop to assist at all marriages of parishioners without any dependence on the parish priest *quoad validitatem*.

Administrators, on the other hand, while in no way limited as to the individual priests they may sub-delegate, cannot depute in a permanent way or for a period of time. They cannot, therefore, commission others to act for them in the words

quoted by our correspondent, unless the superior with whose authority they are vested gives them this special right. Obviously, however, it is as much within the competence of a Prelate to confer the larger power as to assign the usual commission *ad universitatem causarum*.

P. O'D.

LITURGICAL QUESTIONS.

THE CALENDAR OF SAINTS FOR THE IRISH CHURCH AS IT IS NOW ARRANGED, AND THE *ORDO DIVINI OFFICII*.

WE present in this number the Calendar of Saints for the months of March and April. These in some respects have a very close connection together, owing to the Lenten and Easter offices most frequently happening to be celebrated in this period. The transferred feasts of the month of February will all have been settled on the vacant days of February and on the first of March, so that by the second day of March we start unburdened by any computations on their account.

As regards the translation of feasts and their being assigned to other vacant days it will be useful to recall to mind, that the feasts in the Calendar are either of *simple*, *semi-double*, *double* (sub-divided into *duplex minus*, *duplex major*), *double of the second class*, or *double of the first class*.

The feasts which are transferable are doubles of the 1st and 2nd class, doubles major and the feasts of doctors only of the double minor rite. Feasts of the double, semi-double or simple rite are not transferred.

Of them a commemoration is made, or else they are omitted on the occurrence of feasts or Sundays of a higher class. The days which can be considered vacant days and to which feasts may be transferred and their office recited, are called *dies non impeditae*. It may be stated that the *dies impeditae quoad translationem festorum* are the days on which a double or semi-double feast, an octave day or a Sunday fall. "*Dies non impeditae pro translatione festorum sunt in quibus*

fit de feria, simplici, et de die infra octavam." This may be considered for the present fairly exhaustive. The other cases of *dies non impeditae* will occur now and again, but may be easily ascertained. Thus in the month of April, 1887 all feasts which occur between Palm Sunday (3rd April), and Low Sunday (17th April), both days inclusive, and which are transferable are to be transferred, and consequently these days are to be considered *dies impeditae* for the assignment of feasts. The rubric of the Breviary says "ab hac die (Dom. Palmarum) usque ad Octavam Paschae si occurrat aliquod Festum IX. Lectionum quod transferri valeat transfertur post Octavam."

Litt. Dom.	Dies mensis	MARTIUS
d	1	De ea
e	2	De ea
f	3	De ea
g	4	Casimiri, Conf., semid., Com. Lucii, P. et M.
A	5	Kyrani, E. C., dupl. maj. In D. Ossorien., Kyrani, E. C., Patroni, dupl., 1 cl. (sine Oct.)
b	6	De ea
c	7	Thomæ de Aquino, Conf., Doct. et Cathol. Schol. Patroni, dupl. Com. SS. Perpetuæ, etc., MM.
d	8	Cataldi, E. C., dupl. In D. Limericæ., Senani, E. C., dupl.
e	9	Franciscæ Romanæ, vid., dupl.
f	10	Quadragesima Martyrum, semid.
g	11	Joannis de Deo, Conf., dupl. (8 Mar.)
A	12	Gregorii, Papæ et Doct., dupl.
b	13	Senani, E. C., dupl. (8 Mar.) In D. Limericæ., Cataldi, E. C., dupl. (8 Mar.)
c	14	De ea
d	15	De ea
e	16	De ea
f	17	PATRITII, Epis. et Conf., Hiberniæ Patroni, dupl. 1 cl.
g	18	Gabrielis Archangeli, d. maj.
A	19	JOSEPH, Conf., Catholicæ Ecc. Patroni, d. 1 cl.
b	20	Cuthberti, E. C., dupl.
c	21	Benedicti, Abb., duplex majus
d	22	Frigidiani, E. C., dupl. maj.
e	23	Cyrelli, Hierosol. Ep. et Doct., dupl. (18 Mar.)
f	24	Macarteni, E. C., dupl. maj. In D. Clogher. Macarteni, E. C., Patroni, dupl. 1 cl. sine Oct.
g	25	ANNUNTIATIO B.V.M., dupl. 2 cl.
A	26	De ea
b	27	Ruperti, E. C., dupl.
c	28	De ea
d	29	De ea
e	30	De ea
f	31	De ea

Lit. Dom.	Dies mensis	APRILIS
g	1	De ea
A	2	Francisci de Paula, Conf., dupl.
b	3	De ea
c	4	Isidori, Ep. et Doct., dupl.
d	5	Vincentii Ferrerii, Conf., dupl.
e	6	Celestini, Papæ, Conf., dupl. maj.
f	7	Celsi, Epis., Conf., dupl.
g	8	De ea
A	9	De ea
b	10	De ea
c	11	Leonis I., Papæ et Doct., dupl.
d	12	De ea
e	13	Hermenegildi, Mart., semid.
f	14	Justini, Mart., dupl., Com. SS. Tiburtii, etc., MM.
g	15	De ea
A	16	Benedicti Josephi Labre, Conf., dupl.
b	17	Aniceti, Papæ et Mart.
c	18	Laseriani, E. C., dupl. maj. In D. Leighlin. Laseriani, E. C., Patroni, d., 1 cl., cum Oct.
d	19	De ea In D. Leighlin. de Oct.
e	20	De ea In D. Leighlin. de Oct.
f	21	Anselmi, Epis. et Doct., dupl. In D. Leighlin., Com. Oct. (et fit Com. de Oct. usque ad 25 inclusive)
g	22	Soteris et Cæli, MM., semid.
A	23	Georgii, M., semid.
b	24	Fidelis a Sigmaringa, Mart., dupl.
c	25	Marci, Evangel., duplex, 2 cl. (Litanie) In D. Leighlin., Com. Octavæ diei
d	26	B.V.M. de Bono Consilio, dupl. maj.
e	27	Asici, E. C., dupl. maj. In D. Elphin., Asici, E. C., Patroni, d. 1 cl., cum Oct.
f	28	Pauli a Cruce, Conf., dupl., Com. Vitalis, M. In D. Elphin., Com. Oct.
g	29	Petri, Mart., dupl.
A	30	Catharinæ Senensis, Virg., dupl. In D. Elphin., Com. Oct.

The movable feasts whose insertion may cause some changes during the months of March and April, are :—

4 Mar., fer. 6ta, post Dom. I. Quadrages. De Spinea Corona, D.N.J.C., duplex majus.

6 Mar., Dom. II. Quadragesimæ, 2 cl. semid.

11 Mar., fer. 6ta, Dom. II. Quadrag. De Lanceis, &c., D.N.J.C. dupl. maj.

13 Mar., Dom. III. Quadragesimæ 2 cl. semid.

18 Mar., fer. 6ta, post Dom. III. Quadrag. de Quinque Vulneribus D.N.J.C., dupl. maj.

20 Mar., Dom. IV. Quadragesimæ, 2 cl. semid.

25 Mar., fer. 6ta, post Dom IV. Quadrages. De Pretiosissimo Sanguine D.N.J.C., dupl. maj.

27 Mar., Dominica Passionis, 1 cl., semid.

1 April, fer. 6ta, post Dom. Passionis, Septem Dolorum, B.V.M. duplex majus.

8 April, Dominica Palmarum, 1 cl. semid.

Tota hac hebdomada fit de Tempore.

10 „ Dom. Paschae, dupl. 1 cl., cum oct.

Tota hac hebdomada officium fit de Temp. Pasch.

17 „ Dominica in Albis, dupl. 1 cl.

24 „ Dominica II. post Pascha semid.

These feasts thus influence the Calendar.

On the 4th of March the office is of the Passion, and a commemoration is made of the occurring feast of St. Casimir, of the holy martyr and the feria.

On the 6th of March the office is de Dominica II. Quadragesimæ semid.

On the 11th of March the office is of the occurring saint in the Calendar, Joannes de Deo, and the office of the Passion is transferred to the first vacant day, the 14th.

: On the 13th the office is of the Sunday, and commemoration is made of the occurring Saint Senanus for all the dioceses except the diocese of Limerick where St. Cataldus is commemorated.

On the 18th of March the office is of the Archangel Gabriel and the feast of the Passion is removed to the 26th, the first day vacant.

On the 20th the office is of the Dom. IV. Quadragesimæ and a commemoration is made of St. Cuthbert.

The Feast of the Annunciation holds its own place on the 25th of March, and the Feast of the Passion which is transferred will be celebrated on the 28th.

The office for the 27th is of Passion Sunday, with a commemoration of St. Rupert.

The offices on the 29th, 30th and 31st are de feria. A votive office cannot be celebrated on these days which are feriæ temporis Passionis.

The Feast of the Seven Dolours of the B.V.M., is kept on the 1st of April, and on the 3rd the Office is of Palm Sunday.

As Feasts of a double class cannot be celebrated during this, or the coming week, those that are transferable will be changed to other vacant days.

St. Isidore. Doct., dupl. is transferred from the 4th April;

so also is St. Celestine, Pope, duplex majus, from the 6th. Easter Sunday is celebrated on the 10th of April, and we find that the feast of Leo, Pope and Doctor, is transferred from the 11th. The office of Dom. in Albis is recited on the 17th. On the 19th and 20th of April place is found for two of the three transferred feasts. St. Celestine on account of the higher rite gets the preference, and then St. Isidore.

On the 24th the Office is of the occurring Saint Fidelis with a commemoration of the Sunday.

There is one transferred Feast, St. Leo, which must be carried on somewhat further before any vacancy occurs.

There are some Feasts of double and semi-double rite occurring during the weeks from Palm Sunday to Low Sunday. The rubrics say of these, *de iis fit commemoratio praeterquam tribus diebus pascha praecedentibus et duobus consequentibus.*

PETER J. MCPHILPIN. C.C.

P.S.—On the 13th February there is no commemoration of the holy Martyr in the office of Sexagesima.

[We hope to resume our Answers to Liturgical Questions in the next volume. We owe an apology to our numerous Correspondents whose questions we have been obliged to leave unnoticed in recent numbers.—ED. I. E. R.]

THE CHURCH ABROAD.

“IL DILUVIO,” is the title of a book written by Signor Alberto Cetta, and recently published by the firm of the Brothers Speirani, at Turin. It treats, in the first chapter, the question of the universality of the Deluge. This subject has been the cause of a good deal of discussion within the past twelve months. Three principal systems are maintained regarding it.

1. That the great deluge of the days of Noah covered the whole earth, and submerged even the tops of the highest mountains, so that not a single point on the face of the globe remained over water.

2. That a partial deluge, covering only the portion of the world inhabited by man, harmonizes better with the data of geology, and the existence of various races and species of animals in America and Africa, and other countries separated by seas and mountains from Asia, and is not in opposition to the sense of the words of Genesis.

3. That the Flood did not extend even over the part of the world inhabited by man ; but only over that portion occupied by the descendants of Seth. That these alone were destroyed, and that the rest of the human race did not perish.

The supporters of the first system rely on the universality of the traditions among nations bearing testimony to the existence of a great cataclysm similar to that of which we have the account in the Book of Genesis. They establish three great cycles of these traditions.

The first embraces Chaldeæ, Phenicia, Syria, and the countries of Western Asia, generally. In the literature, mythology, and monuments of these countries, universal testimony is borne to the existence of a deluge such as that of Noah ; and to this cycle are also attached the deluges of Ogyges and of Deucalion. The second cycle comprises the traditions of the Hindoos, the Persians, and the Chinese. When Brahma announced to Manou the approaching inundation, he ordered him to build a ship, and to fill it with every kind of seed. Manou obeyed, and was saved from the waters. His vessel landed on the top of the Himalaya mountains, and he became the father of the whole human race. (Vid. "Die Sündfluth," by Bopp.) The Chinese relate that Fah-he, the founder of their civilisation, was saved from the Flood, with his wife, his three sons and three daughters.

The third cycle concerns the traditions of America. Schoolcraft, in his "Notes on the Iroquois," tells of a tradition among the Canadian savages that a dog announced to his master the great flood that was to come, and urged him to save himself in a boat, with all he wished to have preserved. And Humboldt, in his "Glimpses of the Cordilleras and Monuments of America," tells of a like tradition among the Mexicans, whose hero in the great event bears the name of Coxcox. The inhabitants of the Feejee Islands likewise believe that only two men, Bokara, a carpenter, and Bokala, his foreman, with their wives, were saved from the Flood.

All the older commentators, with the exception of a very few, held that, in consequence of these traditions, which were believed to be universal even before the discovery of America, we should interpret, in their fullest and widest sense, the words of Genesis (*ch.* vii., 19, 20) :—"Aquæ praevaluerunt nimis super terram, operatique sunt omnes montes excelsi sub universo coelo; quindecim cubitis altior fuit aqua super montes quos operuerat."

The supporters of the second system, which holds that the whole human race was destroyed, except those who were saved in the Ark : but that the Flood submerged only the portion of the globe inhabited

by man, are very numerous among modern theologians, and include Fathers Pinciani, Bellyuck, Schouppe, Nicolai and Brucker, besides the Abbé Vigouroux of St. Sulpice. Pinciani, in his "*Cosmogonia Naturale comparta col Genesi*," says: "We are not unjust towards Noah and his children, no more than towards Moses, if we suppose that they were ignorant of the existence of America, Australia, and the Cape of Good Hope." Therefore, according to the rule in Hermeneutics, "*Omnis Scriptura intelligenda est ex mente auctoris vel scriptoris*," Noah and Moses evidently did not understand by the "whole earth" the globe such as it is known to us, and the consequent meaning of the words of Genesis is that the human race was destroyed, and that portion of the globe which was inhabited by man completely flooded. They allege also, in support of their system, the opinion of the learned Benedictine, Mabillon. In 1685, the works of Isaac Vossius were denounced to the Sacred Congregation of the Index for maintaining this doctrine of partial submersion. Mabillon was then at Rome, and was consulted by the Cardinals on the point in question. His answer was: "*Scripturae mos est ita loqui de parte tanquam de toto*;" and here he quotes a number of similar instances, and concludes: "*Non ergo praemissa Scripturae loca ita rigide accipienda sunt ut nihil exceptum fuerit a diluvio universali. Sola ergo controversia erit circa plus et minus. Jam vero ecclesia nihil unquam hac de re diserte definiuit*." And the historian Massnet, who quotes the above in his "*Annales Ordinis S. Benedicti*," adds: "*secundum hanc sententiam dixerunt cardinales*."

On the other hand, the words of St. Peter, "*In qua (arca) pauci, id est, octo animae salvae factae sunt*," seem evidently to include all other members of the human race. All the Holy Fathers have recognised in the Ark of Noah a true type of the Church, inasmuch as no one can be saved outside the Church, just as no member of the human race was rescued from the flood except the eight who were saved in the Ark.

The third system restricting the destruction to the race of Seth, was maintained by a learned Belgian geologist, Omalius d'Halloy, in his "*Discours prononcé à la classe de Science à l'académie de Belgique*," by Dr. Scholtz, Catholic Professor of Theology at the University of Wurzburg in "*Die Keilschrift Urkunden und die Genesis*," by M. Schœbel who maintained that Cain was the father of the Negro race, by Cuvier and M. de Quatrefages.

During the course of last year a book was written on the same side by the Abbé Motais, a priest of the Oratory, at Rennes.

This book which is entitled "Le Deluge Biblique devant la Foi, l'Écriture et la Science" was the cause of a lengthened discussion carried on in the *Annales de la Philosophie Chrétienne* of Paris, the *Revue des Questions Scientifiques* of Brussels and the "Muséon" of Louvain. The chief object of the Abbé Motais as of Schoebel and Scholtz was to account for the existence of the dark races, the Mongolians, Negroes, Caffres, &c. They also hold that according to the surest chronology Mathusalem must have been alive fourteen years after the date of the Deluge in order to have reached his specified age. The latter objection is easily set aside by the Abbé Vigouroux, and the former, he holds, can be accounted for by influences of climate alone. The Italian writer whose name we mention at the commencement substantially agrees with the Abbé Vigouroux, but he goes further and says that he believes the flood affected not alone the portions inhabited but all the other regions also, not in the sense of absolute universality, but in the restricted and more reasonable sense that every portion of the globe was affected in one shape or another. In this way the apparently universal sense of the words of Holy Scripture is preserved, and the conclusions of geology and zoology nowise contradicted. He then proceeds to refute the theory of the Rationalist Figuier that "all the particulars of the Biblical story can be explained by the Volcanic eruption which preceded the formation of Mount Ararat," and that of Beudant and Elie de Beaumont, that "the most stupendous catastrophe of historical times, the Mosaic flood, was the effect of that great upheaval of the globe, by which the chain of the Andes was formed, and the American continent emerged from beneath the water, causing a corresponding depression in the old world and the overwhelming influx of water."

THE excellent Catholic Review of Florence the *Civiltà Cattolica* has recently devoted attention to an attack on the Jesuits made by an organ of Masonry in the same city, the *Fieramosca*. The formal accusation is that the Jesuits make the way to heaven a path of roses and very different from the way indicated by the Gospel, by their condescension to human weakness and the practical application of their doctrine of "Probabilism," or to use the summary of the *Civiltà* :—"Che i Gesuiti vogliono agevolare la strada del paradiso, toppezzandola di velluto, condisendendo alle debolezze dell' umana natura, mettendo i cuscini sotto il gomito dei peccatori, coll' attenersi

al Probabilismo." After giving a very clear and precise exposition of the true doctrine of Probabilism the Catholic writer resumes :—

Of two probable opinions between which the Church has issued no decision we are not obliged to follow the more severe for ourselves as for others. For ourselves we may follow it but we are not obliged. In the case of others we cannot impose it upon them, and therefore a confessor who of two probable and free opinions would seek to impose the more severe upon a penitent, and would make it a condition of absolution, would usurp an authority which was not given to him, would impose upon souls a charge which neither God nor his Church has sanctioned, would commit a grave fault and would have to answer to God for all the souls that he might keep away from salvation by his tyrannical harshness. This doctrine has been taught by the most eminent theologians, Jesuits and non-Jesuits of all times. In the year 1571, Anthony of Cordova, a Spanish Franciscan, formulated the system of "tutorism" that we should follow a probable opinion provided it be the *safer* in favour of the law as against the opposite though equally or even more probable in favour of liberty. In 1577 Bartholomew di Medina formulated the contrary doctrine: That we might with safe conscience follow the less probable opinion (provided it be solidly probable) in favour of liberty as against the more probable in favour of the law. This opinion was sustained in 1584 by Bawnez, the confessor of St. Teresa, and the Augustinian Solonio wrote in 1592, that this doctrine was taught by many distinguished theologians especially of the School of St. Thomas. Six years afterwards the Jesuit Vasquez professed the doctrine publicly. It was attributed to the Jesuits because many of their theologians maintained it. Yet several members of the Order strongly opposed it. It was attacked in 1608 by Fathers Comitillo and Ribello, and the General of the Order Firso Gonzales published a work against it in 1694.

Finally, the *Civiltà* expresses the pious wish that either the editor or the writer of the *Fieramosca* would be satisfied with a confessor following the system of "Probabilism" rather than that of "Tutorism" "nel caso piuttosto problematico che si confessano."

THE fatal law on primary education has passed in France, and the enemies of the Church are once more triumphant. The new "loi scélérate" prescribes that a council of education shall be formed in each department, under the central control of the Minister of

Instruction, and that this council shall, within the term of five years, expel the Christian Brothers and the Nuns and all clerical teachers from the primary schools, and replace them by lay teachers professing republican opinions of the kind required by the government. This must be done without any regard for the wishes of parents or the local desires of municipal councils. The lay teachers so appointed will be exempted from military service, a privilege which shall not be granted to teachers in any but government schools. There will be no religious teaching allowed beyond the spiritualist doctrine of the existence of a supreme ruler of the universe and the precepts of the natural law. These decrees do not explicitly state that a necessary qualification for an aspirant to a post in the schools will be that he should be enrolled in a freemason's lodge, but of course, "cela va sans dire." Is it not possible that before the five years are over this persecuting republic will be swept away? One would imagine that the late concessions would satisfy the sect, at least for a time, but the sect is insatiable. The "Lyceums" or intermediate government schools, though by no means remarkable for a religious spirit, were allowed the ministrations of a chaplain up to the present. Immediately after the passing of the recent law, a famous radical, M. Lepelletier, writes on this subject in the *Mot d'Ordre* (quoted by the *Unicers*.) The political reactionaries, leagued with the Catholics, cry out with impotent fury against the law. This is the surest proof of its worth. Yes, we must tear away the child from the Church, the child who will be hereafter the elector, the taxpayer, the soldier. But the law on primary education are not complete. The "Lycées" are still under the corrupting shadow of the old system. The chaplain is still a powerful functionary. He must disappear." And M. Sigismond Lacroix, writes in the *Rational* :—"To expel the brothers from the schools of the people is all right, but why preserve the chaplain in the "Lyceum" of the *bourgeoisie*. Formerly the emancipated but selfish *bourgeoisie* said :—"Religion is good for the people." We are not going now, I think, to return the formula, and when we have declared that religion is worthless for the people, acknowledge that it is good for the middle classes. The principle, however, is laid down, and the result will follow. One of the consequences must be a total revision of the programme. The catechism is no longer part of it, I admit, but the notions of the immortality of the soul and of the existence of God have been allowed to remain. These, of themselves, open up the way to all religious ideas and that is too much. Human science teaches nothing of the immortality of the soul and of the

existence of God. The school, henceforward, open to science alone, should be closed to all preoccupations about a future that has no interest for us." And M. Henri Rochefort, after a page of the most horrible blasphemies in the *Intransigeant*, says, "Spiritualist teaching is Deist teaching, and the moment you admit that there is a God, what is to prevent anyone from calling him Father, Son, or Holy Ghost, and if there is a God he is our master, and if we have a master we must ask him to hear us, and then you re-establish over again prayers, priests, and worship which it is your object to destroy."

Such is the universal cry of radicalism which would stop at nothing short of the extinction of Christianity.

The following books, of interest to our readers, have recently appeared abroad :—

Philosophia Moralis, seu Institutiones Ethicae et Juris Naturae. Elucubratae a Julio Costa-Rosetti, Sacerdote Soc. Jesu (Innsbruck.)

THIS work embraces a course of ethics, economics and the philosophy of politics. It treats at length the questions of the social rights of man, the relations of nations and the relations of Church and State. It is particularly praised for its exposition of domestic, political and international rights. It is sold at Rome at the "Libreria della Propaganda."

Compendium Notionum Philosophicarum sub Dialogi Forma, in usum Incipientium. Auctore Fr. Antonio de Marianova. 3 vols. Apud Claras Aquas prope Florentiam. Price 9 lire.

THIS work goes over the whole course of philosophy, the two first volumes being devoted to Logic and Metaphysics. The author intends to add an appendix, setting forth in syllogistic form the chief objections to the principal theses of the course.

De Veritate Historica Libri Judith. Auctore Domenico Palmieri, S.J. Commentarius in Epistolam ad Galatas. Auctore Domenico Palmieri, S.J. Chez M. P. Duffels, Rue de Tongres, Maestricht.

At short intervals the learned Jesuit has produced the two above mentioned works. The historical truth of the book of Judith attacked by Protestants and rationalists is defended with all kinds of proofs in the first and in the second the author follows the text chapter by chapter and verse by verse, and examines it from every point of view, grammatical, philological, dogmatical, polemical, &c., explaining the meaning of the Apostle, and refuting false critics.

Lezioni esegetiche e morali sopra il sacro libro di Giobbe. By Monsignor Donato Velluti di San Clemente, Vescovo di Oropo. Vol. I. Published at Florence by the Firm Raffaello Ricci. Price, 2 lire.

THIS is the first of a series of five volumes on the book of Job, by Mgr. di San Clemente, former Canon-Theologian of the Cathedral of Florence.

Vita di Sua Santità Pio Papa Nono, per il Sacerdote Dario Morosi. Florence: Raffaelo Ricci.

THIS is the second volume of the life of Pope Pius IX., extending from the proclamation of the dogma of the Immaculate Conception to the centenary of St. Peter celebrated in 1867.

Commentarius de Censuris. Auctore Januario Bucceroni, S.J., Moralis Theologiae Professore in Pontificia Universitate Gregoriana Collegii Romani. Libreria della Propaganda.

OF this treatise an Italian reviewer in the *Civiltà Cattolica* says, that the method is good, the style clear, the exposition exact, the doctrine solid, and the opinions sure, and the most common among theologians. It contains everything important and useful on the subject of censures.

J. F. HOGAN.

CORRESPONDENCE.

IN the correspondence of the October number of the RECORD there appeared a paper by the Very Rev. Fr. Lockhart which seems to call for some notice. It is entitled *The Works of Rosmini before the Holy See*, and in it Fr. Lockhart seeks to show from the sentence of acquittal—*dimittantur*—pronounced by the S. Congregation of the Index on the works of Rosmini submitted by it to examination, that we should come to the conclusion that there is nothing in those works deserving of censure.

Now this cannot with any appearance of probability be maintained after the authoritative explanation of this sentence given by the S. Congregation itself on the 21st of June, 1880, in which it is stated:—"Formula-Dimittantur-hoc tantum significat: opus, quod dimittitur, non prohiberi," and it is added, "*Libri dimissi non debent censeri immunes ab omni errore contra fidem et mores,*" and, moreover

"*possunt absque temeritatis nota impugnari*," and that not merely *philosophice*, but also *theologice*. If the S. Congregation had wished to declare expressly that the formula *Dimittantur* implied no approbation, direct or indirect, positive or negative, and no guarantee whatever of freedom from error, could it have done so more effectually than by declaring that it means only (*tantum*) *non prohibetur*, and that works *dimissi non debent censerī immunes ab omni errore contra fidem et mores*? The fact that these works *possunt absque temeritatis nota impugnari* shows in what sensé we are to understand the precept of silence imposed on both sides. It is not lawful to traduce those works as branded by the authority of the Church with any theological censure, but it is quite lawful to combat them, to refute their errors, if they contain any, and to call those errors by their proper name; as the errors of the Rosminian philosophy have been again and again by very eminent Catholic writers called, and justly called, *Pantheism*. Indeed, it is well-known that the aged Fr. Liberatore, S.J., was requested by high ecclesiastical authority which he felt bound to respect, to resume the discussion and refutation of the Rosminian system.

That the letter written by the Sovereign Pontiff in January, 1862, to the Archbishops of Lombardy and Piedmont, was not in favour of the Rosminians¹ is abundantly evident from the words quoted by Fr. Lockhart:—"We would not, however, on this account that any injury should be done to a Society of Religious men who take their name from Charity, &c." Where would be the necessity for guarding the Institute against danger that might possibly arise from the Holy Father's letter, if that letter were written in approbation of the Rosminians, and in condemnation of their adversaries? In such case these words would be worse than meaningless. Another portion of the same letter might well have given Fr. Lockhart cause for serious thought, not to say disquietude. The Holy Father says:—"The suggestions of our Encyclical (the *Æterni Patris*) were sufficient to have easily kept all minds together in harmony, had not too great subtilty been used in its interpretation." The Rosminians are the only people, I believe, who are not aware that the too great subtilty complained of is precisely the attempt to make Rosmini figure as an exponent of St. Thomas. On this point a word will be said further on; meantime to close this point of the force of the *Dimittatur*. It is evident that

¹ I notice once for all that when I use the word Rosminians, I mean the philosophical followers of Rosmini, not the Members of the Institute of Charity, at least not as such.

though each consultor is bound to give his individual vote *pro merito*, yet the ultimate decision arrived at, the final judgment given by the S. Congregation, is not always *pro merito intrinseco* of the work examined; otherwise the *dimittatur* could never be given to a work that contains *errores contra fidem et mores*. Just as works are sometimes condemned, not on account of errors contained in them, but *in odium auctoris*, as in the case of heresiarchs, so works in themselves deserving of censure are sometimes spared, because there are extrinsic reasons that make it undesirable or inexpedient to condemn them. In the present case such reasons are found in abundance in the unwillingness at Rome to condemn a man who had merited so well of the Church, and who had led such a spotless, not to say saintly, life as the Abbate Rosmini, as well as in the anxiety not to do anything that could prejudice the excellent and most deserving Society of which he was the founder. These reasons would be allowed to have all the more weight, as there was question of grave philosophical works written only for the learned, and not likely to circulate widely or to be much read by the people, and whose poison, if they contained any, could be counteracted by a milder antidote than the *Index expurgatorius*. To those who lived in Rome at the time it was an open secret that the Consultors were unanimous in condemning the works, and that the *Dimittatur* was due to the personal action of Pio Nono who would not hear of the condemnation of his old and revered friend l'Abbate Rosmini.

The same reasons that militated then against the condemnation of the works examined, militate now against the examination of the remaining works. This is the course usually followed at Rome, when the authorities are unwilling to condemn, and feel at the same time that condemnation is almost inevitable, if the work be examined. So that the unwillingness of the S. Congregation to examine the remaining works tells against, rather than for their orthodoxy. After what has been said it is scarcely necessary to say anything of the argument Fr. Lockhart seeks to draw from the fact, that the *Dimittatur* is the most favourable sentence that the S. Congregation can pronounce. This is perfectly true; but it must be remembered that this S. Congregation is a tribunal solely for the *condemnation* of works: approval does not come within its sphere. At present the only risk of condemnation the works of Rosmini run, arises from the indiscreet zeal of his followers who insist on claiming for them a sort of approbation which the Church has never given nor intended to give, and to hold him up as a faithful exponent of St. Thomas. On this claim a few words must be said.

To any one who has read and studied St. Thomas, it must seem almost incredible, that such a claim could be seriously put forward. For St. Thomas holds that each creature has its own proper being, which is its own and no other's—a being, finite, changeable, non-eternal and consequently created—nay more, that it is the being—the *esse* precisely, that is, the *proprius terminus* of the creative act.

Rosmini on the contrary holds that all being is one—that it is infinite, eternal, unchangeable, and uncreated. And as he holds at the same time that all that is positive in everything that is, is being, and that we can say with truth that a man is a being, that a stone is a being, &c, precisely because in the man and the stone, decompose them as we may, we can find nothing that is not being: it is not to be wondered at that his doctrine has been held to lead to Pantheism pure and simple.

Again St Thomas teaches that our intellectual knowledge is derived from the *Intellectus agens*, which is a faculty of the human soul, throwing its light on the *phantasmata* derived through the senses from material things, and enabling us to see under the *phantasmata* the essence which underlies them, without the material conditions which accompany it in the *phantasmata*. The essence, thus thrown into light by the *Intellectus agens*, is the *species intelligibilis impressa*, which received into the *Intellectus possibilis* enables it to form in itself the *species expressa* or *verbum mentale*, which is the intellectual, spiritual representation of the material thing, first made known through the senses, and which is thus capable of existing in the soul, as it must in order to be known, the same as it exists outside, though not after the same manner, because here presented in its essence alone without the material conditions that surround, and as it were clothe it in its natural state. Whatever purely spiritual things we know, St. Thomas maintains that we know only by comparison with these concepts derived from material things.

Rosmini on the contrary holds that our intellectual knowledge comes from the Ideal Being—the *ente ideale* throwing its light into our souls, and our souls, which in themselves are merely sensitive, apprehending this Ideal Being, and afterwards all things in its light. Thus, while in St. Thomas's system the intellectual light of our souls is intrinsic to the soul itself—a part of it—*aliquid animae*: in Rosmini's it is extrinsic, the *ente ideale*—Ideal Being—an *appartinenza di Dio*—something belonging to God, and in itself in reality not distinct from God.

In St. Thomas's system the soul is of its own nature spiritual

and needs an immediate act of the creative power to call it into being. In the Rosminian system it is of its own nature merely sensitive, and is rendered spiritual (*diviene spirituale*) by the act of apprehending the *ens ideale*, an act, that according to Rosmini, the soul of any animal is equally capable of effecting, only that the inferior animals are prevented from exercising it, because they are all intent, wholly occupied in building up and perfecting the organism: while man, on the contrary, is free to exercise it because his organism is already perfect. Thus in the system of Rosmini, the spirituality of the human soul is lost as well as its immortality. Rosmini, indeed, admits expressly that the human soul on the death of the body is resolved into the sensitive particles of which it was composed. In Rosmini's system, by the way, every particle of matter is sensitive, and the human soul is made up of the union of the sensitive principles of the particles of matter which compose the body. The human soul, according to Rosmini, is only immortal inasmuch as the act it has effected in entering the Ideal Being remains. As if a vital act could remain when the vital principle which elicits it is gone. Of course in Rosmini's system there is no real difficulty in this, inasmuch as the vital principle, which really elicits the intellectual act, is the Ideal Being infinite, eternal, unchangeable, and uncreated.

This then is the system which we are asked to accept as *in perfect accordance* with that of St. Thomas, as "furnishing the *key* to the doctrines of St. Thomas on the nature of *innate* light of reason and on the *origin* of *ideas*;" and as free from error, *undeserving* of censure, and *quasi* approved by the Holy See. *Judicet æquus lector!*

Fr. Lockhart speaks of a 'certain school of learned doctors' who are opposed to the teachings of Rosmini. It would be more appropriate for him to speak of practically the whole Church as opposed to it, and necessarily opposed to it, with the exception always of a handful of Rosminians who preserve their faith at the expense of their logical consistency. The "school" must needs be a wide one since it embraces the writers of the *Civiltà Cattolica*, their Eminences Cardinals Zigliara, Pecci and Parrocco, and, if we except four or five bishops in Northern Italy, practically the whole Episcopate with nearly all the Catholic writers who have turned their attention to the subject. That a man of Fr. Lockhart's undoubted ability could write in defence of such a system is only one more proof of the tremendous power of prejudice over even really great minds. *Sed magna et veritas et praevalebit.*

B. A. CAMPBELL, O.Cist., D.Ph.

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DOCUMENTS.

ABSOLUTION OF CASES RESERVED TO THE HOLY SEE.

SUMMARY.

The opinion cannot be safely held which teaches that the Bishop or any approved priest can absolve from sins and censures specially reserved to the Pope, whenever it is impossible for the penitent to go personally to Rome.

It is necessary to have recourse by letter to the Penitentiary (nisi Episcopus habeat speciale indultum, aut in articulo mortis), except in certain very urgent cases which cannot be deferred without scandal or loss of character, and even then the absolution is given *sub poena reincidentiae in eadem censuras*, unless application to the Holy See is made by letter or through the confessor within a month.

DECRETUM S. ROM. ET. UNIV. INQUISITIONIS.

Quaesitum est ab hac S. Congregatione Romanae et Universalis Inquisitionis :

I. Utrum tuto adhuc teneri possit sententia docens ad Episcopum aut ad quemlibet sacerdotem approbatum devolvi absolutionem casuum et censurarum etiam speciali modo Papae reservatorum, quando poenitens versatur in impossibilitate personaliter adeundi S. Sedem ?

II. Quatenus negative, utrum recurrendum sit saltem per litteras ad Emum. S. Poenitentiariae Praefectum pro omnibus casibus Papae reservatis, nisi Episcopus habeat speciale indultum, praeterquam in articulo mortis, ad obtinendum absolvendi facultatem ?

Feria iv., die 23 Junii, 1886.

RESPONSUM.

Emi. ac Rmi. Patres Cardinales in rebus fidei Cardinales Inquisitores, suprascriptis dubiis mature perpensis, respondendum esse censuerunt :

Ad 1^m. Attenta praxi S. Poenitentiariae praesertim ab edita Constitutione Apostolica s. m. Pii IX, quae incipit *Apostolicae Sedis*, *Negative*.

Ad 2^m. *Affirmative* ; at in casibus vere urgentioribus, in quibus absolutio differri nequeat absque periculo gravis scandali vel infamiae, super quo confessoriorum conscientia oneratur, dari posse absolutionem, injunctis de jure injungendis, a censuris etiam speciali modo Summo Pontifici reservatis, sub poena tamen reincidentiae in eadem

censuras, nisi saltem infra mensem per epistolam et per medium confessorii absolutus recurrat ad S. Sedem.

SSmus. resolutionem EE. PP. approbavit et confirmavit.

JOSEPHUS MANCINI, S. R. et U. Inquis Not.

L. ✠ S.

Feria iv, die 30 Junii, 1886.

DECREES OF THE CONGREGATION OF RITES.

SUMMARY.

1. May the Dominica post Epiphaniam vel Pentecosten, when anticipated, be assigned to a "dies festo Semiduplici ad libitum assignata?"

2. The Relics of Our Lord may be exposed on the feast of the Holy Relics.

3. The "imago Sacri Vultus D.N.J.C." is not to be borne in the procession of the Blessed Sacrament.

4. This imago Vultus Sacri D.N.J.C. may be kept veiled, with lighted candles on either side, if the particular representation is held in veneration by the people.

NAMURCEN.

I.

Insequentium Dubiorum declarationem Rmus. Dnus. Eduardus Josephus Belin hodiernus Episcopus Namurcen. a S. Rit. Congregatione expetivit, nimirum:

DUBIUM I. Quum juxta Rubricas Breviarii Romani, Dominica post Epiphaniam vel Pentecosten, quae aliter omittenda esset, poni debeat in praecedenti Sabbato, quod non sit impeditum festo novem Lectionum, alioquin in alia praecedenti die, similiter non impedita, etc.: Quaeritur utrum dies festo semiduplici ad libitum assignata, sive sit Sabbatum immediate ante Dominicam Septuagesimae vel Pentecosten vel alia dies illud praecedens, habenda sit tamquam sedes libera, in qua reponi possit Dominica anticipata?

DUBIUM II. Utrum in festo Sacrarum Reliquiarum quod in Namurcensi Dioecesi ultima Dominica Octobris recolitur, exponi possint etiam Reliquiae D. N. J. C.? Ratio dubitandi est, quod hujusmodi festum, prouti ex toto officio apparet, sit tantummodo de Reliquiis Sanctorum.

DUBIUM III. Utrum imago Sacri Vultus D. J. N. C. deferri queat in Processione SSmi. Sacramenti?

- DUBIUM IV. Utrum eadem imago velari debeat tempore quo non exponitur cum cereis accensis?

Sacra porro Rit. Congregatio, referente infrascripto Secretario, exquisitoque alterius ex Apostolicarum Caeremoniarum Magistris voto, ita propositis Dubiis rescribendum censuit :

Ad I. *Servandum Decretum in una Lycien, diei 4 Aprilis, 1705.*

Ad II. *Exponi posse seu affirmative.*

Ad III. *Negative.*

Ad IV. *Affirmative, si imago permagna populi veneratione colatur.*

Atque ita declaravit ac rescripsit die 29 Maii 1885.

Ita reperitur in Actis et Regestis Secretariae Sacrorum Rituum Congregationis. In fidem, etc.

Ex eadem Secretaria hac die 2 Junii 1886.

PRO R. P. D. LAURENTIO SALVATI, Secretario,
JOANNES CANCUS PONZI, Substitutus.

A PRIEST NOT ALLOWED TO ATTEND A PROTESTANT FUNERAL. BAPTISM OF THE CHILD OF PROTESTANT PARENTS.

SUMMARY.

A priest cannot attend the funeral of a Protestant, even where there are no Protestant ministers, though the body is not carried to the church, or the dead-bell rung.

A priest is not justified in baptizing the child of Protestants when the parents present the child for baptism, but announce, at the same time, that they do not regard themselves as bound to rear the child in the Catholic faith. If the child is in *periculo mortis*, the priest would of course baptize in the circumstances.

DECRETUM S. ROM. ET UNIV. INQUISITIONIS.

DUBIA PROPOSITA AB ARCHIEPISCOPO UTINENSI ADMINISTRATORE APOSTOLICO DIOECESIS MANTUAE.

I. An Sacerdos catholicus, in locis quibus haeretici proprios non habent ministros, possit comitari cadaver haeretici a domo ad coemeterium, etsi cadaver in Ecclesiam non deferatur, neque campanae pulsantur?

Et quatenus affirmative.

II. An ejusmodi praxis permittatur aut toleretur aliquibus in locis specialibus tantum, aut extendi possit etiam ad Italiam nostram?

Et quatenus affirmative.

III. Quibusnam sacris indumentis uti valet Sacerdos hoc in comitatu, si praecedi debeat a Cruce?

IV. Si duo conjuges protestantes, deficiente ministro proprio, exhiberent parochi alteri Sacerdoti catholico, proprium infantem baptizandum, declarantes, sese per hoc haud intelligere obstrungi ad eum educandum in religionem catholicam, poteritne parochus eum baptizare, ut interdum in tuto ponat innocentis infantuli aeternam salutem, praesciscando ab eo quod in futuro evenire possit, quando ad aetatem discretionis pervenerit?

Feria iv., die 26 Augusti 1885.

In Congregatione generali habita coram Emis. et Rmis, Dominis Cardinalibus adversus haeticam pravitatem Inquisitoribus generalibus, propositis suprascriptis Dubiis iidem Emi. Dni. respondere decreverunt: Ad primum *Negative*; ad secundum et tertium *provisum in primo*; ad quartum *Negative, praeterquam in periculo mortis.*

Die 19 Januarii, 1886.

Concordat cum originali.

Ita est.

Pro D. PELAMI S. R. et U. I. *Notarius.*

GUSTAVUS PERSIANI, *Substitutus.*

THE VICAR-CAPITULAR AND THE EXECUTION OF A DISPENSATION.

SUMMARY.

After the appointment of a new Bishop, the Vicar-Capitular cannot validly proceed to execute a Matrimonial Dispensation which he has received, and in regard to which he had already taken certain prescribed steps before the appointment of the new Bishop.

If the Dispensation is sent to the Vicar-Capitular, the case must be begun over again by the new Bishop.

If the Dispensation is directed to the Bishop he can apply it.

But the Bishop must investigate and deal with the case, as if nothing had been done by the Vicar-Capitular.

S. POENITENTIARIA.

Beatissime Pater,

Infrascriptus Episcopus L. devotissime exponit dubium quod sequitur: Vicario Capitulari, tempore quo Sedes episcopalis vaet, dispensationes matrimoniales exequendae a Sancta Sede committuntur. Peracta verificatione causarum nec non imposita separatione sponsorum, vi litterarum apostolicarum praescripta, Vicarius Capitularis officio suo cessat, eo quod novus Episcopus manus episcopale legitime exercendum suscepit. Hinc quaeritur:

I. *Utrum Vicarius Capitularis executionem dispensationis, in*

qua, ut supra, res non jam integra est, usque ad finem peragere valide possit?—II. An a novo Ordinario ejusmodi executio perficienda sit?

Et casu confirmativo ad secundum, iterum quaeritur. III. Utrum novus Ordinarius dispensationem exequendam suscipere valeat statu, quo actu reperitur, ita ut non requiratur nova verificatio causarum ab ipso instituenda nec nova separatio sponsorum ab ipso imponenda? An executionem ab initio ita suscipere debeat, quam si Vicarius Capitularis nihil in eo negotio jam fecisset, id est, quam si res omnino jam integra esset?

Sacra Poenitentiaria ad praefata dubia rescribit prout sequitur. Ad I. *Negative*.—Ad II. *Negative si dispensationes remissae fuerint Vicario Capitulari, affirmative vero si remissae fuerint Ordinario*.—Ad III. *Negative ad primam partem, affirmative ad secundam*.

Datum Romae in S. Poenitentiaria die 3 Aprilis, 1886.

✠ F. SIMONESCHI, Ep., S. P. Reg.

MATERIAL OF PORTABLE ALTAR-STONE.

SUMMARY.

Portable Altar-stones may be made of other hard close-grained stone than Marble.

The place for the Relics is the middle, and not the front of the stone.

SACRA RITUUM CONGREGATIO.

In nonnullis provinciae ecclesiasticae Æquatorianae Americae dioecesibus nuper a Sacra Rituum Congregatione compertum est ob marmoris defectum fere omnes aras seu altaria portatilia ex alio lapide constare qui marmoris densitate ac duritie caret; et sepulchrum Reliquiarum, non in medio eorumdem altarium sed in fronte excavatum, ut plurimum, non lapide sed cera sigillari vel gypso coopertum esse atque firmatum. Hinc est quod quamplures ejusdem provinciae Ordinarii ab eadem Sacra Congregatione expetierunt an licitum sit praedictus usus ararum seu altarium, atque in posterum permitti valeat sepulchrum Reliquiarum seu confessionem in fronte lapidis effodi?

Et eadem Sacra Congregatio, omnibus sedulo expensis, exquisitaque alterius ex Apostolicarum Caeremoniarum magistris voto, ad relationem infrascripti Secretarii, ita respondendum censuit:

“Arae seu altaria portatilia, quae constant ex vero lapide duro et compacto, etsi non marmoreo, idonea haberi debent; quae autem confecta sunt ex lapide pumiceo, sive ex gypso, aut alia simili

materia, illicita prorsus sunt. Quoad vero altaria quorum sepulchrum sive confessio non in medio lapidia, sed in ejus fronte fuit effossum: ea non sunt admittenda, utpote Pontificalis Romani praescriptionibus, haud conformia." Ita respondit die 24 Novembris 1885.

D. CARD. BARTOLINIUS, S.R.C. *Praefectus.*
LAURENTIUS SALVATI, *Secretarius.*

VARIOUS DECREES.

SUMMARY.

The new Votive Offices.—Must the Passion be sung on Palm Sunday and Good Friday, if the rest of the office is sung.—At the Mass of Ordination on Quarter Tense Saturday, which happens to be also a Vigil, a commemoration of the Vigil is to be made, but its Gospel is not read at the end.—The Stations of the Cross may be left uncovered during Passion Tide.—The Titular of an Oratory merely blessed, has not an Octave.—A consecrated Oratory has the same rights as a consecrated Church, in regard to Feasts of its titular and dedication.—Consecration secures these rights for an Oratory, and other conditions are not required.—The rule *de celebratione Missae in Ecclesia aliena*.—The little bell to be rung at Mass even in private Oratories.—The tone to be observed when singing the prayers at Benediction when celebrated apart from the office or Mass.

SACRA RITUM CONGREGATIO.

Rmus Dnus N. N., Episcopus, a Sacra Rituum Congregatione sequentium dubiorum solutionem humillime postulavit, nimirum:

- DUBIUM I. An extra ecclesias., quorum calendario rite addita fuerunt officia votiva per decretum 5 Julii 1883 concessa, privilegium personale ad libitum ista recitandi Missasque respondentes more festivo celebrandi, sic intelligi debeat, ut in cantandis Missis ac Vesperis (salvo jure Missas more stricte votivo celebrandi), ne commemoratio quidem de iisdem fieri possit?

DUBIUM II. Utrum Dominica Palmarum ac FERIA VI in Parasceve, liceat ceteras functionis partes cantare, ubi Passio, deficientibus Diaconis, a Celebrante tota legitur, excepto fine, qui juxta Rubricam cantatur in tono Evangelii?

DUBIUM III. An Vigilia occurrente in Sabbato Quatuor Temporum, Episcopus Ordines Conferens, debeat non solum facere commemorationem de Vigilia per orationes, sed etiam ejusdem Evangelium in fine legere?

DUBIUM IV. Utrum imagines, quae quatuordecim viae Crucis stationibus affigi solent ad instruendos fideles eorumque pietatem fovendam, relinqui possint non velatae tempore Passionis?

DUBIUM V. An decretum in *Marianopolitana*, 29 Novembris 1878, ex quo constat quoddam oratorium consecratum ibidem descriptum jus habuisse ut celebrentur cum octava tum ipsius festum titolare, tum ejus dedicatio, extendi debeat ad oratoria ejusdem generis simpliciter benedicta, in eo sensu quod eorum titulus cum octava sit celebrandus?

DUBIUM VI. An titulus cuilibet oratorio, in perpetuum cultui divino ac praesertim Missae celebrandae addicto, in actu consecrationis, vel benedictionis auctoritate Episcopi assignatus, eo ipso jus, saltem in actu primo, habeat ut ejus festum (necnon et dedicatio, si sit consecratum) sub ritu duplici primae Classis cum octava celebretur; ita tamen ut exercitium istius juris non incipiat, nisi certae conditiones impleantur, quibus ab initio non existentibus, vel postea deficientibus, suspenditur?

DUBIUM VII. Utrum ad supradicti juris exercitium tria haec requirantur, et sufficiant: 1° Quod oratorium omnibus fidelibus pateat, vel saltem ad usum non privatae familiae, sed ex. gr., personarum in Seminario, Hospitio, etc., degentium, adhibeatur; 2° Quod ibidem peragi soleant juxta dispositionem Ordinarii quaedam functiones ecclesiasticae, aut saltem divini sacrificii oblatio; 3° Quod adscribatur sive clericus beneficiatus, sive communitas ad recitandum in choro canonicum officium stricte obligata, sive Congregatio inter membra sua numerans Clericos Sacris Ordinibus initiatos, sive Sacerdos ab Episcopo deputatus, ut sit proprius oratorii rector?

DUBIUM VIII. Utrum in praedictis oratoriis, quae propter tertiae conditionis supramemoratae defectum celebratione festi titularis (et dedicationis) cum Octava privantur, licitum sit ex decretis (in *Compostellana* 8 Aprilis 1808, ad 3^m; in *una Societatis Jesu* 18 Sept. 1877, ad 1^m, etc.) ipsa die qua officium etiam accidentaliter translatum recitandum foret cantare Missam de titulo (et de anniversario dedicationis), additis, in quantum eas patitur ritus solemnitas, commemorationibus officii currentis, cum Evangelio Dominicae vel feriae majoris in fine?

DUBIUM IX. An ubi cantatur ista Missa, caeterae, si quae ibidem celebrentur, similiter de titulari (vel de dedicatione) legendae sint?

DUBIUM X. Duae tabellae de *celebratione Missae in Ecclesia aliena* publicatae sunt anno 1859, tamquam a Secretario Sacrorum

Rituum Congregationis approbatae (quarum exemplar per modum appendicis jam exhibitum fuit). Quaeritur utrum servari possint ac debeant istae tabellae: an vero sequenda sit regula generalis, vi cuius, praeter paucas exceptiones quoad Missam conventualem, Missam de Beato, etc., Sacerdos non legit Missam juxta Kalendarium ecclesiae alienae, nisi quando in ea vel celebratur officium duplex, aut duplici aequivalens, cum diverso colore, vel fit de festo, cuius solemnitate populi concursus attrahitur?

DUBIUM XI. An regulae circa Missae celebrationem in ecclesia aliena similiter obligent: 1° In oratoriis saltem benedictis, sive festum earum titolare celebretur cum octava, sive non; 2° In locis ad tempus, donec erigatur ecclesia vel oratorium, ab Ordinario deputatis ad Missae celebrationem, etc.: 3° In parvis oratoriis, extra principale oratorium, apud communitates ecclesiasticas, etc., cum licentia competentis institutis?

DUBIUM XII. Utrum Rubrica, qua praecipitur campanulam a ministro Missae lectae pulsari, spectet ad oratoria huiusmodi, in quibus plerumque solus adest celebrans cum ministro?

DUBIUM XIII. Utrum orationes coram Sanctissimo Sacramento exposito, extra Missam et horas canonicas, cantandae sint recto tono an vero cum duplici vocis a *fa* ad *re* inflexione?

Et Sacra eadem Congregatio, ad relationem infrascripti Secretarii, exquisitoque voto alterius ex apostolicarum Caeremoniarum magistris, re mature perpensa, ita propositis dubiis rescribendum censuit, nimirum:

Ad I. Affirmative.

Ad II. Servetur methodus praescripta a Benedicto XIII. pro ecclesiis ruralibus.

Ad III. Affirmative ad primam partem, negative ad secundam.

Ad IV. Affirmative.

Ad V. Pro oratoriis simpliciter benedictis, negative; et serventur decreta.

Ad VI. Si sit consecratum, jus ei competit, uti pro publica ecclesia consecrata; si sit benedictum, provisum in V°.

Ad VII. Si oratorium sit consecratum, sufficit sola consecratio.

Ad VIII. Si oratorium sit consecratum, serventur eadem quae in ecclesia; si benedictum, provisum in V°.

Ad IX. Si sit consecratum, affirmative.

Ad X et XI. Servanda regula generalis etiam in oratoriis, exceptis mere privatis.

Ad XII. Campanula in missis pulsanda est etiam in Oratoriis privatis.

Ad XIII. Orationes iu casu cantandas esse recto tono cum unica vocis inflexione in fine cujusque orationis.

Atque ita rescripsit, declaravit ac servari mandavit, die 18 Julii, 1885.

Pro Emo. ac Rmo. Dno. Card. D. BARTHOLINIO, S. R. C., *Praef.*

A. CARD. SERAFINI.

LAURENTIUS SALVATI, S. R. C., *Secretarius.*

NOTICES OF BOOKS.

ADDRESSES BY THE MOST REV. DR. WALSH, ARCHBISHOP OF DUBLIN. Dublin: M. H. Gill and Son.

THESE Addresses breathe a noble spirit of religion and patriotism judiciously combined, and, as our lung-food is enriched by every additional accession of "vital air" to the atmosphere we inhale, so are our minds re-invigorated by every renewal of our acquaintance with the outspoken and unshackled independence of the utterances so fittingly embodied in the above splendid volume. The intense interest they evoked as they followed each other in rapid succession, the dignity and acknowledged penetration and ability of the speaker, and the constantly-growing importance of the subjects dealt with, claimed for these masterly pronouncements a more permanent form than a mere newspaper report. That they would be collected, therefore, and re-published in some shape, every person anticipated; but it must be gratifying to their revered author, while it is eminently serviceable to the cause which every genuine Irishman has uppermost in his thoughts and nearest to his heart at the present moment, that they have been re-produced with guaranteed accuracy, and in a form at once cheap, durable, and respectable.

If these speeches consisted of a mere agglomeration of carefully-elaborated sentences, enjoining "fraternal charity" on the grounds of our "common Christianity," &c.—*vox et praeterea nihil*—we should content ourselves with recommending their perusal to a class of people by whom the pages of the RECORD are seldom scanned. Fair words, glossing over unsound ethical or political principles, are like the vivid flowers which nature sometimes spreads over a stagnant pool. They please the eye, but do not render less noxious the

waters beneath. In the Addresses before us, however, there is a substance, a backbone of fact and reason, and a vivifying principle of truth elegantly expressed, which render them an enduring and priceless addition to our country's national literature. They afford strong and wholesome nutriment for the minds of our youth. To the more matured they supply an admirable example of moderation, decorum, charity, and good taste in dealing with political opponents. They mark out much more effectually than could any dry rules or even sharp legislation, the lines on which the aspirations and public conduct of ecclesiastics in this country ought to be moulded, and the limits prescribed by propriety and prudence.

The enemies of Ireland have never shown such rare intelligence and astuteness as they did during that anxious interval, some eighteen months ago, when the appointment of an Archbishop to the Metropolitan See of Dublin was looked out for and spoken of far beyond the limits of these kingdoms. They put all their available forces in motion against the present worthy ruler of that important diocese, whose sympathies were even then as widely known as his abilities and scholarly attainments. They cared little who else was chosen, provided he was passed over, and no one needs to be told now that they were wise in their generation. Their apprehensions have been more than verified, their ill-gotten and ill-used influence has been forever annihilated, and many of them have since been relegated to an obscurity from which they are never likely to emerge.

In his famous speech at Enniskerry, which produced such a sensation at the time of its delivery, and exercised such a well-timed influence on the county assemblies then about to be held for the selection of Nationalist candidates, his Grace describes, clearly and pithily, the principles by which the electors ought to be guided in the choice of Parliamentary representatives. His words deserve not merely to be quoted, but to be treasured up, and to be made, on all similar occasions in the future, the first test of a candidate's qualifications:—

“First, be firm in your determination to select none but honest men. (Cheers.) . . . Never lose sight of the principle—for it is a principle of the law of God—that the laws of morality, of honesty, of fidelity to pledges and to promises, are applicable to men in public, as well as to those in private stations, and are as applicable to them in the affairs of public and political life as in matters of private duty. (Cheers.) Thus, then—I cannot repeat it to you too often—have nothing to do with any candidate in whose antecedents you cannot find grounds for solid judgment that he is a thoroughly trustworthy and honest man. (Cheers.) Secondly, let him be, as far as you know, blameless in his private as well as in his public life. (Cheers.) Thirdly, in your selection, see that you secure the services of representatives on whom you can rely, that, while they will protect those interests that are common to all Irishmen, they will not lose sight of those that are of special importance to us, the Catholics of the

country. God forbid that I should suggest to you that your choice of candidates should be confined to Catholics. (Cheers.) Finally, but by no means as the least important qualification, I would implore of you to seek as your representatives in this crisis of our history, men distinguished for that moderation which the leader of the great political movement of the day, your fellow-Wicklow man, Mr. Parnell—(loud and prolonged cheers)—has so emphatically impressed upon all who are within the reach of his influence, as essential, especially from this time forward, for the successful assertion of your rightful claims. (Applause.) . . . You know I do not mean faithlessness to principle, you know I do not mean weakness. (Cheers.) . . . What I do mean is, that your members should be men, who, you may confidently rely, will not merely set their faces against those deeds of darkness which bring discredit upon even the justest cause, but will, in an alien, and, it may be, hostile, legislature, set forth your claims with that dignified calmness, in which the most powerful advocate of the strongest cause cannot fail to find a new source of power and of strength." (Cheers.)

The whole tone of the Addresses is of this practical, straightforward, and pronounced character. We find in them no empty platitudes, no weak-kneed attempts to please people of all political shades and colours, but there is an air of sincerity and dignity about them which must commend them to the admiration of any honest reader. His long and valuable services in connection with the Catholic Committee of Intermediate Head Masters had marked out the gifted prelate as an eminent authority on the higher forms of education in this country. But he has shown an equally intimate and intelligent acquaintance with the principles and workings of the primary system. His declaration on the subject of the Training Colleges for National Teachers will be adhered to with as much determination as it was pronounced.

"We must have one set of rules," he says, "and one set of rules only, applicable in their integrity to training colleges of whatever sort—undenominational or denominational, Catholic or Protestant. When that result, the only issue that the Catholics of Ireland can regard as 'satisfactory,' has been reached, then, but not till then, the Commissioners of National Education will find in me a willing fellow-worker with them in the good cause of the education of our people." (Loud and prolonged applause.)

His manly and consistent attitude towards the Royal University is lucidly and resolutely set forth in the Address to the Students of Blackrock University College. Towards the close of that speech, dealing with the general question of University Education, he observes:—

"We have pointed out the existing inequality, an inequality which no man now undertakes to justify, and for the removal of which we labour. We ask for its removal in whatever way those responsible for the government of the country deem it consistent with the principles of sound statesmanship to remove it. (Hear, hear, and applause.) But removed the inequality must be absolute and unreservedly, so as not to leave a trace of it behind." (Loud applause.)

All the great questions of the day are treated of in one or other of

these able Addresses, and in a manner alike creditable to their illustrious author, and beneficial to the interests of our people. Every Irish priest ought to procure and keep on his table a copy of this handsome collection of speeches. It will be an incalculable advantage to him to have at hand these instructive discourses to serve as a model and a guide in his own public utterances. Religious and political associations will also confer an immense and practical benefit on their country by assisting in disseminating them as widely as the Irish race is itself scattered.

E. M.

COLLECTIONS : DIOCESES OF KILDARE AND LEIGHLIN. Vol. 3.
Rev. M. Comerford, M.R.I.A. Dublin : Duffy & Sons.

It is an encouraging sign of the increasing interest taken in the study of the history of our National Church that Fr. Comerford's example has invited other labourers into the fruitful field of Irish ecclesiastical Archaeology. Very recently Canon Monahan's excellent History of the Dioceses of Ardagh and Clonmacnoise was reviewed in these pages, and now the third volume of Fr. Comerford's important work in illustration of the History of the United Dioceses of Kildare and Leighlin has appeared to complete his great labour of filial devotion and love. This third volume is similar in every respect to the two volumes which preceded it. It deals in particular with the Diocese of Leighlin, as the second did with the Diocese of Kildare, and it gives, in great and interesting detail, the records of the several parishes that constitute the ancient See of St. Lazerian. The parishes are treated in alphabetical order, with the exception of Leighlin, the ancient, and Carlow the present, Cathedral parishes. Needless to say, this volume, like its predecessors, displays laborious study and research, and reflects great credit on the learned and zealous author. When one thinks of the time and toil necessary to compose so complete a chronicle of our Irish parishes, one cannot sufficiently admire the devotedness with which Fr. Comerford applied himself to his task; and the skill and success with which he has brought it to a happy termination. It is a grateful feature in Fr. Comerford's work that his volumes have succeeded each other with such commendable rapidity. In serial publications of importance and interest, especially where wide investigation and careful study are demanded, it often happens of necessity that many years intervene between the appearance of the various portions of which the work is to be finally composed. When we consider the vastness and difficulty of Fr. Comerford's undertaking, and bear also in mind that he was practically single-handed in its accomplishment.

we cannot forbear according to him the largest measure of praise. The author acknowledges, indeed, his indebtedness to the parochial clergy for the kind and generous help he received from them, and we make no doubt that they deserve this acknowledgment; but all the same, it remains entirely true that Fr. Comerford possesses the undivided honour of having compiled a history of an Irish Diocese which for completeness of treatment is, so far, without a rival. We do not undervalue the labours of those who have preceded Fr. Comerford nor of those who, as it would seem, have been stimulated by his example to labour in the same field. All deserve and have our abundant and most grateful recognition. But the three portly and splendid volumes of Fr. Comerford's collections, constitute, as it appears to us, an *opus magnum facile inter similia princeps*. The letter-press and engravings, the quality of material and of binding, are worthy of the best reputation of the eminent Catholic publishers, Duffy & Sons, to whose zeal and enterprise our country and our religion are so largely indebted.

The price of the volumes is marvellously low. We are seriously apprehensive that, unless the sluggish interest which is usually taken in such publications, be aroused by the sentiment of patriotism and gratitude, the learned author in his disinterested labours, will suffer considerable pecuniary loss. The public to which the work addresses itself is necessarily limited. With the exception of clergymen and professional antiquarians, it is scarcely to be expected that many outside the Dioceses of Kildare and Leighlin will procure copies of this work. This makes it all the more incumbent, in honour and in gratitude, on the spiritual children of St. Lazerian, to sustain the author in the noble enterprise, undertaken, and now happily accomplished, in their interest, and for the glory of their Diocese and of the Irish Church.

M. J. MURPHY.

JACOBI PLATELII, S.J., Theolog. in Universitate Duacena, Synopsis Cursus Theolog.; Diligenter recognita et variis in locis locupletata. Tom. v. Brugis et Insulæ.

A reprint of Fr. Platel's fine Synopsis was certainly called for. One hundred and forty years have gone by since the last edition was published at Venice, although the generation then closing saw no fewer than ten issues of this favourite author. When the burning controversies of his time had spent most of their force and given way to others in the consideration of Theologians and Philosophers,

he was, it would seem, supplanted in general use by writers whose works, in addition to being satisfactory on stationary questions, had the further advantage of containing special treatment of contemporaneous problems. Still copies of the Synopsis were not to be had on easy terms. So far from it, they had become so rare as unfortunately to leave the name of the able author almost unknown to many students of Theology in recent times. But all danger of continued oblivion is indefinitely removed by this republication of his works. They are in five 8vo volumes, on beautiful toned paper, with full marginal summaries on every page.

Several editors have been engaged in succession on the task which Dr. Bouquillon has now brought to a successful issue. Their labour did not include the addition of critical or theological notes.

They confined themselves to an accurate reproduction of the text from the best former editions. This course was wisely chosen. Coming immediately after the 'great Theologians' Fr. Platel gave an able and valuable *Conspectus* of theology for the age in which he lived. But to attempt to transform his work into a general class-book and suit it to the present generation of students by additions to the text and numerous notes would be to mar its special interest and value for those who are more advanced in knowledge of theology and history. In point of doctrine, however, it leaves nothing to be desired. Indeed, as far as we have been able to see, a striking feature of this truly Catholic work is that, at that time when Papal Infallibility and the Immaculate Conception were called in question, when Jansenism was rife and controversy on the systems of Grace had well nigh reached its period of greatest tension, the author constantly used his brilliant powers to sustain theses that either have since then been defined to be of faith, or are at least as perfectly open to acceptance in our own day as they certainly were when Platel was a Douay professor.

But, besides being a safe guide to follow, he has a peculiar interest for the historico-theological student in that he is seen by us in close combat with able contemporaries, over those great questions of grace and morality which came to the front during the seventeenth century, and in which all after ages must take an abiding interest. Thus in Fr. Platel we have a good specimen of a Jesuit Theologian two hundred years ago, sustaining Catholic truth on recognised Jesuit lines. Need it be added that he is a *probabilist* and a *congruist*? But see with what moderation he uses his facile powers:—

"Jesuitarum aliorumque plurimorum (sententia) primae directe oppositae infallibilem gratiae efficaciam constituit in eo quod ex affectu gratulae et

specialis benevolentiae (et quidem, si de prima agatur, independenter ab omni merito), detur a Deo gratia congrua, id est, genio ejus cui confertur, accommodata, iis circumstantiis, quibus per scientiam mediam certo praevisa est effectum habitura; quo posito, aequè est impossibile istam gratiam (quamvis ex suis intrinsicis indifferentem) suo effectu privari, quam impossibile est Deum falli." (Tom. 2. N. 589).

And of the four opinions he says:—

"Hae omnes sententiae solida habent rationis et auctoritatis fundamenta. epiam in Sancti Augustini et Divi Thomae doctrina hic (eas) simpliciter propono . . . ut nempe videant doctrinae Catholicae studiosi difficillimam gratiae efficacis cum libero arbitrio concordiam, variis modis posse probabiliter et Catholice explicari."

Fr. Platel added an ample abridgment of his teaching at the end of each tome, aptly calling it *Synopsis Synopses*. The last volume, it is well to note, is from the brain of a disciple and faithful interpreter; for death had laid the author in his grave before he could complete his *Cursus Theologicus*. We wish Platelius *redivivus* many years of earnest consultation in the schools.—P. O'D.

THE IMITATION OF CHRIST IN IRISH. Second Edition.

Le SAGART ó cúige Múrian Dublin: Dollard.

It is with no ordinary feeling of pleasure we express an opinion on the merits of this book. By a truly just discernment, the peoples of different countries have been anxious about vernacular renderings of the "Imitation" only in a less degree than they have been in regard to the versions of the Sacred Scriptures themselves. Happily for us, the legitimate yearnings of Irishmen on this subject may now remain soothed, if not sated to the full. A distinguished Lazarist, who keeps his name from the public under a wide Irish description, has given readers of the "Imitation" an edition of Fr. O'Sullivan's great classic, in which they will find its splendid diction, freed from those errors of grammar and the press, that hitherto bewildered many a student of Celtic literature.

This is no small service in the cause of our fine old tongue. For one engaged in the arduous labours of a Priest of the Mission it is indeed a triumph in economy of time as well as in scholarship. He may well rest assured that, as a result of his labours, the Irish "Imitation" will be read by hundreds who, without them, would not think of undertaking such a task. No one who makes the effort will be disappointed. The thoughts are at once simple and sublime, like inspirations from on High. The language is made a wonderfully apt vehicle for their conveyance. Its flexibility and copiousness show at once the natural excellence of the Irish tongue, and Fr. O'Sullivan's mastery over its resources.

The editor of this edition has prefixed a neat sketch of Fr. O'Sullivan's career in beautiful Irish. This effort, by itself, is proof conclusive that the mantle of the first translator has fallen on worthy shoulders. It is a fine specimen of composition in our native language.

In a word to! the reader at the end, we are told that the *ve* of East Munster is allowed to stand for the generally used *oo*, after Fr. O'Sullivan's method of teaching. The editor, also, after warmly thanking Mr. Fleming for his able assistance, says he cannot hope to have corrected all errors and misprints. On looking over several pages, we have noticed scarcely anything to correct, except one or two omissions of the aspirating mark. The work necessary to secure so much accuracy was very great. In our opinion it was successfully expended on a noble cause, and we are sure our countrymen will encourage similar efforts by their practical appreciation and support of this one.—P. O'D.

CHRISTIAN PATIENCE. By Bishop Ullathorne. London: Burns & Oates.

THE ever increasing flood of religious books that is perpetually flowing on the Catholic world, occasionally brings us a real literary gem, whose value depends neither on transient tastes nor on the flimsy adornments in which it is set. All the works of Dr. Ullathorne belong, by universal acknowledgment, to this rare class; they are perfect masterpieces in their department, and form a not very voluminous, but a most valuable, part of the classics of spiritual literature.

The most recent product of his pen, "Christian Patience," which is fully equal to either of its two predecessors in originality of thought, depth of reasoning, and vigorous language, is the last volume of the series. It treats of Patience, viewed from every conceivable standpoint, and not merely as exhibited in the trials and privations incidental to human existence. Hence, the genius of its author impresses itself more vividly and more effectively on his work, as he has not moulded existing materials into a fresher and more fascinating shape, but has elicited from his own gifted and prolific mind, much of the valuable matter as well as the form. The charms of his diction, and the clearness of his arguments, so enchain the reader's attention, that he cannot fail to be gratified and instructed at the same time; in almost every sentence he will recognise the impress of taste, method, piety, and erudition. No prodigality

of metaphor, no excessive luxuriance of eloquence, no parade of learning, and yet there is a most pleasing freshness in his ideas and his language.

It contains abundant and most suitable matter for sermons, not merely on Patience, but on charity, prayer, and a variety of subjects.

No doubt, the language is too deep and metaphysical to be dealt out in parcels to the simple faithful just as it stands in the book, but, of course, it would never occur to a preacher to borrow *language* from any source except the Inspired Text. For richness of ideas and copiousness of illustration, it excels most books of its class; each subject is presented in every aspect it bears, and is fully dissected before being dismissed.

For spiritual reading, either in private or in a community, it cannot be surpassed. Naturally enough, it is much better suited for ecclesiastics and nuns, than for the casual reader; but missionary priests, especially, will find it invaluable in preparing instructions for the people; as a book for their own spiritual reading, and, lastly, as a manual of meditations.

The following passage, selected at hazard from the body of the work, will serve as a specimen for our readers of the deeply interesting and original nature of its contents:—

“Beware of anxiety. The very sound of the word anxiety is painful. Next to sin, there is nothing that so much troubles the mind, strains the heart, distresses the soul, and confuses the judgment. It is worthy of remark that the words anxiety and anger come from the same root; they are both derived from the same Latin word *angere*, to overstrain or strangle, which in its substantive form is *angor*, which means anguish or vexation. Anxiety is the uneasiness and trouble of mind to which we give way because of some difficulty of which we cannot see the solution, or because of some uncertainty respecting oneself or another, or because of some future event of which we are uncertain. It is more than uneasiness and disturbance, more than solicitude and trouble; it is attended with fear and perplexity, and inclines the soul to sadness. It has a certain paralysing influence, compressing the soul with the ligaments of fear, suspense, and uncertainty, that impede and stifle the freedom of her powers. St. Gregory describes it by a strong figure, as ‘strangling the throat of the mind.’ A modern writer has described it as ‘fright spread thinly through the soul.’”

In dedicating this admirable work to that distinguished scholar and bright ornament of the Church, Cardinal Newman, the illustrious author says:—

“I do not forget that your first public appearance in the Catholic Church was at my consecration to the Episcopate, and that since that time forty years of our lives have passed during which you have honoured me with a friendship and a confidence that have much enriched my life.”

What a pity it is that the sun of these two venerated and truly learned prelates is so near its setting, as in the ordinary course of human life it must be!

E. M.

ESSAYS ON IRELAND. By W. J. O'Neill Daunt. Dublin:
M. H. Gill & Son.

THESE Essays are collected from the contributions of Mr. O'Neill Daunt to the *Dublin, Contemporary and Westminster Reviews*, and to the newspapers. The author was induced to publish them in a collected form "by a belief that the facts they record may be useful in leading to a just appreciation of the claim of Ireland to the restoration of her Legislative Independence."

These facts reach back to the date of the Williamite victories, and show how England, during the greater part of the eighteenth century, injured every Irish interest—how the Irish Parliament crowded with men who had profited by the confiscations was in constant terror lest some successful Jacobite movement would deprive them of their newly-acquired possessions, and accordingly did not wish to exasperate England to which they yet looked as their motherland, and by whose strong hand they held what they had. At length the shackles became intolerable, and the Irish Protestants shook them off in 1779. In 1782 Parliament asserted its independence; and in 1783 the English Houses, on their part, professed to recognise that independence by a statute (23 George III. ch. 28), declaring "that the said right claimed by the people of Ireland to be bound only by His Majesty and the Parliament of that Kingdom in all cases whatever . . . shall be, and it is here declared to be, established and ascertained for ever, and shall at no time hereafter be questioned or questionable."

This was a great national contract; the result was a rapid increase of the prosperity of Ireland. But the prosperity of Ireland aroused the jealousy of Pitt, and the English mercantile community; the Rebellion of 1798 was brought about: then the Union—"a crime" as Mr. Lecky says, "of the deepest turpitude." By the Union Ireland was literally robbed, and continues to be: for, as Mr. Robert Giffen testifies "it contributes twice its proper share, if not more, to the Imperial Exchequer."

The Author of these Essays is plainly a master of his subject, and has his heart in it. Hence his style is clear and forcible; his facts are drawn from original sources, with the references invariably given—without, however, parading them. The "Essays on Ireland" ought become a popular hand-book for all who wish to know the History of the Union, and its bearing on current events.

At the same time, one may not subscribe to all Mr. O'Neill Daunt's opinions as put forward in his Essays—especially the Essay

on the "Irish Difficulty." Every one execrates the atrocious crimes that have accompanied the Land Agitation; but whether the Irish Leader was responsible for them in any way, is a question to which I would give a negative answer.—J. C.

NOS EGLISES. Par l'Abbé Roger, du Clergé d'Orleans.
Orleans : H. Herluison, 17, Rue Jeanne d'Arc.

WE notice with pleasure the book of the Abbé Roger, which we have received for review, and which is headed with a complimentary letter from the Bishop of Orleans to the author, and with another from the Abbé Lagrange, the well-known biographer of Mgr. Dupanloup and Vicar-General of the same diocese. The book consists of a series of moral and mystical disquisitions on the principal objects of church furniture—the altar, the tabernacle, the pulpit, the confessional, the organ, the Virgin's chapel, &c., &c. The reading of these chapters is highly calculated to inspire deep reverence and respect into all those who enter a church, even for purposes not immediately belonging to worship. The author, though master of a very free and flowing style, often borrows, to express his thoughts, the language, sometimes striking, sometimes exquisitely delicate, of Lacordaire, of Joseph de Maistre, of Père Chocarne, of Père Gratry, of Madame Craven, Eugénie de Guérin, Monsabré, Ventura, and many other writers well known in modern Catholic literature. The whole work is full of the unction of piety, and will supply pleasant and edifying reading to those who procure it.—J. F. H.

LIFE OF THE VEN. MARY CRESCENTIA HOSS, OF THE THIRD ORDER OF ST. FRANCIS. Drawn from the Acts of her Beatification and other reliable resources. By Fr. Ignatius Jeiler, O.S.F. Translated by Rev. Clementinus Deymann, O.S.F. New York : Benziger Brothers.

THE incessant care with which God watches over the interests of His Church has frequently manifested itself in the appearance of some great champion of Catholic doctrine or discipline at the time and place where either was attacked by heresy or schism. The history of the progress of the Reformation in Germany offers many striking illustrations of this truth, with one of which Fr. Ignatius Jeiler's book deals. By none were the doctrines of Luther more warmly received than by the inhabitants of Kaufbeuren, a small town in Bavaria. Here was born, in 1682, the Ven. Mary Crescentia Höss,

who was one of the instruments chosen by God to prove to the world, against the Reformers, the exalted beauty of cloistral life, and the Divine source of Catholic doctrine which alone can inspire such heroic self-sacrifice. No system of philosophy, no other religion ever engendered the radiant virtue and holiness that distinguish the Saints of the Catholic Church, *Arbor bona fructus bonos facit*. The history of their lives is, therefore, the most eloquent refutation of the teachings of Positivism and other similar modern errors.

The style of Fr. Jeiler's book is highly graphic and picturesque, and the strong arguments by which he establishes the authenticity of those extraordinary events in the Ven. Crescentia's life, which he himself accepts as having occurred, render the work exceptionally valuable and interesting. The *a priori* grounds of each miracle are first investigated in the authenticated examples which the lives of other saints afford. The historical evidence is next sifted so closely, that only one who would be sceptical of the very principles of historical testimony, could reject the author's conclusions. We think it would be difficult to find a more attractive or more useful religious biography than Fr. Jeiler's life of the Ven. Mary Crescentia Hoos.

The translation, though in some parts laboured in style, is generally good, but scarcely in keeping with the excellence of the original.—T. E. J.

IMPEDIMENTORUM MATRIMONII SYNOPSIS, SEU BREVIS POSITIO. Auctore G. Allegre, S.T.D. Parisiis: Bona et Chernoviz. Marianapoli: Gadieux et Derome.

WE are not surprised to find that it soon became necessary to issue a second edition of Dr. Allegre's valuable little treatise. The numerous important letters of commendation published in the second edition do not give an exaggerated idea of the utility of the book. Admirable in its combination of clearness and fulness with brevity, it is a useful compendium, remarkable for its order, sound and accurate in doctrine, and suggestive to a degree, which makes up for the want of lengthened treatment. A. M.

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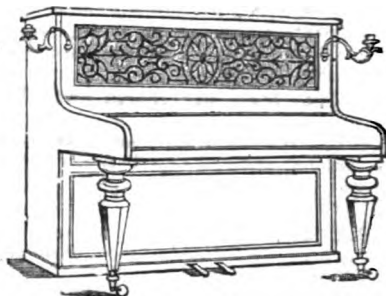
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